

It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by

Daljit Singh Jawa

Volume 6: SGGS (P 1001-1200)

www.archive.org/details/namdhari

Dedicated to the loving memory of my parents

SARDAR HARI SINGH JAWA

&

SARDARNI KARTAR KAUR

who provided an atmosphere in which their children could grow spiritually

Sri Guru Granth Sahib

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The transliteration used in this volume was originall done by Dr. Kulbir Singh Thind, using a schematic developed by him.

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Sri Guru Granth Sahib

GLOSSARY

Of Some Non English Terms

Word	Approx. Meaning
Amrit	Nectar, holy water used at the time of Sikh initiation ceremony
Ashtpadis	Stanzas with eight phrases
Chautukaity	Stanzas of four phrases
Dutukaity	Couplets of two phrases
Ghar	Beat for the musical measure
Granth	Holy Scripture
Gurbani	Guru's word (or composition)
Guru	Spiritual Teacher, Sikh prophet
Maya	Worldly riches and power, worldly attachment, worldly illusion
Mehla	Term followed by a number indicating the Guru-who authored a particular hymn in Sri Guru Granth Sahib
Nanak	The first Sikh Guru, name used by all the Gurus whose hymns are included in SGGS
Panchpada	A stanza of five phrases
Paurri	Step of a stair case, stanza in an epic
Rag, Raag	Musical measure
Sahib	Suffix for Respect
Salok	Couplet or short stanza
Shabad	Sound, word, hymn
Sikh	Disciple, Follower of Sikhism
Sri	Prefix for Respect, such as Sir
Sri Guru Granth Sahib (SGGS)	Sikh Holy Scripture and eternal Guru
Turya	A high spiritual state of mind
Vaar	Epic, a long poem with stanzas and Paurris
Waheguru	Wondrous preceptor, God

FOREWORD

I.J. Singh

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Sikhism comes to us from history and the lives of the Founder-Gurus along with their writings; as also some selected compositions of *saints* and bards revered in that time and culture.

Many of these poets and bards, came from all castes and divisions of Hinduism, others were from Islam. In the Indian culture of the day, these men would never ever sit together to share their beliefs and practices, nor break bread together, and absolutely would not be caught on the adjoining pages of the same holy book. **Yet that is exactly what the Guru Granth, the Sikh scripture, does.** When Guru Arjan compiled the first recension of Sikh scripture in 1604, he included the writings of Hindus – both of low castes and high – and also of Muslims. If Judeo-Christian scriptural writings had been freely available at that time, I have little doubt that some would have found inclusion and commentary in this tome – the *Adi Granth*.

Fully a century later, with minor modifications and the inclusion of the writings of Guru Tegh Bahadur, the ninth Sikh Master, the living Word of the *Adi Granth* was anointed as the Guru Granth (now respectfully referred as Sri Guru Granth Sahib). Three centuries have now passed.

Even though the northwest part of the Indian subcontinent is where they arose, historically Sikhs were never really limited to Punjab. The past century has seen large and significant Sikh communities in the United States, Canada and Great Britain, with impressive pockets in much of the European Union, and also in East Africa and many parts of South East Asia.

There is now a sea change in reality. There are generations of Sikhs being raised outside Punjabi ambience all across the world. Almost three million Sikhs now live outside Punjab and India. Adding complexity to this narrative is the fact that Sri Guru Granth Sahib was compiled in the language and the cultural context of the times, yet its message speaks across the bounds of time, geography, and culture.

Guru Nanak, the Founder of the faith, was born in 1469. His writings form a large corpus of the Guru Granth that was finalized by the tenth Master, Guru Gobind Singh in 1708. The script of Sri Guru Granth Sahib is the Guru-designed Gurmukhi; the languages used are many – the lexicon comes from most of the languages extant in India at that time, including Arabic, Persian, the scholarly language of Sanskrit, the language of poetry Braj Bhasha and of course, Punjabi – the native language of Punjab, which itself is a fascinating mélange of the languages of the many invaders who found their way into Punjab through the Khyber pass. These include the Caucasians and Greeks, as well as people from Iran, and what we now term the Middle East. There are many more.

Much of Sikh teaching, therefore, is cast in the metaphoric structure of Indic mythology. Not that this mythology is integral to the Sikh message, but the teaching has to

be in the contextual framework of the language, vocabulary and culture of the times. Only then can a student find meaning in it. The entire teaching is in the form of inspired, divine poetry, and like all good poetry that is not doggerel, the reader needs to pause a moment to make sense of the metaphoric language along with its many possible meanings and applications. A literal rendering just will not do.

Keep in mind that Sri Guru Granth Sahib deals with eternal themes that have occupied mankind forever, matters that we are seemingly hard wired for in our DNA: the sense of self, the nature of God and man and the relationship between them, the Creator and Creation and mankind's fragile but crucial place in it--from which we then find ways to interpret life and death and principles by which to live and die. This is heavy-duty stuff – though we sometimes dismiss it simply as the “meaning of life” or the “MOL” moment that every life has. The meaning is in the interpretation, and every generation has to explore it anew. This also means that good people will fight over minutiae as well as differ over the broader context.

Obviously then, for a new generation of Sikhs growing up outside the cultural and linguistic milieu of Punjab and Punjabi language, discovering and nurturing a sense of intimacy with the Guru's message is not so simple a matter. I know of what I speak, for I've been there.

This is exactly what Daljit Singh Jawa has to contend with. It is no easy task. It's the kind of work that no one can claim or hope to finish entirely. So Jawa has tried a different tack. He provides the original text (**reproduced from Dr. Kulbir Singh Thind's seminal work**) in one column and in the next column he gives a transliteration of the original in Romanized script (**schematically developed by Dr. Kulbir Singh Thind**), so that the novice can read the text reasonably competently.

I have to add that his transliteration is easy on the eyes; he skips most diacritical marks and the bells and whistles that are so critical to a linguist. One could argue that it leaves the reader without the ability to read or mine the words for their exact meaning, but it helps the reader over the greatest of hurdles without the complexity of fine embroidery. Jawa's approach undoubtedly benefits the average reader and perhaps whets his/her appetite to delve further into the intricacies of the language and that's all to the good. And then the icing on the cake: Jawa reserves sufficient space on every page to provide not a literal translation of a hymn (*shabad*), but a conceptual statement of its essential message in serviceable English, often minus the mythological baggage. I find this an essential and most attractive feature of Daljit Singh Jawa's painstaking work.

Many complete translations of Sri Guru Granth Sahib in English are available; I know of at least five, and many more translations of selected parts exist. There is no official, approved version. Personally, I like this. I celebrate them all. We may not always agree with any one translation; I don't, and hope that nor will you. What the many viewpoints do is to propel you, the reader, on a path for yourself. And what can be better than that? This is a large canvas that Daljit Singh Jawa has painted. I hope readers will enjoy it as I have done – particularly the millions who now live outside Punjab and Punjabi ambit and yet are intimately attached to or curious about the Sikh message.

I.J. Singh
July, 2014

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PREFACE

Author Daljit Singh Jawa

Dear Readers,

This brief explanation of Sri Guru Granth Sahib is the author's humble submission to you after a continuous effort of more than nineteen years. Right at the outset, let me confess that I am no scholar, and no literary figure, who could truly and accurately translate, interpret, or explain what is written in the great scripture called Sri Guru Granth Sahib (SGGS). This is merely a modest attempt to address the need of those readers who want to understand, enjoy, and appreciate what is written in this holy book but being born and raised outside Punjab, India, are not familiar with the language, culture, history or context in which SGGS was originally composed and written more than 500 years ago. The one message, which is both implicit, and explicit in this holy scripture, and which the author particularly wants to share with the rest of the world is that we have been all created by the same one Creator, and "It is The Same Light" which pervades in us all. As such, we are the children of the same parent. Therefore, we should all live like brothers and sisters, always loving each other, and our Creator.

The author is very much grateful to the great Punjabi and English translators whose works he consulted, and kept in front of him while completing this explanation. These eminent scholars include Dr. Sahib Singh, Gyani Harbans Singh, Dr. Bhai Vir Singh, Sardar Manmohan Singh, and Dr. Gopal Singh. In addition the author is grateful to all his family members, friends, and other well wishers, who helped him in this effort.

The author wants to specially acknowledge and commend S. Gurbaksh Singh Saggu of Patiala (India), who originally transcribed, typed, and formatted the entire Manuscript. In addition he acknowledges his brother Dr. Manjit Singh Jawa, and Deb Albertson of Indiana for their excellent editing work.

I hope the readers would find this work to be helpful in better understanding the divine message, which the Sikh Gurus, great Hindu devotees, Muslim mystics, and other saints want to convey to us for the enrichment of our worldly life, and the eternal peace of our soul.

Daljit Singh Jawa

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June, 2014

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Key to Pronunciation Symbols

Gurmukhi Character	Symbols used for romanization	Examples of Pronunciation
ੳ, ਅ, ਏ	A, A, E (a)	abut, ago, abroad, achieve, adopt, agree, alone, banana
ੳ	Ao (o)	oak, oath, oatmeal,
ਸ	s	source, less, simple, some
ਹ	h	hat, head, hand, happy
ਕ	k	kin, cook, ache, kick, cat
ਖ	<u>kh</u>	German ich, Buch (deep palatal sound of k) Khaki (a yellowish color), Khomeni (Ayatula)
ਗ	g	go, big, gift, gag, game
ਘ	<u>gh</u>	Deep palatal sound of 'g' something like in ghost
ਙ	<u>ny</u>	Must be learnt.
ਚ	ch	chin, nature, church
ਛ	<u>chh</u>	Similar to sh in shin, must be learnt
ਜ	j	job, gem, edge, join, judge
ਝ	<u>jh</u>	Deep labial sound of 'j'
ਞ	<u>nj</u>	Must be learnt.
ਟ	t	tie, attack, tin, tap,
ਠ	<u>th</u>	thug,
ਡ	d	did, adder, deed, dam, double,
ਢ	<u>dh</u>	Deep palatal sound of 'd'
ਣ	<u>n</u>	Must be learnt.
ਤ	<u>t</u>	Must be learnt.
ਥ	<u>th</u>	thin, thick, three, ether,

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ਦ	d	the, then, either, this, there
ਧ	<u>Dh</u>	Deep labial sound of 'the'
ਨ	n	no, own, sudden, nib,
ਪ	p	pepper, lip, pit, paper
ਫ	f	fifty, cuff, phase, rough, fit, foot, fur
ਬ	b	baby, rib, bib, button,
ਭ	<u>bh</u>	Deep palatal sound of 'b'
ਮ	m	mum, murmur, dim, nymph
ਯ	y	yard, young, union
ਰ	r	red, car, rarity, rose
ਲ	l	lily, pool, lid, needle, lamb
ਵ	v	vivid, give, live
ੜ	<u>rh</u>	Deep palatal sound of 'r' (must be learnt)
ਸ਼	sh	shy, mission, machine, special
ਖ਼	kh	Deep palatal sound of 'kh'
ਗ਼	g	Deep palatal sound of 'g'
ਜ਼	z	zone, raise, zebra, xylem
ਫ਼	f	Deep labial sound of 'f'
ਲ਼	l	Deep palatal sound of 'l'
ਹ	H	Same as 'h' but of short duration
੍ਹ	H	Same as 'h' but of short duration
ਚ	ch	Same as 'ch' but of short duration
ੱ	t	Same as 't' but of short duration
ੱ	<u>t</u>	Same as 't' but of short duration
ਨ	n	Same as 'n' but of short duration

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ੴ	y	Same as 'y' but of short duration
ਅ	R (r)	Same as 'r' but of short duration
ਵ	v	Same as 'v' but of short duration
ਟ	aa	bother, cot, father, cart, palm
ਠ	aaN	This adds nasal tone to 'aa'
ਫ	i	tip, banish, active, pit, it, give
ਫ਼	ee	Nose bleed, bee, feed, beat,
ੁ	u	bull, pull, full, cure hood, book
ੂ	oo	cool, pool, boot, tool, rule
ਯ	ay	ray, say, day, hay, bay
ਯ	ai	mat, map, bad, lad, glad, rat, bat,
ੌ	o	bone, know, toe, note, go
ੌ	ou	out, pound, now, loud
ੰ	N	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vin blanc
ੰ	N or M	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vin blanc

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਨੈ ਤਿਸ ਤੇ ਕਹਾ
ਦੁਲਾਰਿਓ ॥

an̄tarjaamee sabh biDh jaanai t̄is t̄ay
kahaa dulaari-o.

ਹਸਤ ਪਾਵ ਝਰੇ ਖਿਨ ਭੀਤਰਿ ਅਗਨਿ ਸੰਗਿ ਲੈ
ਜਾਰਿਓ ॥੧॥

hasat̄ paav j̄haray khin b̄heetar agan
sang lai jaari-o. ||1||

ਮੂੜੇ ਤੈ ਮਨ ਤੇ ਰਾਮੁ ਬਿਸਾਰਿਓ ॥
ਲੂਣੁ ਖਾਇ ਕਰਹਿ ਹਰਾਮਖੋਰੀ ਪੇਖਤ ਨੈਨ ਬਿਦਾਰਿਓ
॥੧॥ ਰਹਾਉ ॥

moorhay t̄ai man t̄ay raam bisaari-o.
loon̄ kh̄aa-ay karahi haraamk̄horee
paykhat̄ nain bid̄aari-o. ||1|| rahaa-o.

ਅਸਾਧ ਰੋਗੁ ਉਪਜਿਓ ਤਨ ਭੀਤਰਿ ਟਰਤ ਨ ਕਾਹੂ
ਟਾਰਿਓ ॥

asaaDh rog upji-o tan b̄heetar tarat̄
na kaahoo taari-o.

ਪ੍ਰਭ ਬਿਸਰਤ ਮਹਾ ਦੁਖੁ ਪਾਇਓ ਇਹੁ ਨਾਨਕ ਤਤੁ
ਬੀਚਾਰਿਓ ॥੨॥੮॥

parabh̄ bisrat̄ mahaa dukh paa-i-o ih
naanak tat̄ beechaari-o. ||2||8||

Maaroo Mehla-5

In the opening paragraph of the previous *shabad*, Guru Ji observed that we don't even remember that eternal God who is all powerful and who is going to be our only helper and companion in the end, but we keep running after *Maya* (worldly wealth and power), which is very short lived and is of no use in the end. In this *shabad*, he shows us the mirror of our life, and tells us that not only do we run after worldly wealth, but also stealthily commit many sins for its sake. He warns us that God knows everything we do or even think about, and ultimately our sins become the cause of our suffering.

Reminding us about the all-knowing God and the end state of our body for the sake of which we commit so many sins, Guru Ji says: “(O’ man), the inner Knower of all hearts knows everything that you do (or think); so how could you hide anything from Him? (Remember that), the hands and feet (with which you commit all those sins) fall off in an instant when (at the time of death, these) are burnt in fire along with the rest of the body.”(1)

Now commenting on our foolish and ungrateful conduct, Guru Ji says: “O’ foolish man, you have forsaken God from your mind. (In spite of) surviving at the rations supplied (by Him), you remain unfaithful (to Him. At the time of death, you would be subjected to such punishment, as if) you are being torn apart right in front of your eyes.”(1-pause)

In closing, Guru Ji warns: “(O’ man, because of your ungratefulness), an incurable malady has arisen in your body, which cannot be cured in any way. Nanak has come to this conclusion that by forsaking God (one has always) suffered the worst pain.”(2-8)

The message of this *shabad* is that what to speak of our actions; we cannot hide even our thoughts from God. Therefore if forsaking God, we commit or even think of any sins for the sake of false worldly pleasures, we would make our body liable to the pain of incurable disease, and the soul to extreme torture.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਰਾਖੇ ਚੀਤਿ ॥
ਹਰਿ ਗੁਣ ਗਾਵਹ ਨੀਤਾ ਨੀਤ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਊ ॥
ਆਦਿ ਮਧਿ ਅੰਤਿ ਹੈ ਸੋਊ ॥੧॥

charan kamal parabh raakhay cheet.
har gun gaavah neetaa neet.
tis bin doojaa avar na ko-oo.
aad maDh ant hai so-oo. ||1||

ਸੰਤਨ ਕੀ ਓਟ ਆਪੇ ਆਪਿ ॥੧॥ ਰਹਾਉ ॥

santan kee ot aapay aap. ||1|| rahaa-o.

ਜਾ ਕੈ ਵਸਿ ਹੈ ਸਗਲ ਸੰਸਾਰੁ ॥
ਆਪੇ ਆਪਿ ਆਪਿ ਨਿਰੰਕਾਰੁ ॥
ਨਾਨਕ ਗਹਿਓ ਸਾਚਾ ਸੋਇ ॥
ਸੁਖੁ ਪਾਇਆ ਫਿਰਿ ਦੂਖੁ ਨ ਹੋਇ ॥੨॥੯॥

jaa kai vas hai sagal sansaar.
aapay aap aap nirankaar.
naanak gahi-o saachaa so-ay.
sukh paa-i-aa fir dookh na ho-ay. ||2||9||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji warned us that what to speak of our actions; we cannot hide even our thoughts from God. Therefore if forsaking God, we commit or even think of any sins for the sake of false worldly pleasures, we would make our body liable to the pain of incurable disease and the soul to extreme torture. In this *shabad*, he tells us how we can avoid pain and enjoy eternal peace by emulating the conduct of saintly people.

Describing what the saints or devotees of God do, Guru Ji says: “(O’ my friends, the devotees of God) have enshrined the lotus feet (the immaculate Name) of God in their minds and day after day they sing the praises of God. (For) without Him, there is no other. (They firmly believe that) it is He, who was there in the beginning, is there in the (present or) middle, and would be there until the end.”(1)

Briefly stating the saints’ belief, he says: “(The saints believe that God) Himself is the support of the saints.”(1-pause)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), He in whose control is the entire world, that formless God is all by Himself. Therefore Nanak says, that they who have caught hold (of the shelter) of that eternal (God), have obtained peace and no pain can afflict them afterwards.”(2-9)

The message of this *shabad* is that if we want to end our sufferings and obtain eternal peace, then we need to seek the shelter of that eternal and all-powerful God and enshrine His immaculate Name in our hearts.

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਜੀਅ ਸੁਖਦਾਤਾ ਤੁਮ ਕਾਹੇ
ਬਿਸਾਰਿਓ ਅਗਿਆਨਥ ॥
ਹੋਛਾ ਮਦੁ ਚਾਖਿ ਹੋਏ ਤੁਮ ਬਾਵਰ ਦੁਲਭ ਜਨਮੁ
ਅਕਾਰਥ ॥੧॥

ਰੇ ਨਰ ਐਸੀ ਕਰਹਿ ਇਆਨਥ ॥
ਤਜਿ ਸਾਰੰਗਧਰ ਕ੍ਰਮਿ ਤੂ ਭੂਲਾ ਮੋਹਿ ਲਪਟਿਓ
ਦਾਸੀ ਸੰਗਿ ਸਾਨਥ ॥੧॥ ਰਹਾਉ ॥

ਧਰਣੀਧਰੁ ਤਿਆਗਿ ਨੀਚ ਕੁਲ ਸੇਵਹਿ ਹਉ ਹਉ
ਕਰਤ ਬਿਹਾਵਥ ॥
ਫੋਕਟ ਕਰਮ ਕਰਹਿ ਅਗਿਆਨੀ ਮਨਮੁਖਿ ਅੰਧ
ਕਹਾਵਥ ॥੨॥

ਸਤਿ ਹੋਤਾ ਅਸਤਿ ਕਰਿ ਮਾਨਿਆ ਜੋ ਬਿਨਸਤ ਸੋ
ਨਿਹਚਲੁ ਜਾਨਥ ॥
ਪਰ ਕੀ ਕਉ ਅਪਨੀ ਕਰਿ ਪਕਰੀ ਐਸੇ ਭੂਲ
ਭੁਲਾਨਥ ॥੩॥

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਸਭ ਏਕੈ ਨਾਮਿ
ਤਰਾਨਥ ॥
ਗੁਰੁ ਨਾਨਕੁ ਉਪਦੇਸੁ ਕਹਤੁ ਹੈ ਜੋ ਸੁਨੈ ਸੋ ਪਾਰਿ
ਪਰਾਨਥ ॥੪॥੧॥੧੦॥

maaroo mehlāa 5 ghar 3

ik-o^Nkaar satgur parsād.

paraan sukh-dāṭa jee-a sukh-dāṭa
tūm kaahay bisaari-o agi-aanath.
hochhāa maḍ chāakh ho-ay tūm baavar
ḍulabh janam akaarath. ||1||

ray nar aisee karahi i-aanath.
taj sarangDhar bharam too bhooolaa
mohi lapti-o ḍaasee sang saanath. ||1||
rahaa-o.

DharneeDhar ti-aag neech kul sayveh
ha-o ha-o karat bihaavath.
fokat karam karahi agi-aanee manmukh
anDh kahaavath. ||2||

sat hoṭaa asat kar maani-aa jo binsat so
nihchal jaanath.
par kee ka-o apnee kar pakree aisay
bhool bhulaanath. ||3||

khatree baraahman sood vais sabh
aykai naam ṭaraanath.
gur naanak updays khat hai jo sunai
so paar paraanath. ||4||1||10||

Maaroo Mehlā-5 Ghar-3

In the previous *shabad* (2-8), Guru Ji warned us that we should realize that what to speak of our actions, we cannot hide even our thoughts from God. Therefore if forsaking God, we commit any sins for the sake of false worldly pleasures; we would make our body liable to the pain and suffering of incurable disease, and the soul to extreme torture. Therefore in this *shabad*, he asks us why do we forsake God, who is the Master of all and provides us all kinds of comforts, and why do we run after the worldly wealth which lasts for a few days only?

So once again addressing us, Guru Ji says: “O’ ignorant man, why have you forsaken from your mind (that God) who is the giver of peace to your life breaths and soul? Drinking the low quality intoxicant (of worldly riches), you have gone crazy and wasted the invaluable (human life) in vain.”(1)

Commenting on our foolish behavior, he says: “O’ man, you are indulging in such ignorant behavior that forsaking God the supporter of universe, you are lost in doubt and attached to the slave girl (*Maya*, the worldly riches).”(1-pause)

Elaborating on our foolish conduct, Guru Ji says: “(O’ man), abandoning the Supporter of the earth, you are serving the low caste (*Maya*), and in this way your life is passing in the obsession of satisfying your ego. O’ ignorant man, you are doing useless deeds, (and therefore in spite of having eyes), you are being called the self-conceited blind (fool).”(2)

Continuing to show us the mirror of our life conduct, Guru Ji says: “(O’ man, that God) who is eternal, you deem Him false (or nonexistent), but the perishable (world) you deem as immortal. You are lost in such false beliefs, that (the worldly wealth), which would (one day) belong to others, you are holding on to it (as if) it is yours (forever).”(3)

Guru Ji concludes this *shabad* by telling us how people belonging to all castes (and all races or economic classes can save themselves from the allurements of false worldly involvements and cross over the worldly ocean. He says: “(O’ my friends, people belonging to all castes, whether they are) *Khatris, Brahmins, Shudras, or Vaaish*, are all ferried across (the worldly ocean by meditating on the) one Name (of God only). Guru Nanak is uttering this divine sermon, and whoever listens (and acts upon it), is ferried across (the worldly ocean).”(4-1-10)

The message of this *shabad* is that if we want to be emancipated, then instead of falling in love with the worldly riches and power and trying to amass it by all kinds of right or wrong means, we should fall in love with that God who is the giver of bliss and support to our life and soul and meditate on His Name.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਗੁਪਤੁ ਕਰਤਾ ਸੰਗਿ ਸੋ ਪ੍ਰਭੁ ਡਹਕਾਵਏ
ਮਨੁਖਾਇ ॥

gupaṭ kartāa sang so parabh
dehkaava-ay manukhaa-ay.

ਬਿਸਾਰਿ ਹਰਿ ਜੀਉ ਬਿਖੈ ਭੋਗਹਿ ਤਪਤ ਥੰਮ
ਗਲਿ ਲਾਇ ॥੧॥

bisaar har jee-o bikhai bhogeh tapat
thamm gal laa-ay. ||1||

ਰੇ ਨਰ ਕਾਇ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ ॥
ਕੁਚਲ ਕਠੋਰ ਕਾਮਿ ਗਰਧਤੁ ਤੁਮ ਨਹੀ ਸੁਨਿਓ
ਧਰਮ ਰਾਇ ॥੧॥ ਰਹਾਉ ॥

ray nar kaa-ay par garihi jaa-ay.
kuchal kathor kaam garDhabh tum nahee
suni-o Dharam raa-ay. ||1|| rahaa-o.

ਬਿਕਾਰ ਪਾਥਰ ਗਲਹਿ ਬਾਧੇ ਨਿੰਦ ਪੋਟ
ਸਿਰਾਇ ॥

bikaar paathar galeh baaDhay nind pot
siraa-ay.

ਮਹਾ ਸਾਗਰੁ ਸਮੁਦੁ ਲੰਘਨਾ ਪਾਰਿ ਨ ਪਰਨਾ
ਜਾਇ ॥੨॥

mahaa saagar samud langhnaa paar na
parnaa jaa-ay. ||2||

ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਬਿਆਪਿਓ ਨੇਤ੍ਰੁ ਰਖੇ
ਫਿਰਾਇ ॥

ਸੀਸੁ ਉਠਾਵਨ ਨ ਕਬਹੂ ਮਿਲਈ ਮਹਾ ਦੁਤਰ
ਮਾਇ ॥੩॥

ਸੂਰੁ ਮੁਕਤਾ ਸਸੀ ਮੁਕਤਾ ਬ੍ਰਹਮ ਗਿਆਨੀ
ਅਲਿਪਾਇ ॥

ਸੁਭਾਵਤ ਜੈਸੇ ਬੈਸੰਤਰ ਅਲਿਪਤ ਸਦਾ
ਨਿਰਮਲਾਇ ॥੪॥

ਜਿਸੁ ਕਰਮੁ ਖੁਲਿਆ ਤਿਸੁ ਲਹਿਆ ਪੜਦਾ
ਜਿਨਿ ਗੁਰ ਪਹਿ ਮੰਨਿਆ ਸੁਭਾਇ ॥

kaam kroDh lobh mohi bi-aapi-o nayṭar
rakhay firaa-ay.

sees uthaaavan na kabhoo mil-ee mahaa
dutar maa-ay. ||3||

soor mukṭaa sasee mukṭaa barahm
gi-aanee alipaa-ay.

subhaaavatṭ jaisay baisanṭar alipatṭ sadāa
niram^laa-ay. ||4||

jis karam khuli-aa ṭis lahi-aa parh-ḍaa jin
gur peh mani-aa subhaa-ay.

ਪੰਨਾ ੧੦੦੨

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ਗੁਰਿ ਮੰਤ੍ਰੁ ਅਵਖਧੁ ਨਾਮੁ ਦੀਨਾ ਜਨ ਨਾਨਕ
ਸੰਕਟ ਜੋਨਿ ਨ ਪਾਇ ॥੫॥੨॥

ਰੇ ਨਰ ਇਨ ਬਿਧਿ ਪਾਰਿ ਪਰਾਇ ॥
ਧਿਆਇ ਹਰਿ ਜੀਉ ਹੋਇ ਮਿਰਤਕੁ ਤਿਆਗਿ
ਦੂਜਾ ਭਾਉ ॥ ਰਹਾਉ ਦੂਜਾ ॥੨॥੧੧॥

gur manṭar avkhaDh naam deenaa jan
naanak sankat jon na paa-ay. ||5||2||

ray nar in biDh paar paraa-ay.
Dhi-aa-ay har jee-o ho-ay mirṭak ṭi-aag
doojaa bh^{aa}-o. rahaa-o doojaa. ||2||11||

Maaroo Mehla-5

In the previous *shabad*, while commenting on our general conduct Guru Ji stated that we are indulging in such ignorant behavior, that forsaking God who is the supporter of universe, we are lost in doubt, and are attached to the worldly love and the company of the slave girl (*Maya* or worldly riches and power). But many of us are indulging in much worse behavior. Moved by our passions like lust, anger, and greed, we are stealthily having illicit relations with others, indulging in rape, plunder, and even murder. In this *shabad*, Guru Ji sternly warns us against all such crimes, and reminds us about the terrible consequences.

First trying to remove our misconceptions that nobody is watching our misdeeds and no harm can come to us, Guru Ji says: “(O’ foolish man, that God) hiding from whom you do (evil deeds), is always with you. (In this way, you are only) deceiving the human beings (and not) God. By forsaking God, the sexual pleasures, which you are enjoying, (you are subjecting yourself to such punishment, as if you are going to) embrace red hot pillars.”(1)

Therefore, Guru Ji asks: “(O’ man), why do you go to the house of another (to satisfy your lust). O’ filthy, heartless and lustful donkey, have you not heard about the judge of righteousness (who is going to severely punish you)?”(1-pause)

Commenting on the misconceptions of those of us who in spite of leading a sinful life, think that they would obtain salvation, he says: “(O’ man, your situation is as if) you have put stones of evil deeds around your neck, while carrying a load of slanders on your head. You have to cross this vast terrible (worldly) ocean; (with such kind of loads) you cannot reach across (to the yonder shore or obtain salvation by continuing to indulge in such sinful deeds).”(2)

Commenting further on our miserable situation, Guru Ji says: “(O’ man), you have turned your eyes (away from God), and are so afflicted with lust, anger, greed, and worldly attachment, that you never get a chance to lift your head, (and see that in front of you) is a vast terrible ocean, which you cannot cross, (while carrying such loads on your head).” (3)

Now, comparing the above behavior with the conduct of a spiritually wise person who remains free from any evil, in spite of living among evil society, Guru Ji says: “(O’ man, in spite of living in the world), a divinely wise person remains detached (from it), like the sun and moon remain detached (and unaffected by the filth on which their rays may be falling). Just as fire always remains unaffected by (the dirt on the burning wood, similarly a divinely wise person) by his or her very nature remains immaculate (in spite of living in evil company).”(4)

Describing, who are those fortunate persons who are blessed with such true wisdom, he says: “Whose destiny is awakened and living under the shelter of the Guru, who lovingly obeys the Guru’s command, (obtains such new understanding, as if) a curtain has been removed (from his or her eyes). O’ servant Nanak, whom (the Guru) has given the medicine of the mantra of Name, doesn’t suffer the agony of (going through myriads of) wombs.”(5-2)

In closing, Guru Ji says: “O’ man, it is in this way that one crosses over (the worldly ocean). You should remember God (and respond to evil temptations, as if) you are dead and (except for God), shed any other love.”(Pause second-2-11)

The message of the *shabad* is that we should remember that we cannot hide our evil deeds from God, and we will have to suffer terrible punishment in hell for our sins. Therefore, we should remain immaculate like sun, moon, and fire and remain so detached from evil temptations of the world as if we are dead.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਬਾਹਰਿ ਦੂਢਨ ਤੇ ਛੂਟਿ ਪਰੇ ਗੁਰਿ ਘਰ ਹੀ ਮਾਹਿ
ਦਿਖਾਇਆ ਥਾ ॥

ਅਨਭਉ ਅਚਰਜ ਰੂਪੁ ਪ੍ਰਭ ਪੇਖਿਆ ਮੇਰਾ ਮਨੁ
ਛੋਡਿ ਨ ਕਤਹੁ ਜਾਇਆ ਥਾ ॥੧॥

maaroo mehlaa 5.

baahar dhoodhan tay chhoot paray gur
ghar hee maahi dikhaa-i-aa thaa.

anbha-o achraj roop parabh paykhi-aa
mayraa man chhod na kathoo jaa-i-aa
thaa. ||1||

ਮਾਨਕੁ ਪਾਇਓ ਰੇ ਪਾਇਓ ਹਰਿ ਪੂਰਾ ਪਾਇਆ
ਥਾ ॥

ਮੋਲਿ ਅਮੋਲੁ ਨ ਪਾਇਆ ਜਾਈ ਕਰਿ ਕਿਰਪਾ
ਘੁਰੁ ਦਿਵਾਇਆ ਥਾ ॥੧॥ ਰਹਾਉ ॥

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਮਿਲਿ ਸਾਧੂ ਅਕਥੁ
ਕਥਾਇਆ ਥਾ ॥

ਅਨਹਦੁ ਸਬਦੁ ਦਸਮੁ ਦੁਆਰਿ ਵਜਿਓ ਤਹ
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਚੁਆਇਆ ਥਾ ॥੨॥

ਤੋਟਿ ਨਾਹੀ ਮਨਿ ਤ੍ਰਿਸਨਾ ਬੂਝੀ ਅਖੁਟੁ ਭੰਡਾਰੁ
ਸਮਾਇਆ ਥਾ ॥

ਚਰਣੁ ਚਰਣੁ ਚਰਣੁ ਗੁਰੁ ਸੇਵੇ ਅਘੜੁ ਘੜਿਓ ਰਸੁ
ਪਾਇਆ ਥਾ ॥੩॥

ਸਹਜੇ ਆਵਾ ਸਹਜੇ ਜਾਵਾ ਸਹਜੇ ਮਨੁ ਖੋਲਾਇਆ
ਥਾ ॥

ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਇਆ ਤਾ ਹਰਿ
ਮਹਲੀ ਮਹਲੁ ਪਾਇਆ ਥਾ ॥੪॥੩॥੧੨॥

maanak paa-i-o ray paa-i-o har pooraa
paa-i-aa thaa.

mol amol na paa-i-aa jaa-ee kar kirpaa
guroo divaa-i-aa thaa. ||1|| rahaa-o.

adisat agochar paarbarahm mil saaDhoo
akath kathaa-i-aa thaa.

anhad sabad dasam du-aar vaji-o tah
amrit naam chu-aa-i-aa thaa. ||2||

tot naahee man tarisnaa boojhee akhut
bhandaar samaa-i-aa thaa.

charan charan charan gur sayvay
agharh gharhi-o ras paa-i-aa thaa. ||3||

sehjay aavaa sehjay jaavaa sehjay man
khaylaa-i-aa thaa.

kaho naanak bharam gur kho-i-aa taa
har mahlee mahal paa-i-aa thaa.
||4||3||12||

Maaroo Mehla-5

In the previous many *shabads*, Guru Ji has been advising us to meditate on God's Name under Guru's instruction. A question naturally arises in many minds, why it is necessary to seek Guru's instruction, why can one not meditate on God's Name on one's own. The answer to this question is that it is almost impossible to meditate on any body's Name, unless one can see that person. For this purpose, many people go to jungles or mountains to search God and see Him in person. But since God doesn't have any particular form or shape and doesn't reside in lonely places, but resides in our heart itself, we need the guidance of an expert guide or Guru who can teach us how to feel the presence and actually see that God with our inner or spiritual eyes. In this *shabad*, Guru Ji relates to us his own experience and tells how his Guru has shown him that God in his heart itself and what kinds of blessings he is enjoying after that revelation.

He says: "(O' my friends), I have been saved from (the inconvenience of trying to) search for Him outside (in jungles and mountains), because the Guru has shown (that God) within my heart itself. (O' my friends, that God who is) fear free, after seeing that (God) of wondrous beauty through my inner senses, my mind doesn't go anywhere."(1)

So Guru Ji proclaims: “(O’ my friends), I have obtained that perfect God, the precious jewel. This priceless (jewel), cannot be bought at any price, it is the perfect Guru who, showing his mercy has helped me procure it (and experience God’s presence within me).”(1-pause)

Describing the process how the Guru helped him realize God and what has been happening since then, he says: “(O’ my friends), that God is invisible and beyond the comprehension of our ordinary sense organs. But when (I) met the saint Guru, he made me sing praises of the indescribable God (and helped me realize His presence within me). Now the melody of non stop (divine) word is ringing in the tenth gate (the secret place in my brain, and I am experiencing such a unique kind of peace and divine bliss in my mind, as if) a steady stream of the nectar of Name is flowing (in it).”(2)

Elaborating on the bliss he is now enjoying, Guru Ji says: “(O’ my friends, now) I don’t feel any shortage, and all the (worldly) desire of my mind has been stilled, (and in its place) is enshrined the inexhaustible store (of divine wealth). By serving again and again at the feet of the Guru (and reflecting on his immaculate word), my uncultured mind has been reshaped into a new civilized mould, (and) it has tasted the relish of the nectar (of God’s Name).”(3)

Guru Ji concludes this *shabad* by describing the present state of his mind. He says: “(O’ my friends, by tasting the relish of nectar of Name), my mind has obtained such a state of peace and poise, that whatever thoughts come and go, it remains in poise, and it even sports (with those thoughts, but doesn’t let them spoil my peace of mind). Nanak says that when the Guru dispelled his doubt, he obtained to the palace of that God (in his heart itself).”(4-3-12)

The message of this *shabad* is that if we want to experience God, then there is no need for us to go to jungles, mountains, or pilgrimage places. All we need to do is to listen to the Guru’s advice and meditate on God’s Name under his guidance. One day, we would realize that God within ourselves, and then our mind would not feel a shortage of anything and would be filled with a unique state of peace and poise.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਜਿਸਹਿ ਸਾਜਿ ਨਿਵਾਜਿਆ ਤਿਸਹਿ ਸਿਉ ਰੁਚ
ਨਾਹਿ ॥

jisahi saaj nivaaji-aa tiseh si-o ruch
naahi.

ਆਨ ਰੂਤੀ ਆਨ ਬੋਈਐ ਫਲੁ ਨ ਫੂਲੈ
ਤਾਹਿ ॥੧॥

aan rootēe aan bo-ee-ai fal na foolai
taahi. ||1||

ਰੇ ਮਨ ਵਤ੍ਰ ਬੀਜਣ ਨਾਉ ॥
ਬੋਇ ਖੇਤੀ ਲਾਇ ਮਨੁਆ ਭਲੇ ਸਮਉ ਸੁਆਉ
॥੧॥ ਰਹਾਉ ॥

ray man vaṭar beejan naa-o.
bo-ay khaytee laa-ay manoo-aa bhalo
sama-o su-aa-o. ||1|| rahaa-o.

ਖੋਇ ਖਹੜਾ ਭਰਮੁ ਮਨ ਕਾ ਸਤਿਗੁਰ ਸਰਣੀ
ਜਾਇ ॥

ਕਰਮੁ ਜਿਸ ਕਉ ਧੁਰਹੁ ਲਿਖਿਆ ਸੋਈ ਕਾਰ
ਕਮਾਇ ॥੨॥

ਭਾਉ ਲਾਗਾ ਗੋਬਿਦ ਸਿਉ ਘਾਲ ਪਾਈ ਥਾਇ ॥

ਖੇਤਿ ਮੇਰੈ ਜੰਮਿਆ ਨਿਖੁਟਿ ਨ ਕਬਹੂ ਜਾਇ
॥੩॥

ਪਾਇਆ ਅਮੋਲੁ ਪਦਾਰਥੋ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਇ ॥

ਕਹੁ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ
॥੪॥੪॥੧੩॥

kho-ay khahrhaa bharam man kaa
satgur sarn^{ee} jaa-ay.

karam jis ka-o Dharahu likhi-aa so-ee
kaar kamaa-ay. ||2||

bhaa-o laagaa gobid si-o ghaal paa-ee
thaa-ay.

khayt mayrai jammi-aa nikhut na
kabhoo jaa-ay. ||3||

paa-i-aa amol padaaratho chhod na
kathoo jaa-ay.

kaho naanak sukh paa-i-aa taripat
rahay aaghaa-ay. ||4||4||13||

Maaroo Mehla-5

In previous so many shabads, Guru Ji has been pointing out to us how, instead of meditating on God's Name, we keep wasting our time in running after worldly wealth and other false pleasures, which are not going to be of any use in the end. In this *shabad* again, Guru Ji stresses the importance of meditating on God's Name right now.

Using the metaphor of sowing a crop at the appropriate time (called *Wattar*), Guru Ji says: "(O' man, He who has) created and embellished you, you are) not at all interested in that very (God, but remember that) if in a wrong season we sow a wrong (seed), then it neither bears any flower nor any fruit. (This human birth is the best opportunity to re-unite with God. Therefore, instead of wasting your time in worldly pursuits, meditate on God's Name)." (1)

So addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, this (human birth is like the appropriate time, when the soil is in the right condition or) *Wattar* to sow the seed of (God's) Name. Therefore, with full attention of your mind, sow (the seed of Name in the farm of your heart), because this is the best time for it." (1-pause)

Advising us to abandon other false involvements, and meditate on God's Name, he says: "O' man, renouncing the doubt and repeated urgings of your mind, go and seek the shelter of the true Guru, (and meditate on God's Name). However, only in whose destiny it is so written from the very beginning, that one alone does this deed." (2)

Sharing his own experience, Guru Ji says: "(O' my friends), one who is imbued with God's love, that one's service is approved (in God's court). In (my body) field has grown (a rich crop of God's Name), which never falls short." (3)

Concluding the *shabad* by describing the bliss he is enjoying by meditating on God's Name, Guru Ji says: "(O' my friends), I have obtained the invaluable commodity (of God's Name), which never abandons me. Nanak says, "I have obtained such a (spiritual) peace, that I feel fully satiated."(4-4-13)

The message of this *shabad* is that our human birth is the most opportune time to meditate on God's Name. Therefore, renouncing our false worldly involvements we should hasten to seek the guidance of the true Guru (Granth Sahib Ji), and meditate on God's Name with full attention and dedication of our mind. Then God will approve our efforts and bless us with peace in this life and honor after that.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਫੂਟੋ ਅੰਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਓ
ਪਰਗਾਸੁ ॥
ਕਾਟੀ ਬੇਰੀ ਪਗਹ ਤੇ ਗੁਰਿ ਕੀਨੀ ਬੰਦਿ ਖਲਾਸੁ
॥੧॥

footo aa^Ndaa bharam kaa maneh bha-i-o
pargaas.
kaatee bayree pagah tay gur keenee
band khalaas. ||1||

ਆਵਣੁ ਜਾਣੁ ਰਹਿਓ ॥
ਤਪਤ ਕੜਾਹਾ ਬੁਝਿ ਗਇਆ ਗੁਰਿ ਸੀਤਲ
ਨਾਮੁ ਦੀਓ ॥੧॥ ਰਹਾਉ ॥

aavan jaan rahi-o.
tapat karhaahaa bujh ga-i-aa gur seetl
naam dee-o. ||1|| rahaa-o.

ਜਬ ਤੇ ਸਾਧੂ ਸੰਗੁ ਭਇਆ ਤਉ ਛੋਡਿ ਗਏ
ਨਿਗਹਾਰ ॥
ਜਿਸ ਕੀ ਅਟਕ ਤਿਸ ਤੇ ਛੁਟੀ ਤਉ ਕਹਾ ਕਰੈ
ਕੋਟਵਾਰ ॥੨॥

jab tay saaDhoo sang bha-i-aa ta-o
chhod ga-ay nighaar.
jis kee atak tis tay chhutee ta-o kahaa
karai kotvaar. ||2||

ਚੂਕਾ ਭਾਰਾ ਕਰਮ ਕਾ ਹੋਏ ਨਿਹਕਰਮਾ ॥
ਸਾਗਰ ਤੇ ਕੰਢੈ ਚੜੇ ਗੁਰਿ ਕੀਨੇ ਧਰਮਾ ॥੩॥

chookaa bhaaraa karam kaa ho-ay
nihkarmaa.
saagar tay kandhai charhay gur keenay
Dharmaa. ||3||

ਸਚੁ ਥਾਨੁ ਸਚੁ ਬੈਠਕਾ ਸਚੁ ਸੁਆਉ
ਬਣਾਇਆ ॥
ਸਚੁ ਪੂੰਜੀ ਸਚੁ ਵਖਰੇ ਨਾਨਕ ਘਰਿ ਪਾਇਆ
॥੪॥੫॥੧੪॥

sach thaan sach baithkaa sach su-aa-o
banaa-i-aa.
sach poonjee sach vakhro naanak ghar
paa-i-aa. ||4||5||14||

Maaroo Mehla-5

In the previous two *shabads*, Guru Ji told us about the blessings one obtains by seeking the shelter of the Guru and sowing the seeds of God's Name under his shelter. In this *shabad*, he shares with us his own experience, and tells us what kinds of

blessings he obtained, when he sought the shelter of the Guru and listened to his immaculate advice.

He says: “(O’ my friends, when I listened to the immaculate *Baani* of the Guru, I obtained such a new understanding, as if) the egg of my doubt has split open and my mind has been illuminated with the light (of divine wisdom. Further I felt, as if) the Guru has cut off the shackle from my feet, and has liberated me from the prison (of worldly attachment).”(1)

Stating what the Guru did for him and what was the end result, Guru Ji says: “(O’ my friends), the Guru, has blessed me with the soothing (elixir) of Name, (which has so pacified my troubled mind, as if) the burning frying pan (of worldly desire in it) has cooled down, and my coming and going (or the cycle of birth and death) has ceased.”(1-pause)

Continuing to describe the blessings, he has received since the time he has been in the company of saint (Guru), he says: “(O’ my friends), since the time I have been blessed with the company of the saint (Guru, the demons of death who used to) keep an eye on me have gone away leaving me alone. Because, when I was released by (that God), who had put me in bondage, then what can even the jailor (or the judge of righteousness) do?”(2)

Therefore expressing his gratitude to the Guru, he says: “(O’ my friends, now I feel so blessed in my heart, as if) all the load of (my sinful) deeds has been taken off (my head), and I have become selfless. (In short), the Guru has done such a favor (to me that instead of drowning in the worldly) ocean; I have risen to the bank (and obtained salvation).”(3)

In closing, Guru Ji says: “(O’ my friends, the Guru) has blessed me with a true purpose of life, and an eternal seat in God’s lotus feet. In short, Nanak has obtained the true wealth and commodity (of God’s Name) in his heart.”(4-5-14)

The message of this *shabad* is that if we want to get rid of all our doubts, sooth our ever burning mind, cut away the fetters of the worldly affairs, and obtain release from the fear of death, then we should seek the guidance of the Guru, who may provide us with such immaculate knowledge that our mind is illuminated with divine wisdom and we are ferried across the worldly ocean.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਪੰਨਾ ੧੦੦੩

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ਬੇਦੁ ਪੁਕਾਰੈ ਮੁਖ ਤੇ ਪੰਡਤ ਕਾਮਾਮਨ ਕਾ ਮਾਠਾ ॥

bayḍ pukaarai mukh tay pandat
kaamaaman kaa maathāa.

ਮੋਨੀ ਹੋਇ ਬੈਠਾ ਇਕਾਂਤੀ ਹਿਰਦੈ ਕਲਪਨ ਗਾਠਾ ॥

monee ho-ay baithāa ikāa^Ntee hirdai
kalpan gaathāa.

ਹੋਇ ਉਦਾਸੀ ਗ੍ਰਿਹੁ ਤਜਿ ਚਲਿਓ ਛੁਟਕੈ ਨਾਹੀ
ਨਾਠਾ ॥੧॥

ho-ay uḁaasee garihu tāj chali-o
chhutkai naahee naathaa. ||1||

ਜੀਅ ਕੀ ਕੈ ਪਹਿ ਬਾਤ ਕਹਾ ॥
ਆਪਿ ਮੁਕਤੁ ਮੋ ਕਉ ਪ੍ਰਭੁ ਮੇਲੇ ਐਸੇ ਕਹਾ ਲਹਾ
॥੧॥ ਰਹਾਉ ॥

jee-a kee kai peh baat kahaa.
aap mukat mo ka-o parabh maylay
aiso kahaa lahaa. ||1|| rahaa-o.

ਤਪਸੀ ਕਰਿ ਕੈ ਦੇਹੀ ਸਾਧੀ ਮਨੁਆ ਦਹ ਦਿਸ
ਧਾਨਾ ॥
ਬ੍ਰਹਮਚਾਰਿ ਬ੍ਰਹਮਚਜੁ ਕੀਨਾ ਹਿਰਦੈ ਭਇਆ
ਗੁਮਾਨਾ ॥
ਸੰਨਿਆਸੀ ਹੋਇ ਕੈ ਤੀਰਥਿ ਭ੍ਰਮਿਓ ਉਸੁ ਮਹਿ ਕ੍ਰੋਧੁ
ਬਿਗਾਨਾ ॥੨॥

tapsee kar kai dayhee saadhee
manoo-aa dāh dis Dhaanaa.
barahmchaar barahmchaj keenaa
hirdai bha-i-aa gumaanaa.
sani-aasee ho-ay kai tirath bharmi-o
us meh kroDh bigaanaa. ||2||

ਘੁੰਘਰ ਬਾਧਿ ਭਏ ਰਾਮਦਾਸਾ ਰੋਟੀਅਨ ਕੇ
ਓਪਾਵਾ ॥
ਬਰਤ ਨੇਮ ਕਰਮ ਖਟ ਕੀਨੇ ਬਾਹਰਿ ਭੇਖ ਦਿਖਾਵਾ ॥
ਗੀਤ ਨਾਦ ਮੁਖਿ ਰਾਗ ਅਲਾਪੇ ਮਨਿ ਨਹੀ ਹਰਿ ਹਰਿ
ਗਾਵਾ ॥੩॥

ghoongar baaDh bha-ay raamdāasaa
rotee-an kay opaavaa.
barat naym karam khat keenay baahar
bhaykh dikhaavaa.
geet naad mukh raag alaapay man
nahee har har gaavaa. ||3||

ਹਰਖ ਸੋਗ ਲੋਭ ਮੋਹ ਰਹਤ ਹਹਿ ਨਿਰਮਲ ਹਰਿ ਕੇ
ਸੰਤਾ ॥
ਤਿਨ ਕੀ ਧੂੜਿ ਪਾਏ ਮਨੁ ਮੇਰਾ ਜਾ ਦਇਆ ਕਰੇ
ਭਗਵੰਤਾ ॥
ਕਹੁ ਨਾਨਕ ਘੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਾਂ ਉਤਰੀ ਮਨ ਕੀ
ਚਿੰਤਾ ॥੪॥

harakh sog lobh moh rahat heh nirmal
har kay santāa.
tin kee Dhoorh paa-ay man mayraa
jaa da-i-aa karay bhagvantāa.
kaho naanak gur pooraa mili-aa taa^N
utree man kee chintāa. ||4||

ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਹਰਿ ਰਾਇਆ ॥
ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਮੇਰੇ ਜੀਅ ਕਾ ਪ੍ਰੀਤਮੁ ਬਿਸਰਿ ਗਏ
ਬਕਬਾਇਆ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੬॥੧॥

mayraa antarjaamee har raa-i-aa.
sabh kichh jaanai mayray jee-a kaa
pareetam bisar ga-ay bakbaa-i-aa.
||1|| rahaa-o doojaa. ||6||15||

Maaroo Mehla-5

In the previous so many *shabads*, Guru Ji has been impressing upon us the absolute necessity of having the guidance of the Guru, but we human beings take this instruction in our own distorted way. Some of us go and start following a pundit or a scholar without knowing his own true character. Others renounce the world to become recluses or religious dancers, under the leadership of some previous person in this

field. But all these pundits, yogis, or penitents, whom we follow like gurus, are themselves not able to control their own minds and other sense organs, so how can they help and emancipate us from worldly desires? In this *shabad*, Guru Ji puts himself in our situation and looking at the actual conduct and state of such people, wonders where should he go to obtain true spiritual guidance?

First looking at pundits, silent sages, and recluses, Guru Ji says: “(O’ my friends, I see that) a pundit loudly recites *Vedas* (and other Hindu holy books) from his tongue, but is very slow in acting (on the advice in his life. Similarly, some one) becoming a man of silence, may be sitting alone (in a cave), but still the knot of thoughts (and worldly desires) remains in his mind. (Then there may be some one), who becoming a recluse, may abandon his household and (go to jungles or mountains, but still) the running around (of his mind for worldly desires) doesn’t cease.”(1)

So, expressing his disappointment at all such hypocrites, Guru Ji asks: “(O’ my friends), to whom may I relate the cravings of my soul, where can I find such a person, who himself is emancipated and can unite me with God?”(1-pause)

Guru Ji now comments on the state of those, who do lot of meditation and penitence to control their sexual desires, or roam around pilgrimage places. He says: “(I see that somebody) disciplines his body by doing penitence (and subjecting his body to many tortures), but still his mind keeps running in all the ten directions. Another person, becoming a celibate may still his sexual desires, but then in his mind enters a sense of pride. (Still another person, becoming a recluse) wanders around in pilgrimage places, (but within him arises) maddening anger.”(2)

Looking at those who dance and sing hymns at holy places, Guru Ji says: “(O’ my friends, there are some), who tying ankle bells, become *Raam daassis*, (and dance before statues in temples. But all these things are their) ways to earn their livelihood. There are others, who) keep fasts, observe religious codes and perform the six kinds of deeds (recommended by *Brahmins*, such as giving or receiving charity. But) all this is the outer garb and show. From their mouths, they may sing songs accompanied by melodious tunes and music, but their mind is not singing for God. (Because in their mind is the desire for more money and recognition, instead of true devotion for God).”(3)

Now Guru Ji shares with us the result of his search, and tells us who is truly immaculate and free from such impulses as greed, attachment, and other human weaknesses, and how can one obtain the guidance of such a person. He says: “ (O’ my friends, after looking at the actual conduct and state of mind of different kinds of holy persons, I have come to the conclusion, that it is only) the saints of God, who are (truly) immaculate and free from (the ups and downs of) pain and pleasure, (and such impulses as) greed and (worldly) attachment. (But, if) God shows His mercy, only then my mind would have the (opportunity to humbly serve them, and) obtain the dust of their feet. Nanak says, that when (by God’s grace), he obtained (the guidance of) the true Guru, the worry of his mind was removed.”(4)

Therefore, Guru Ji concludes the *shabad* by expressing his gratitude to God, and sharing with us his present state of mind. He says: “(O’ my friends), my God is the inner knower of thoughts. The Beloved of my soul knows everything in my mind. (Whom He meets), from that one’s mind are dispelled all outward worldly utterances.”(1-pause second-6-15)

The message of this *shabad* is that there is no need for us to run after the so called holy and religious persons, who might be fasting or doing yogic postures or uttering *Vedas* or religious books, but themselves are unable to control the outgoings of their own minds. All we need to do is to pray to God to bless us with guidance of the true Guru (Granth Sahib Ji). By listening and faithfully acting on the advice contained therein, the wanderings of our mind would cease, and slowly we would become so pure and free from evil impulses such as greed and attachment, that one day God may deem us fit for union Him.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਕੋਟਿ ਲਾਖ ਸਰਬ ਕੋ ਰਾਜਾ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ
ਤੁਮਾਰਾ ॥

kot laakh sarab ko raajaa jis hirdai
naam tumaaraa.

ਜਾ ਕਉ ਨਾਮੁ ਨ ਦੀਆ ਮੇਰੈ ਸਤਿਗੁਰਿ ਸੇ ਮਰਿ
ਜਨਮਹਿ ਗਵਾਰਾ ॥੧॥

jaa ka-o naam na dee-aa mayrai satgur
say mar janmeh gaavaaraa. ||1||

ਮੇਰੇ ਸਤਿਗੁਰ ਹੀ ਪਤਿ ਰਾਖੁ ॥
ਚੀਤਿ ਆਵਹਿ ਤਬ ਹੀ ਪਤਿ ਪੂਰੀ ਬਿਸਰਤ
ਰਲੀਐ ਖਾਕੁ ॥੧॥ ਰਹਾਉ ॥

mayray satgur hee pat raakh.
cheet aavahi tab hee pat pooree bisrat
ralee-ai khaak. ||1|| rahaa-o.

ਰੂਪ ਰੰਗ ਖੁਸੀਆ ਮਨ ਭੋਗਣ ਤੇ ਤੇ ਛਿਦ੍ਰ
ਵਿਕਾਰਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਕਲਿਆਣਾ ਸੂਖ ਸਹਜੁ
ਇਹੁ ਸਾਰਾ ॥੨॥

roop rang khusee-aa man bhogan tay
tay chhidar vikaaraa.
har kaa naam niDhaan kali-aanaa sookh
sahj ih saaraa. ||2||

ਮਾਇਆ ਰੰਗ ਬਿਰੰਗ ਖਿਨੈ ਮਹਿ ਜਿਉ ਬਾਦਰ
ਕੀ ਛਾਇਆ ॥
ਸੇ ਲਾਲ ਭਏ ਗੂੜੈ ਰੰਗਿ ਰਾਤੇ ਜਿਨ ਗੁਰ ਮਿਲਿ
ਹਰਿ ਹਰਿ ਗਾਇਆ ॥੩॥

maa-i-aa rang birang khinai meh Ji-o
baadar kee chhaa-i-aa.
say laal bha-ay goorhai rang raatay jin
gur mil har har gaa-i-aa. ||3||

ਉਚ ਮੂਚ ਅਪਾਰ ਸੁਆਮੀ ਅਗਮ ਦਰਬਾਰਾ ॥
ਨਾਮੋ ਵਡਿਆਈ ਸੋਭਾ ਨਾਨਕ ਖਸਮੁ ਪਿਆਰਾ
॥੪॥੨॥੧੬॥

ooch mooch apaar su-aamee agam
darbaaraa.
naamo vadi-aa-ee sobhaa naanak
khasam pi-aaraa. ||4||7||16||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji told us about that person or the true Guru who himself is emancipated and can also provide us the right guidance to liberate ourselves from our false impulses, and worldly involvements, so that becoming pure we may truly meditate on God's Name and obtain emancipation. In this *shabad*, Guru Ji tells us what kind of bliss and feelings those people obtain who meet the true Guru and then meditate on God's Name under his guidance.

First addressing God, Guru Ji acknowledges the bliss of His Name and says: "(O' God, the person) within whom is Your Name, is like the king of all the millions and billions (of people. But) those uncivilized people, whom my true Guru hasn't blessed with (Your) Name, keep dying to be born again (and keep suffering the pains of births and deaths)."(1)

Therefore praying to his Guru and to God, Guru Ji says: O' my true Guru, you yourself please preserve my honor. (O' God), only when (You) abide in my mind, (my honor) remains whole, and (the moment we) forsake You, we (lose our honor entirely, as if) we are reduced to dust."(1-pause)

Comparing the ordinary worldly pleasures and revelries with the blessings of God's Name, Guru Ji says: "(O' my friends), as many are the beauteous and colorful shows and pleasures in which we indulge for the enjoyment of mind, they are the holes of sins (in our lives. On the other hand), God's Name is the treasure of salvation and it brings supreme peace and poise (to one's mind)."(2)

Contrasting the short lived worldly pleasures with the everlasting bliss of singing God's praise, Guru Ji says: "(O' man), like the shadow of clouds, all the worldly pleasures lose their charm in an instant. But they who by meeting the Guru, have sung praises of God, get (so imbued with the love of God, as if they have been) dyed deep red (in His love)."(3)

Guru Ji concludes this *shabad* by describing the firm faith and belief of such devotees in their God. He says: "(O' my friends, they who are imbued with the fast color of God's love, believe that) the infinite Master is the highest of the high and beyond the comprehension (of our ordinary senses) is His court. O' Nanak, (they believe that God) is their beloved Master, and it is only by meditating on His Name, that they obtain honor and glory."(4-7-16)

The message of this *shabad* is that if we want to obtain honor in the court of that limitless God, and if we want to obtain ever lasting state of peace, pleasure, and emancipation then instead of getting strayed in false worldly affairs and entertainments, we should seek the guidance of the Guru and following his advice sing praises of God and meditate on His Name.

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਓਅੰਕਾਰਿ ਉਤਪਾਤੀ ॥
ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ ॥
ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਪਾਣੀ ॥
ਚਾਰਿ ਬੇਦ ਚਾਰੇ ਖਾਣੀ ॥
ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥
ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥੧॥
ਕਰਣੈਹਾਰਾ ਬੂਝਹੁ ਰੇ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੂਝੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

ਤ੍ਰੈ ਗੁਣ ਕੀਆ ਪਸਾਰਾ ॥
ਨਰਕ ਸੁਰਗ ਅਵਤਾਰਾ ॥
ਹਉਮੈ ਆਵੈ ਜਾਈ ॥
ਮਨੁ ਟਿਕਣੁ ਨ ਪਾਵੈ ਰਾਈ ॥

ਪੰਨਾ ੧੦੦੪

ਬਾਝੁ ਘੁਰੁ ਗੁਬਾਰਾ ॥
ਮਿਲਿ ਸਤਿਗੁਰ ਨਿਸਤਾਰਾ ॥੨॥

ਹਉ ਹਉ ਕਰਮ ਕਮਾਣੈ ॥
ਤੇ ਤੇ ਬੰਧ ਗਲਾਣੈ ॥
ਮੇਰੀ ਮੇਰੀ ਧਾਰੀ ॥
ਓਹਾ ਪੈਰਿ ਲੋਹਾਰੀ ॥
ਸੋ ਗੁਰ ਮਿਲਿ ਏਕੁ ਪਛਾਣੈ ॥
ਜਿਸੁ ਹੋਵੈ ਭਾਗੁ ਮਥਾਣੈ ॥੩॥

ਸੋ ਮਿਲਿਆ ਜਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥
ਸੋ ਭੂਲਾ ਜਿ ਪ੍ਰਭੂ ਭੁਲਾਇਆ ॥
ਨਹ ਆਪਹੁ ਮੂਰਖੁ ਗਿਆਨੀ ॥
ਜਿ ਕਰਾਵੈ ਸੁ ਨਾਮੁ ਵਖਾਨੀ ॥
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥
ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਾ ॥੪॥੧॥੧੭॥

maaroo mehlāa 5 ghar 4

ik-o^Nkaar satgur parsaad.

o-ankaar utpaatēe.
kee-aa dīnas sabh raatēe.
van tarin taribhavan paanee.
chaar bayd chaaray khaanee.
khand deep sabh lo-aa.
ayk kavaavai tay sabh ho-aa. ||1||
karnaihaaraa boojhu ray.
satgur milai ta soojhai ray. ||1||
rahaa-o.

tarai gun kee-aa pasaraa.
narak surag avtaaraa.
ha-umai aavai jaa-ee.
man tikan na paavai raa-ee.

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baajh guroo gubaaraa.
mil satgur nistaaraa. ||2||

ha-o ha-o karam kamaanay.
tay tay banDh galaanay.
mayree mayree Dhaaree.
ohaa pair lohaaree.
so gur mil ayk pachhaanai.
jis hovai bhaag mathaanai. ||3||

so mili-aa je har man bhāa-i-aa.
so bhoolaa je parabhoo bhulaa-i-aa.
nah aaphu moorakh gi-aanee.
je karaavai so naam vakhaanee.
tayraa ant na paaraavaaraa.
jan naanak sad balihaaraa.
||4||1||17||

Maaroo Mehla-5 Ghar-4

In the previous *shabad*, Guru Ji advised us that if we want to obtain honor in the court of that limitless God, and if we want to obtain an everlasting state of peace, pleasure, and emancipation then instead of getting strayed in false worldly affairs and entertainments, we should seek the guidance of the Guru and following his advice, sing praises of God and meditate on His Name. In fact this is the message of Guru Sahib not only in this *shabad*, but also in most of other previous *shabads* as well. Naturally a question might arise in one's mind, why it is necessary to obtain the guidance of the Guru in meditating on God's Name and to always remember Him with love and dedication? The short answer to this question is that it is only the Guru who can educate us about the reality of everything, including this world, the human nature, the real cause of our sufferings, and how can we get rid of all our pain and obtain a state of eternal peace and happiness. In this *shabad*, Guru Ji provides a more detailed answer to our query.

First telling us, who has created this universe and all other phenomena in it, Guru Ji says: "(O' my friends), it is the one eternal God who has created this creation. It is He who made the day and all the nights. It was upon the issuance of His one command that all forests and blades, the three worlds, the waters, the four *Vedas*, the four sources of creation, the continents, islands, and all the worlds came into existence."(1)

Therefore, Guru Ji says: "(O' my friends), realize the (ultimate) Doer (of everything. But it is only) when one meets the true Guru, that one understands (the reality)."(1-pause)

Now Guru Ji educates us about the fundamental reason, why we keep going through hell and heaven and continuous cycles of birth and death. He says: "(O' my friends, it is God Himself), who has created the expanse (of the universe) based on three qualities or impulses of *Maya* in the creatures (for vice, virtue, and power. Because of which, many) take birth in hell and many in heaven. Due to ego (one) keeps coming and going (in and out of this world and one's) mind doesn't remain stable (in any one state) even for a moment. Without the (guidance of) the Guru one remains in the darkness (of spiritual ignorance. Only upon) meeting the true Guru (and listening to him, that one) obtains emancipation (from ego which is the main cause of one's suffering and continuous pains of births and deaths)."(2)

Explaining how our ego leads us to evil deeds and painful consequences, and how one can save oneself from all these troubles, Guru Ji says: "(O' my friends), as many are the deeds we perform to satisfy our ego, that many become the bonds around our neck. The selfishness, with which we are obsessed, becomes like a shackle in our feet (and leads us to commit many evil deeds for which we have to suffer punishment including imprisonment). But in whose destiny, it is so written, meeting the Guru, realizes the one (God, as the father of all and therefore doesn't hurt any one)."(3)

However, to impress upon us that it is only by God's grace, that one meets God, Guru Ji says: "(O' my friends, that person) alone is united (with God), who is pleasing to

His mind. But whom God Himself has strayed is lost. On one's own, no one is a fool or a wise person, howsoever (God) makes one do; one is known by that Name. Therefore, I say: "O' God), there is no end or limit (to Your power). Devotee Nanak is always a sacrifice (to You)." (4-1-17)

The message of this *shabad* is that if we want to be saved from the pains of the rounds of births and deaths then following the guidance of the true Guru (Granth Sahib Ji), we should realize that it is God who has created the entire universe, and all creatures are like brothers and sisters. Therefore shedding our ego and selfishness, we should love and respect them all, irrespective of their good or bad deeds.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਮੋਹਨੀ ਮੋਹਿ ਲੀਏ ਤੈ ਗੁਨੀਆ ॥
ਲੋਭਿ ਵਿਆਪੀ ਝੂਠੀ ਦੁਨੀਆ ॥
ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕੈ ਸੰਚੀ ਅੰਤ ਕੀ ਬਾਰ
ਸਗਲ ਲੇ ਛਲੀਆ ॥੧॥

mohnee mohi lee-ay tarai gunee-aa.
lobh vi-aapee jhoothēe dunee-aa.
mayree mayree kar kai sanchee ant̃ kee
baar sagal lay chhalee-aa. ||1||

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਦਇਅਲੀਆ ॥
ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਲੀਆ ॥੧॥
ਰਹਾਉ ॥

nirbhā-o nirankaar dā-i-alee-aa.
jee-a jan̄t saglay partīpalee-aa. ||1||
rahaa-o.

ਏਕੈ ਸ੍ਰਮੁ ਕਰਿ ਗਾਡੀ ਗਡਹੈ ॥
ਏਕਹਿ ਸੁਪਨੈ ਦਾਮੁ ਨ ਛਡਹੈ ॥
ਰਾਜੁ ਕਮਾਇ ਕਰੀ ਜਿਨਿ ਥੈਲੀ ਤਾ ਕੈ
ਸੰਗਿ ਨ ਚੰਚਲਿ ਚਲੀਆ ॥੨॥

aykai saram kar gaadee gadhai.
aykeh supnai daam na chhadhai.
raaj kamaa-ay karee jin thailee taa kai
sang na chanchal chalee-aa. ||2||

ਏਕਹਿ ਪ੍ਰਾਣ ਪਿੰਡ ਤੇ ਪਿਆਰੀ ॥
ਏਕ ਸੰਚੀ ਤਜਿ ਬਾਪ ਮਹਤਾਰੀ ॥
ਸੁਤ ਮੀਤ ਭ੍ਰਾਤ ਤੇ ਗੁਹਜੀ ਤਾ ਕੈ ਨਿਕਟਿ
ਨ ਹੋਈ ਖਲੀਆ ॥੩॥

aykeh paraan̄ pind tay pi-aaree.
ayk sanchee taj baap mehtaaree.
sut̄ meet̄ bharaat̄ tay guhjee taa kai nikat
na ho-ee khalee-aa. ||3||

ਹੋਇ ਅਉਧੁਤ ਬੈਠੇ ਲਾਇ ਤਾਰੀ ॥
ਜੋਗੀ ਜਤੀ ਪੰਡਿਤ ਬੀਚਾਰੀ ॥
ਗ੍ਰਿਹਿ ਮਤੀ ਮਸਾਣੀ ਬਨ ਮਹਿ ਬਸਤੇ ਉਠਿ
ਤਿਨਾ ਕੈ ਲਾਗੀ ਪਲੀਆ ॥੪॥

ho-ay a-uDhooṭ̄ baithay laa-ay taaree.
jogee jat̄ee pandit̄ beechaaree.
garihi marhee masaanee ban meh bastay
ooth̄ tinaa kai laagee palee-aa. ||4||

ਕਾਟੇ ਬੰਧਨ ਠਾਕੁਰਿ ਜਾ ਕੇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਬਸਿਓ ਜੀਅ ਤਾ ਕੈ ॥
ਸਾਧਸੰਗਿ ਭਏ ਜਨ ਮੁਕਤੇ ਗਤਿ ਪਾਈ
ਨਾਨਕ ਨਦਰਿ ਨਿਹਲੀਆ ॥੫॥੨॥੧੮॥

kaatay banDhan̄ thaakur jaa kay.
har har naam basi-o jee-a taa kai.
saaDhsang bha-ay jan muktay gat̄ paa-ee
naanak nadar nihlee-aa. ||5||2||18||

Maaroo Mehla-5

In stanza (2) of the previous *shabad*, Guru Ji stated that it is God Himself, who has created the expanse of the universe based on three qualities or impulses of *Maya* in the creatures (for vice, virtue, and power, which lead people to hell or heaven. One of the most prominent means of gaining power and satisfying the other two impulses for vice and virtue is *Maya* or the worldly wealth. In this *shabad*, Guru Ji describes in detail, how we human beings keep running after this *Maya*, try to hoard it, and keep it hidden even from our dearest relatives, but still this *Maya* deserts us in life or soon after our death. He also tells us about those fortunate ones, who are liberated from the bonds of this deceiving entity.

Describing, how *Maya* has entrapped the humans in its web, Guru Ji says: “(O’ my friends), the captivating *Maya* has enticed (the mortals, who are swayed by) the three impulses (for vice, virtue, and power). The entire illusory world is afflicted with greed. Every body amasses it, (saying) “it as mine, it is mine”, but in the end it deceives (deserts) all.”(1)

Therefore, Guru Ji advises: “(O’ my friends), it is that fearless, formless, and merciful (God), who provides sustenance to all the creatures.”(1-pause)

Guru Ji now shows us the mirror of our own life, how we keep thinking about *Maya*, even in our dreams and keep hoarding it, but it never accompanies us. He says: “(O’ my friends), there is someone, who after collecting it through hard labor, buries it under ground. There is someone, who doesn’t forget about (worldly) wealth even in dreams. But even those, who becoming kings amass a treasure, this mercurial (*Maya*) doesn’t accompany them.”(2)

Describing, how it doesn’t stay even with those who deem it dearer than their life breaths, he says: “(O’ my friends), there are some to whom (*this Maya*) is dearer than their life and body. There are some, who have amassed it, even if they had to desert their fathers and mothers (for its sake. But) even those who kept it hidden from their sons, friends, and brothers, it has not stayed near them either (and has deserted them in the end).”(3)

A question may arise in our minds, what about those who on their own abandon this worldly wealth and become yogis, pundits or recluses. Guru Ji points out that in their case this *Maya* may take a different shape, but it doesn’t spare even them. He says: “(O’ my friends), there are some who, becoming detached, sit in a trance. There are others, who become yogis, celibates, pundits or thinkers. They make their homes in cremation grounds, or reside in jungles, but (*this Maya*) goes and catches hold of them also (in the form of desire for recognition, service, following, or power).”(4)

Guru Ji concludes the *shabad* by telling us who those are who get liberated from the bonds of *Maya*. He says: “(O’ my friends), they whose bonds, the Master Himself cuts off, in their mind is enshrined God’s Name. O’ Nanak, they who have been blessed

with His glance of grace, joining the company of the saints they have obtained salvation.”(5-2-18)

The message of this *shabad* is that if we want to be free from the fetters of *Maya*, the greed for worldly riches and power, and obtain salvation from the worldly existences altogether, then we should seek the company of the saints and meditate on God's Name.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਸਿਮਰਹੁ ਏਕੁ ਨਿਰੰਜਨ ਸੋਊ ॥
ਜਾ ਤੇ ਬਿਰਥਾ ਜਾਤ ਨ ਕੋਊ ॥
ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਪ੍ਰਤਿਪਾਰਿਆ ॥
ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿ ਸਵਾਰਿਆ ॥
ਸੋਈ ਬਿਧਾਤਾ ਖਿਨੁ ਖਿਨੁ ਜਪੀਐ ॥
ਜਿਸੁ ਸਿਮਰਤ ਅਵਗੁਣ ਸਭਿ ਢਕੀਐ ॥
ਚਰਣ ਕਮਲ ਉਰ ਅੰਤਰਿ ਧਾਰਹੁ ॥
ਬਿਖਿਆ ਬਨ ਤੇ ਜੀਉ ਉਧਾਰਹੁ ॥
ਕਰਣ ਪਲਾਹ ਮਿਟਹਿ ਬਿਲਾਟਾ ॥
ਜਪਿ ਗੋਵਿੰਦ ਭਰਮੁ ਭਉ ਫਾਟਾ ॥
ਸਾਧਸੰਗਿ ਵਿਰਲਾ ਕੋ ਪਾਏ ॥
ਨਾਨਕੁ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਏ ॥੧॥

ਰਾਮ ਨਾਮੁ ਮਨਿ ਤਨਿ ਆਧਾਰਾ ॥
ਜੋ ਸਿਮਰੈ ਤਿਸ ਕਾ ਨਿਸਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਮਿਥਿਆ ਵਸਤੁ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥
ਹਿਤੁ ਲਾਇਓ ਸਠ ਮੂੜ ਅਗਿਆਨੀ ॥
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਾਤਾ ॥
ਕਉਡੀ ਬਦਲੈ ਜਨਮੁ ਗਵਾਤਾ ॥
ਅਪਨਾ ਛੇਡਿ ਪਚਾਇਐ ਰਾਤਾ ॥
ਮਾਇਆ ਮਦ ਮਨ ਤਨ ਸੰਗਿ ਜਾਤਾ ॥
ਤ੍ਰਿਸਨ ਨ ਬੂਝੈ ਕਰਤ ਕਲੋਲਾ ॥
ਊਣੀ ਆਸ ਮਿਥਿਆ ਸਭਿ ਬੋਲਾ ॥
ਆਵਤ ਇਕੋਲਾ ਜਾਤ ਇਕੋਲਾ ॥

ਪੰਨਾ ੧੦੦੫

ਹਮ ਤੁਮ ਸੰਗਿ ਬੂਠੇ ਸਭਿ ਬੋਲਾ ॥
ਪਾਇ ਠਗਉਚੀ ਆਪਿ ਭੁਲਾਇਓ ॥
ਨਾਨਕ ਕਿਰਤੁ ਨ ਜਾਇ ਮਿਟਾਇਓ ॥੨॥

maaroo mehlaa 5.

simrahu ayk niranjan so-oo.
jaa tay birthaa jaat na ko-oo.
maat garabh meh jin partipaari-aa.
jee-o pind day saaj savaari-aa.
so-ee biDhaataa khin khin japee-ai.
jis simrat avgun sabh dhakee-ai.
charan kamal ur antar Dhaarahu.
bikhi-aa ban tay jee-o uDhaarahu.
karan palaah miteh billaataa.
jap govid bharam bha-o faataa.
saaDhsang virkaa ko paa-ay.
naanak taa kai bal bal jaa-ay. ||1||

raam naam man tan aaDhaaraa.
jo simrai tis kaa nistaaraa. ||1|| rahaa-o.

mithi-aa vasat sat kar maanee.
hit laa-i-o sath moorh agi-aanee.
kaam kroDh lobh mad maataa.
ka-udee badlai janam gavaataa.
apnaa chhod paraa-i-ai raataa.
maa-i-aa mad man tan sang jaataa.
tarisan na boojhai karat kalolaa.
oonee aas mithi-aa sabh bolaa.
aavat ikaylaa jaat ikaylaa.

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ham tum sang jhoothay sabh bolaa.
paa-ay thag-uree aap bhulaa-i-o.
naanak kirat na jaa-ay mitaa-i-o. ||2||

ਪਸੁ ਪੰਖੀ ਭੂਤ ਅਰੁ ਪ੍ਰੇਤਾ ॥
 ਬਹੁ ਬਿਧਿ ਜੋਨੀ ਫਿਰਤ ਅਨੇਤਾ ॥
 ਜਹ ਜਾਨੇ ਤਹ ਰਹਨੁ ਨ ਪਾਵੈ ॥
 ਥਾਨ ਬਿਹੂਨ ਉਠਿ ਉਠਿ ਫਿਰਿ ਧਾਵੈ ॥
 ਮਨਿ ਤਨਿ ਬਾਸਨਾ ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥
 ਅਹੰਮੇਵ ਮੂਠੇ ਬੇਚਾਰਾ ॥
 ਅਨਿਕ ਦੇਖ ਅਰੁ ਬਹੁਤੁ ਸਜਾਈ ॥
 ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥
 ਪ੍ਰਭ ਬਿਸਰਤ ਨਰਕ ਮਹਿ ਪਾਇਆ ॥
 ਤਹ ਮਾਤ ਨ ਬੰਧੁ ਨ ਮੀਤ ਨ ਜਾਇਆ ॥
 ਜਿਸ ਕਉ ਹੋਤ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ॥
 ਸੋ ਜਨੁ ਨਾਨਕ ਪਾਰਗਰਾਮੀ ॥੩॥

ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਪ੍ਰਭ ਸਰਨੀ ਆਇਆ ॥
 ਦੀਨਾ ਨਾਥ ਜਗਤ ਪਿਤ ਮਾਇਆ ॥
 ਪ੍ਰਭ ਦਇਆਲ ਦੁਖ ਦਰਦ ਬਿਦਾਰਣ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸ ਹੀ ਨਿਸਤਾਰਣ ॥
 ਅੰਧ ਕੂਪ ਤੇ ਕਾਢਨਹਾਰਾ ॥
 ਪ੍ਰੇਮ ਭਗਤਿ ਹੋਵਤ ਨਿਸਤਾਰਾ ॥
 ਸਾਧ ਰੂਪ ਅਪਨਾ ਤਨੁ ਧਾਰਿਆ ॥
 ਮਹਾ ਅਗਨਿ ਤੇ ਆਪਿ ਉਬਾਰਿਆ ॥
 ਜਪ ਤਪ ਸੰਜਮ ਇਸ ਤੇ ਕਿਛੁ ਨਾਹੀ ॥
 ਆਦਿ ਅੰਤਿ ਪ੍ਰਭ ਅਗਮ ਅਗਾਹੀ ॥
 ਨਾਮੁ ਦੇਹਿ ਮਾਰੈ ਦਾਸੁ ਤੇਰਾ ॥
 ਹਰਿ ਜੀਵਨ ਪਦੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ॥੪॥੩॥੧੯॥

pas pankhee bhoot ar paraytaa.
 baho biDh jonee firat anaytaa.
 jah jaano tah rahan na paavai.
 thaan bihoon uth uth fir Dhaavai.
 man tan baasnaa bahuṭ bisthaaraa.
 aha^Nmayv mootho baychaaraa.
 anik dokh ar bahuṭ sajaa-ee.
 taa kee keemaṭ kahan na jaa-ee.
 parabh bisrat narak meh paa-i-aa.
 tah maat na banDh na meet na jaa-i-aa.
 jis ka-o hot kirpaal su-aamee.
 so jan naanak paargaraamee. ||3||

bharmat bharmat parabh sarnee aa-i-aa.
 deenaa naath jagat pit maa-i-aa.
 parabh da-i-aal dukh darad bidaaran.
 jis bhaavai tis hee nistaaran.
 anDh koop tay kaadhaⁿhaaraa.
 paraym bhagat hovat nistaaraa.
 saaDh roop apnaa tan Dhaari-aa.
 mahaa agan tay aap ubaari-aa.
 jap tap sanjam is tay kichh naahee.
 aad ant parabh agam agaahie.
 naam deh maagai daas tayraa.
 har jeevan pad naanak parabh mayraa.
 ||4||3||19||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be free from the fetters of *Maya*, the greed for worldly riches and power and obtain salvation from the worldly existences altogether, then we should seek the company of the saints and meditate on God's Name. In this *shabad*, he tells us why we need to worship God, how without meditating on His Name we keep suffering through millions of species and therefore what should be our prayer before Him.

First briefly describing the reasons, why we should worship God, Guru Ji says: “(O’ my friends), contemplate on that one immaculate God, from whose (door) no one returns empty handed; who has preserved us in the mother’s womb, and embellished us by giving us this life and body. Yes, we should remember that God, each and every moment, worshipping whom all our faults are covered (and remain hidden from others).”

Continuing his advice, he says: “(O’ my friends), enshrine the immaculate lotus feet (the Name) of that God in your heart and save your soul from the ocean of sinful worldly temptations. By meditating on God, all our woes and wailings cease, and the curtain of doubt and dread is torn off. However, it is a rare person who obtains (the gift of God’s Name, through) the company of saint (Guru). Nanak is a sacrifice to him again and again.”(1)

Giving the gist of his message right here, Guru Ji says: “(O’ my friends), God’s Name is the mainstay of our mind and body, whosoever contemplates it, that person is emancipated.”(1-pause)

Now Guru Ji shows us the mirror of our own life, how we are engrossed in the false pursuits of worldly wealth, and who it is, who has actually misguided us onto this wrong path. So chastising us he says: “O’ blind ignorant fool, you have deemed an illusory thing to be real, and have imbued yourself in love with it. You are intoxicated with the wine of lust, anger, and greed, and for the sake of a shell, you have wasted your (precious human) life. Forsaking your own (God, who always is by your side), you are imbued with the love (of worldly wealth, which will soon) belong to someone else. Being intoxicated with *Maya* (the worldly wealth), you think that everything would go along with your body and mind. While indulging in revelries, your (fire like) desire never gets quenched. Always your hope remains unfulfilled, and all your utterances are false. (But, the truth is that a man) comes alone and goes alone, and all the talks about “me”, and “you” (to be together) are false utterances. But administering the intoxicating potion (of *Maya*, God has Himself) strayed (the human beings), and O’ Nanak the writ (of God, based on our past deeds) cannot be erased.”(2)

Describing what happens to the soul of a person who remains guided by the intoxication of *Maya* and does not meditate on God’s Name, Guru Ji says: “(O’ my friends, one who remains blinded with the allurements of worldly riches and pleasures, and who is not imbued with the love of God’s Name), wanders around blindly in many species of animals, birds, and ghosts. (The God’s mansion), where one has (really) to go, one doesn’t get to stay there, and without a place there, one again and again rises up and wanders around (in various wombs). In (man’s) body and mind, is a great expanse (of worldly) desires. The poor fellow has been deceived by self-conceit. (For this reason), one commits many sins (and consequently) suffers many punishments, the estimate of those (punishments) cannot be described. On being separated from God, one is put in hell, where there is neither (one’s) mother, relative, friend, or wife (who could help). But O’ Nanak, on whom God the Master becomes kind, (that person) is ferried across (the sea of troubles).”(3)

Guru Ji concludes the *shabad* by telling us how, ultimately a person finds liberation from the continuous pains of births and deaths, and shows us how to pray to God for showing mercy and ending our pains of births and deaths. He says: “(O’ my friends, ultimately) after getting exhausted of wandering (in myriads of existences, the soul) comes to the shelter of God, who is the Master of the meek, and both father and

mother of the world. God is merciful, and dispeller of our pains. But He emancipates only the one, whom He wills. He can pull out a person from the blind well (of ignorance). But, it is only through (His) loving devotion, (that one) is emancipated. He has cast His body in the form of the saint (Guru, and) has Himself saved the world from the great fire (of worldly desires). On his own, this (mortal) cannot perform any worship, penance, or austerity. It is the un approachable, and unfathomable God alone, who is Doer of everything, from the beginning to the end. O' Nanak, my God is the Giver of the supreme state of life, (therefore, we should pray to Him and say: "O' God), Your slave asks for Your Name, please bless him (with that)."(4-13-19)

The message of this *shabad* is that if we want to avoid going through the pains of unending rounds of birth and death in myriads of species, then we should meditate on God's Name, as per the immaculate advice of the saint (Guru Granth Sahib), in whom God has embodied Himself.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਕਤ ਕਉ ਡਹਕਾਵਹੁ ਲੋਗਾ ਮੋਹਨ ਦੀਨ ਕਿਰਪਾਈ
॥੧॥

kaṭṭ ka-o dahkaavahu logaa mohan deen
kirpaa-ee. ||1||

ਐਸੀ ਜਾਨਿ ਪਾਈ ॥

aisee jaan paa-ee.

ਸਰਣਿ ਸੂਰੇ ਗੁਰ ਦਾਤਾ ਰਾਖੈ ਆਪਿ ਵਡਾਈ ॥੧॥
ਰਹਾਉ ॥

saran sooro gur daataa raakhai aap
vadaa-ee. ||1|| rahaa-o.

ਭਗਤਾ ਕਾ ਆਗਿਆਕਾਰੀ ਸਦਾ ਸਦਾ ਸੁਖਦਾਈ
॥੨॥

bhagṭaa kaa aagi-aakaaree sadā sadā
sukh-dāa-ee. ||2||

ਅਪਨੇ ਕਉ ਕਿਰਪਾ ਕਰੀਅਹੁ ਇਕੁ ਨਾਮੁ ਧਿਆਈ
॥੩॥

apnay ka-o kirpaa karee-ahu ik naam
Dhi-aa-ee. ||3||

ਨਾਨਕੁ ਦੀਨੁ ਨਾਮੁ ਮਾਗੈ ਦੁਤੀਆ ਭਰਮੁ ਚੁਕਾਈ
॥੪॥੪॥੨੦॥

naanak deen naam maagai dutee-aa
bharam chukaa-ee. ||4||4||20||

Maaroo Mehla-5

Guru Ji started the previous *shabad*, by asking us to contemplate on that one immaculate God, from whose (door) no one returns empty handed, who has preserved us in the mother's womb and embellished us by giving us this life and body. But still many of us don't have full faith in God, and keep wandering at the doors of false gurus, lesser gods, statues, and astrologers, and keep suffering. In this *shabad*, Guru Ji once again assures us that our God is most merciful, and kind to all those who humbly seek His shelter.

Addressing us in a very loving and assuring manner, Guru Ji says: "O' people, why do you let your mind waver? (Rest assured that) the heart captivating God is (very) kind to the poor (and the meek)."(1)

Stating what he has learned about his Guru, he says: “(O’ my friends), I have learnt that the benevolent Guru God is the Giver (of all beings), is a brave protector of those who seek His shelter, and He Himself saves their honor.”(1- pause)

Describing, how far God goes to help His devotees, Guru Ji says: “(O’ my friends, the Guru God) accepts whatever (His) devotees say, and is always a provider of peace to them.”(2)

Therefore Guru Ji directly prays to God and says: “(O’ God), bestow this one kindness upon your (own servant), that I may (always) meditate on (Your) one Name.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ God), ridding (himself) of all other doubts, humble Nanak begs only for Your Name, (please bless him with that boon).”(4-4-20)

The message of this *shabad* is that we should have full faith in the mercy and protection of God, and without wandering in other places; we should seek the protection of God and the gift of His Name.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਮੇਰਾ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰਾ ॥

mayraa thaakur aṭ bhaaraa.

ਮੋਹਿ ਸੇਵਕੁ ਬੇਚਾਰਾ ॥੧॥

mohi sayvak baychaaraa. ||1||

ਮੋਹਨੁ ਲਾਲੁ ਮੇਰਾ ਪ੍ਰੀਤਮ ਮਨ ਪ੍ਰਾਨਾ ॥

mohan laal mayraa pareetam man paraanaa.

ਮੋ ਕਉ ਦੇਹੁ ਦਾਨਾ ॥੧॥ ਰਹਾਉ ॥

mo ka-o dayh daanaa. ||1|| rahaa-o.

ਸਗਲੇ ਮੈ ਦੇਖੇ ਜੋਈ ॥

saglay mai daykhay jo-ee.

ਬੀਜਉ ਅਵਰੁ ਨ ਕੋਈ ॥੨॥

beeja-o avar na ko-ee. ||2||

ਜੀਅਨ ਪ੍ਰਤਿਪਾਲਿ ਸਮਾਹੈ ॥

jee-an partipaal samaahai.

ਹੈ ਹੋਸੀ ਆਹੇ ॥੩॥

hai hosee aahay. ||3||

ਦਇਆ ਮੋਹਿ ਕੀਜੈ ਦੇਵਾ ॥

da-i-aa mohi keejai dayvaa.

ਨਾਨਕ ਲਾਗੇ ਸੇਵਾ ॥੪॥੫॥੨੧॥

naanak laago sayvaa. ||4||5||21||

Maaroo Mehla-5

In the previous *shabad* Guru Ji advised us that we should have full faith in the mercy and protection of God, and without wandering in other places; we should seek the protection of God and the gift of His Name. In this *shabad*, he shows us how much he himself respects and loves that God.

He says: “(O’ my friends), my God is extremely powerful, (and) I am but a poor servant (of His).”(1)

Now stating, how loving and merciful his God is, Guru Ji says: “(O’ my friends), my dear (God) is the captivator of the hearts of all. That beloved Spouse of mine is the life of my mind and breaths. He gives me the gift (of life).”(1-pause)

As for other lesser gods, goddesses, and other false gurus, who make divine claims, Guru Ji says: “(O’ my friends), I have seen all others (who make tall claims, and have concluded that) except for (Him), there is no other (like Him).”(2)

Once again describing the benevolence of God and His eternal presence, Guru Ji says: “(O’ my friends, that God) supports and sustains all His creatures. He was there, is there, and will be there (in the future).”(3)

In conclusion, Guru Ji prays: “O’ God, show mercy upon me, that Nanak may remain yoked to Your service.”(4-5-21)

The message of this *shabad* is that except God, there is no other power or lesser god, who can help or sustain us. Therefore, we should always pray to Him for His mercy and the gift of His loving devotion.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਪਤਿਤ ਉਧਾਰਨ ਤਾਰਨ ਬਲਿ ਬਲਿ ਬਲੇ ਬਲਿ
ਜਾਈਐ ॥

ਐਸਾ ਕੋਈ ਭੇਟੈ ਸੰਤੁ ਜਿਤੁ ਹਰਿ ਹਰੇ ਹਰਿ
ਧਿਆਈਐ ॥੧॥

paṭiṭ uDhaaran taaran bal bal balay
bal jaa-ee-ai.

aisaa ko-ee bhaytai sant jitu har haray
har Dhi-aa-ee-ai. ||1||

ਮੋ ਕਉ ਕੋਇ ਨ ਜਾਨਤ ਕਹੀਅਤ ਦਾਸੁ ਤੁਮਾਰਾ ॥

ਏਹਾ ਓਟ ਆਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

mo ka-o ko-ay na jaanat kahee-at
daas tumaaraa.

ayhaa ot aaDhaaraa. ||1|| rahaa-o.

ਸਰਬ ਧਾਰਨ ਪ੍ਰਤਿਪਾਰਨ ਇਕ ਬਿਨਉ ਦੀਨਾ ॥

ਤੁਮਰੀ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨਹੁ ਤੁਮ ਜਲ ਹਮ ਮੀਨਾ
॥੨॥

sarab Dhaaran partipaaran ik bin-o
deenaa.

tumree biDh tum hee jaanhu tum jal
ham meenaa. ||2||

ਪੂਰਨ ਬਿਸਬੀਰਨ ਸੁਆਮੀ ਆਹਿ ਆਇਓ ਪਾਛੈ ॥

ਸਗਲੇ ਭੂ ਮੰਡਲ ਖੰਡਲ ਪ੍ਰਭ ਤੁਮ ਹੀ ਆਛੈ ॥੩॥

pooran bistheeran su-aamee aahi
aa-i-o paachhai.

saglo bhoo mandal khandal parabh
tum hee aachhai. ||3||

ਪੰਨਾ ੧੦੦੬

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ਅਟਲ ਅਖਇਓ ਦੇਵਾ ਮੋਹਨ ਅਲਖ ਅਪਾਰਾ ॥

atal akhi-o dayvaa mohan alakh
apaaraa.ਦਾਨੁ ਪਾਵਉ ਸੰਤਾ ਸੰਗੁ ਨਾਨਕ ਰੇਨੁ ਦਾਸਾਰਾ
॥੪॥੬॥੨੨॥daan paava-o santaa sang naanak
rayn daasaaraa. ||4||6||22||*Maaroo Mehla-5*

In the previous *shabad*, Guru Ji advised us that except for God, there is no other power or lesser god, who can help or sustain us. Therefore, we should always pray to God for His mercy and the gift of His loving devotion. But since God is invisible and incomprehensible, it is very difficult to perform His loving devotion. We need somebody who can help us fall in love with God, and that person is the true Guru. In this *shabad*, Guru Ji prays to God to unite him with that true Guru, who may inspire and teach him to meditate on God's Name.

Therefore addressing God, Guru Ji says: "O' sanctifier of sinners and emancipating (God), I am a sacrifice to You again and again. Please unite me with such a saint, (meeting) whom I may meditate on God's Name."(1)

Showing his utmost devotion and humility, Guru Ji says: (O' God), nobody knows me, I am known (only as a) servant of Yours, and this alone is my support and prop."(1-pause)

Explaining further how much he depends on God for his very survival, Guru Ji says: "O' the Supporter and Sustainer of all, I the meek one make a prayer. You alone know Your ways, (but make such an arrangement, that You may be like) water (for me), and I may be (like a) fish (in that water)."(2)

Continuing his prayer before God, Guru Ji says: "O' the perfect Master of the entire expanse, I have come to Your shelter. You alone are pervading in all the spheres and divisions of the earth."(3)

Concluding his prayer, Guru Ji says: "O' eternal imperishable God, You are captivating, indescribable, and infinite. Nanak wishes that I may obtain the gift of the dust of the feet (the humble service) of Your servants."(4-6-22)

The message of this *shabad* is that except for God, we don't have anywhere else to go for our sustenance, and survival. Therefore, we should pray to Him to bless us with the company and service of the saint (Guru) so that under his guidance we may meditate on His Name and pray for His protection.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਤ੍ਰਿਪਤਿ ਆਘਾਏ ਸੰਤਾ ॥
 ਗੁਰ ਜਾਨੇ ਜਿਨ ਮੰਤਾ ॥
 ਤਾ ਕੀ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ ॥
 ਜਾ ਕਉ ਨਾਮ ਬਡਾਈ ॥੧॥

ṭaripaṭ aaghāa-ay santāa.
 gur jaanay jin manṭāa.
 ṭāa kee kichḥ kahan na jaa-ee.
 jaa ka-o naam badaa-ee. ||1||

ਲਾਲੁ ਅਮੋਲਾ ਲਾਲੋ ॥
 ਅਗਹ ਅਤੋਲਾ ਨਾਮੋ ॥੧॥ ਰਹਾਉ ॥

laal amolaa laalo.
 agah atolaa naamo. ||1|| rahaa-o.

ਅਵਿਗਤ ਸਿਉ ਮਾਨਿਆ ਮਾਨੋ ॥
 ਗੁਰਮੁਖਿ ਤਤੁ ਗਿਆਨੋ ॥
 ਪੇਖਤ ਸਗਲ ਧਿਆਨੋ ॥
 ਤਜਿਓ ਮਨ ਤੇ ਅਭਿਮਾਨੋ ॥੨॥

avigaṭ si-o maani-aa maano.
 gurmukh ṭaṭ gi-aano.
 paykhaṭ sagal Dhi-aano.
 ṭaji-o man ṭay abhimaano. ||2||

ਨਿਹਚਲੁ ਤਿਨ ਕਾ ਠਾਣਾ ॥
 ਗੁਰ ਤੇ ਮਹਲੁ ਪਛਾਣਾ ॥
 ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਜਾਗੇ ॥
 ਹਰਿ ਕੀ ਸੇਵਾ ਲਾਗੇ ॥੩॥

nihchal ṭin kaa ṭhaṇāa.
 gur ṭay mahal pachhaṇāa.
 an-din gur mil jaagay.
 har kee sayvaa laagay. ||3||

ਪੂਰਨ ਤ੍ਰਿਪਤਿ ਆਘਾਏ ॥
 ਸਹਜ ਸਮਾਧਿ ਸੁਭਾਏ ॥
 ਹਰਿ ਭੰਡਾਰੁ ਹਾਥਿ ਆਇਆ ॥
 ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਇਆ ॥੪॥੨॥੨੩॥

pooran ṭaripaṭ aghāa-ay.
 sahj samaaDh subhāa-ay.
 har bḥandaar haath aa-i-aa.
 naanak gur ṭay paa-i-aa. ||4||7||23||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that except for God, we don't have anywhere else to go for our sustenance and survival. Therefore, we should pray to Him to bless us with the company and service of the saint (Guru) so that under his guidance we may meditate on God's Name and pray for His protection. In this *shabad*, he tells us about the blessings and gifts those saints of God obtain, who realize the message of their Guru and obtain the gift of God's Name.

He says: "(O' my friends), the saints who have understood the message of their Guru, always remain satiated. Nothing can be said about (the spiritual state of that saint), who has been blessed with the glory of (God's) Name."(1)

Summarizing the value of God's Name, Guru Ji says: "(O' my friends), such a priceless and lovable jewel is the (God's) Name, that its worth cannot be assayed."(1-pause)

Now describing the blessings enjoyed by those who are blessed with the gift of God's Name, Guru Ji says: "(O' my friends, they who have obtained the gift of God's Name), their mind is convinced (about the power) of the invisible (God). In the shelter of the Guru, they have realized the essence of (divine) wisdom. Even, while seeing (and dealing with) all people they remain attuned (to God); they have shed any ego from their minds."(2)

Continuing to describe the gifts obtained by those, who are blessed with the gift of God's Name, Guru Ji says: "(O' my friends, they who obtain the gift of Name, their mind stops running after worldly wealth, as if) immovable has become their state (of mind. Taking) instruction from the Guru, they recognize (God's) mansion. Attuning (their mind to) the Guru, they remain awake (and alert to the worldly temptations), and remain yoked to the worship of God."(3)

In conclusion, Guru Ji says: "(O' my friends), they in whose hands have come the store of God's (Name), remain fully satiated, and in a natural sort of way they remain absorbed in meditation (of God). But O' Nanak, it is only through the Guru, (that anybody has) obtained this (treasure)."(4-7-23)

The message of this *shabad* is that if we want to obtain that state where we feel fully satiated, and if we want to recognize the mansion of that all powerful God, then we should seek the shelter of our Guru, and beg him to bless us with the *Mantra* God's Name.

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੬ ਦੁਪਦੇ

maaroo mehlāa 5 ghar 6 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਛੇਡਿ ਸਗਲ ਸਿਆਣਪਾ ਮਿਲਿ ਸਾਧ ਤਿਆਗਿ
ਗੁਮਾਨੁ ॥

chhod sagal si-aanpaa mil saaDh tī-aag
gumaan.

ਅਵਰੁ ਸਭੁ ਕਿਛੁ ਮਿਥਿਆ ਰਸਨਾ ਰਾਮ ਰਾਮ
ਵਖਾਨੁ ॥੧॥

avar sabh kichh mithi-aa rasnaa raam
raam vakhaan. ||1||

ਮੇਰੇ ਮਨ ਕਰਨ ਸੁਣਿ ਹਰਿ ਨਾਮੁ ॥
ਮਿਟਹਿ ਅਘ ਤੇਰੇ ਜਨਮ ਜਨਮ ਕੇ ਕਵਨੁ ਬਪੁਰੇ
ਜਾਮੁ ॥੧॥ ਰਹਾਉ ॥

mayray man karan sun har naam.
miteh agh tayray janam janam kay
kavan bapuro jaam. ||1|| rahaa-o.

ਦੂਖ ਦੀਨ ਨ ਭਉ ਬਿਆਪੈ ਮਿਲੈ ਸੁਖ ਬਿਸਾਮੁ ॥

dookh deen na bha-o bi-aapai milai
sukh bisraam.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕੁ ਬਖਾਨੈ ਹਰਿ ਭਜਨੁ ਤਤੁ
ਗਿਆਨੁ ॥੨॥੧॥੨੪॥

gur parsaad naanak bakhaanai har
bhajan tat gi-aan. ||2||1||24||

Maaroo Mehla-5**Ghar-6 Dupadey**

In the previous *shabad*, Guru Ji advised us that if we want to obtain that state where we feel fully satiated, and if we want to recognize the mansion of that all powerful God, then we should seek the shelter of our Guru and beg him to bless us with the *Mantra* God's Name. Therefore in this *shabad*, Guru Ji addresses his own mind, actually ours, to renounce its false intellect, follow the Guru's advice and meditate on God's Name.

He says: "(O' my mind), renounce all your cleverness and meeting the Guru, shed (your false) pride. Every thing else is false (and perishable. Only God is eternal, therefore) with your tongue (always) utter God's Name."(1)

Addressing his mind again, he says: "O' my mind, with your ears listen to God's Name. (By doing so) your sins of myriads of births will be washed off, and the demon of death won't be able to bother you at all."(1-pause)

Summarizing the benefits of meditating God's Name, Guru Ji says: "(O' my friends, one who meditates on God's Name), is not afflicted with any kind of sorrow, dependency or fear, and one obtains peace and poise. (In short), by Guru's grace, Nanak says that meditation on God is the quintessence of all wisdom."(2-1-24)

The message of this *shabad* is that if we want to obtain true peace and comfort, and wash off all our past sins, then shedding all our false pride, we should listen to the Guru and meditate on God's Name.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlaa 5.

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਹੋਤ ਦੇਖੇ ਖੇਹ ॥

jinee naam visaari-aa say hot
daykhay khayh.

ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਬਿਲਾਸ ਬਨਿਤਾ ਤੂਟਤੇ ਏ ਨੇਹ ॥੧॥

putar mitar bilaas baniṭaa tūṭṭay ay
nayh. ||1||

ਮੇਰੇ ਮਨ ਨਾਮੁ ਨਿਤ ਨਿਤ ਲੇਹ ॥

mayray man naam niṭ niṭ layh.

ਜਲਤ ਨਾਹੀ ਅਗਨਿ ਸਾਗਰ ਸੂਖੁ ਮਨਿ ਤਨਿ ਦੇਹ
॥੧॥ ਰਹਾਉ ॥

jalat naahee agan saagar sookh man
tan dayh. ||1|| rahaa-o.

ਬਿਰਖ ਛਾਇਆ ਜੈਸੇ ਬਿਨਸਤ ਪਵਨ ਝੁਲਤ ਮੇਹ ॥

birakh chhaa-i-aa jaisay binsat pavan
jhoolat mayh.

ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜੁ ਮਿਲੁ ਸਾਧ ਨਾਨਕ ਤੇਰੈ ਕਾਮਿ
ਆਵਤ ਏਹ ॥੨॥੨॥੨੫॥

har bhagat darirh mil saaDh naanak
ṭayrai kaam aavat ayh. ||2||2||25||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to obtain true peace and comfort and wash off all our past sins, then shedding all our false pride, we should listen to the Guru and meditate on God's Name. In this *shabad*, he shows us the opposite side and tells us what happens to those who do not care to meditate on God's Name and remain engrossed in their family affairs or false worldly pleasures.

He says: “(O’ my friends), they who have forsaken God’s Name, I have seen them (being completely ruined, as if) being reduced to ashes. All these revelries and attachments with sons, friends, and wife, (ultimately) break down.”(1)

Therefore advising his own mind, Guru Ji says: “O’ my mind, utter God's Name day after day. (One who does that), doesn’t burn in the fiery ocean (of worldly desire, and it) provides peace and comfort to one’s mind and body.”(1-pause)

In conclusion, Guru Ji says: “(O’ man, just as) the shade of a tree disappears, or just as with the blowing of wind, rain (goes away, similarly all these worldly pleasures quickly pass away. Therefore) O’ Nanak, meeting with the saint Guru, resolutely perform God’s worship, (because this is the only thing), which would be of use to you (in the end).”(2-2-25)

The message of this *shabad* is that they who do not meditate on God’s Name are totally ruined. All the worldly pleasures, and affections of our relatives and friends are very short-lived. The only thing, which will last forever and is of real use to us in the end, is God’s Name. Therefore, instead of wasting our time in false worldly pleasures, we should follow Guru’s teachings and meditate on God’s Name.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlaa 5.

ਪੁਰਖੁ ਪੂਰਨ ਸੁਖਹ ਦਾਤਾ ਸੰਗਿ ਬਸਤੋ ਨੀਤ ॥

purakh pooran sukhah daataa sang
basto neet.

ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ਬਿਨਸੈ ਬਿਆਪਤ ਉਸਨ ਨ
ਸੀਤ ॥੧॥

marai na aavai na jaa-ay binsai
bi-aapat usan na seet. ||1||

ਮੇਰੇ ਮਨ ਨਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥
ਚੇਤਿ ਮਨ ਮਹਿ ਹਰਿ ਹਰਿ ਨਿਧਾਨਾ ਏਹ ਨਿਰਮਲ
ਗੀਤਿ ॥੧॥ ਰਹਾਉ ॥

mayray man naam si-o kar pareet.
chayt man meh har har niDhaanaa
ayh nirmal reet. ||1|| rahaa-o.

ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਪਾਲ ਗੋਬਿਦ ਜੋ ਜਪੈ ਤਿਸੁ
ਸੀਧਿ ॥

kirpaal da-i-aal gopaal gobid jo japai
tis seeDh.

ਨਵਲ ਨਵਤਨ ਚਤੁਰ ਸੁੰਦਰ ਮਨੁ ਨਾਨਕ ਤਿਸੁ ਸੰਗਿ
ਬੀਧਿ ॥੨॥੩॥੨੬॥

naval navtan chatur sundar man
naanak tis sang beeDh. ||2||3||26||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that they who do not meditate on God's Name are totally ruined. All the worldly pleasures, and affections of our relatives and friends are very short-lived. The only thing, which will last forever and is of real use to us in the end, is God's Name. Therefore, instead of wasting our time in false worldly pleasures, we should follow Guru's teachings and meditate on God's Name. In this *shabad*, Guru Ji once again tells us about the merits of God and the blessings obtained by meditating on His Name.

He says: “(O’, my mind), that perfect God is the Giver of all comforts and He always abides with us. He neither dies, nor comes or goes, nor perishes, and is not afflicted by heat or cold (or pain and pleasure).”(1)

Therefore again addressing his own mind, he says: “O’ my mind, get imbued with the love of God’s Name. Cherish in your mind that God, who is the treasure (of all virtues). This alone is the immaculate way (of conducting one’s life).”(1)

Summarizing the blessings one obtains by worshipping God, Guru Ji says: “(O’ my friends), that God is merciful and benevolent sustainer of the entire universe. Whoever worships (Him), is blessed with success (in life). That God is always fresh, young, wise, and handsome, (therefore) O’ Nanak keep (your mind) pierced with His love.”(2-3-26)

The message of this *shabad* is that if we want to obtain success in life and enjoy true peace and pleasure, then we should imbue ourselves with the love of God and always cherish His Name in our mind.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਚਲਤ ਬੈਸਤ ਸੋਵਤ ਜਾਗਤ ਗੁਰ ਮੰਤ੍ਰੁ ਰਿਦੈ
ਚਿਤਾਰਿ ॥

ਚਰਣ ਸਰਣ ਭਜੁ ਸੰਗਿ ਸਾਧੂ ਭਵ ਸਾਗਰ
ਉਤਰਹਿ ਪਾਰਿ ॥੧॥

maaroo mehlaa 5.

chalaṭṭ baṣaṭṭ soṁaṭṭ jaagaṭṭ gur maṇṭaṭṭ
ridai chitaar.

charan_u saran_u bhaj sang saaDhoo bhav
saagar utreh paar. ||1||

ਪੰਨਾ ੧੦੦੨

ਮੇਰੇ ਮਨ ਨਾਮੁ ਹਿਰਦੈ ਧਾਰਿ ॥
ਕਰਿ ਪ੍ਰੀਤਿ ਮਨੁ ਤਨੁ ਲਾਇ ਹਰਿ ਸਿਉ ਅਵਰ
ਸਗਲ ਵਿਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਜੀਉ ਮਨੁ ਤਨੁ ਪ੍ਰਾਣ ਪ੍ਰਭ ਕੇ ਤੂ ਆਪਨ ਆਪੁ
ਨਿਵਾਰਿ ॥

ਗੋਵਿੰਦ ਭਜੁ ਸਭਿ ਸੁਆਰਥ ਪੂਰੇ ਨਾਨਕ ਕਬਹੂ
ਨ ਹਾਰਿ ॥੨॥੪॥੨੨॥

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mayray man naam hirdai Dhaar.
kar pareett man tan laa-ay har si-o avar
sagal visaar. ||1|| rahaa-o.

jee-o man tan paraan parabh kay too
aapan aap nivaar.

govid bhaj sabh su-aarath pooray
naanak kabahu na haar. ||2||4||27||

Maaroo Mehla-5

Most of us some times get lost in the complicated philosophies and discourses delivered by the so called pundits and scholars, but still don't know what we should do to end our suffering and obtain true happiness. In this *shabad*, Guru Ji tells us precisely, what we need to do and what should be the attitude of our mind, so that all our tasks are fulfilled honorably, we obtain salvation from the worldly pains and again reunite with God, and enjoy eternal bliss.

Guru Ji says: “(O’ my friend), whether walking, sitting, sleeping or awake, keep in mind the Guru’s *mantra* (his advice). Further, joining the company of the saint (Guru), seek the shelter (of God; by doing so you) would cross over the dreadful (worldly) ocean; (your comings and goings in and out of this world would cease forever).”(1)

Addressing his own mind, and us again, Guru Ji says: “O’ my mind, enshrine (God’s) Name in your heart. (O’ my friend), fully dedicating your mind and body, imbue yourself with God’s love God and forsake all else.”(1-pause)

In conclusion, Guru Ji says: “(O’ my friend), our soul, body, and mind (all) belong to God, (therefore) shed off all your self-conceit. Nanak (says: “O’ my friend), worship God, (by doing so) all your objectives would be accomplished, and you would never lose (the game of life).”(2-4-27)

The message of this *shabad* is that if we want all our objectives are fulfilled, and we are emancipated from this dreadful worldly ocean, then we should always remember the advice of Guru (Granth Sahib Ji), and meditate on God’s Name with full love and dedication of our mind and body.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਤਜਿ ਆਪੁ ਬਿਨਸੀ ਤਾਪੁ ਰੇਣੁ ਸਾਧੂ ਥੀਉ ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਨਾਮੁ ਤੇਰਾ ਕਰਿ ਕ੍ਰਿਪਾ
ਜਿਸੁ ਦੀਉ ॥੧॥

taj aap binsee taap rayn saaDhoo thee-o.
tiseh paraapat naam tayraa kar kirpaa jis
dee-o. ||1||

ਮੇਰੇ ਮਨ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ॥
ਆਨ ਸਾਦ ਬਿਸਾਰਿ ਹੋਛੇ ਅਮਰੁ ਜੁਗੁ ਜੁਗੁ
ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

mayray man naam amrit pee-o.
aan saad bisaar hochhay amar jug jug
jee-o. ||1|| rahaa-o.

ਨਾਮੁ ਇਕ ਰਸ ਰੰਗੁ ਨਾਮਾ ਨਾਮਿ ਲਾਗੀ
ਲੀਉ ॥
ਮੀਤੁ ਸਾਜਨੁ ਸਖਾ ਬੰਧਪੁ ਹਰਿ ਏਕੁ ਨਾਨਕ
ਕੀਉ ॥੨॥੫॥੨੮॥

naam ik ras rang naamaa naam laagee
lee-o.
meet saajan sakhaa banDhap har ayk
naanak kee-o. ||2||5||28||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want all our objectives fulfilled and we are emancipated from this dreadful worldly ocean, then we should always remember the advice of Guru and meditate on God's Name with full love and dedication of our mind and body. In this *shabad*, he tells us what else we need to do in this direction and what will be the blessings we would enjoy by following that advice.

Addressing his mind (and indirectly us), Guru Ji says: "(O' my mind), shed your self- (conceit, and serve the saint Guru so humbly, as if you have) become the dust of the saints feet; (by doing so) your fever (like agony) would vanish. ("But O' God, Nanak says: "that one alone obtains Your Name, whom showing Your mercy, You give (this gift)."(1)

So again addressing his mind, Guru Ji says: "O' my mind, renouncing all other shallow (and insipid) tastes (of false worldly pleasures) drink the nectar of (God's) Name and becoming (spiritually) immortal live ages after ages."(1-pause)

Guru Ji concludes the *shabad* by describing the state of mind of a person who is truly imbued with the love of God's Name. He says: "(O' my friends, the person) who is imbued with the love of God's Name, continually keeps enjoying the relish of uttering God's Name. O' Nanak, such a person has made the one God as his or her friend, well wisher, mate, and relative."(2-5-28)

The message of this *shabad* is that if we want to become spiritually immortal and live forever united with God, then forsaking all other false worldly pleasures we should enjoy the relish of God's Name, and consider God as our only true friend, mate, and well-wisher.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਪ੍ਰਤਿਪਾਲਿ ਮਾਤਾ ਉਦਰਿ ਰਾਖੈ ਲਗਨਿ ਦੇਤ ਨ
ਸੇਕ ॥

ਸੋਈ ਸੁਆਮੀ ਈਹਾ ਰਾਖੈ ਬੂਝੁ ਬੁਧਿ ਬਿਬੇਕ ॥੧॥

ਮੇਰੇ ਮਨ ਨਾਮ ਕੀ ਕਰਿ ਟੇਕ ॥

ਤਿਸਹਿ ਬੂਝੁ ਜਿਨਿ ਤੂ ਕੀਆ ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ
ਏਕ ॥੧॥ ਰਹਾਉ ॥

ਚੇਤਿ ਮਨ ਮਹਿ ਤਜਿ ਸਿਆਣਪ ਛੋਡਿ ਸਗਲੇ
ਭੇਖ ॥

ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਸਦਾ ਨਾਨਕ ਤਰੇ ਕਈ ਅਨੇਕ
॥੨॥੬॥੨੯॥

maaroo mehlāa 5.

partīpaal maataa udar raakhai lagan
dayt na sayk.

so-ee su-aamee eehaa raakhai boojh
buDh bibayk. ||1||

mayray man naam kee kar tayk.

tiseh boojh jin too kee-aa parabh
karan kaaran ayk. ||1|| rahaa-o.

chayt man meh taj si-aanap chhod
saglay bhaykh.

simar har har sadaa naanak taray
ka-ee anayk. ||2||6||29||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to become spiritually immortal and live forever united with God, then forsaking all other false worldly pleasures we should enjoy the relish of God's Name, and consider God as our only true friend, mate, and well-wisher. In this *shabad*, he again tells us how God saves us, even in this worldly ocean, and urges us to have complete faith in that God.

Addressing his own mind, Guru Ji says: “(O’ my mind, that God) who saves and protects us in the womb of our mother, doesn’t let the heat (of that place) afflict us. Use your sense of discrimination and understand that the same Master (who saved you there in the mother’s womb), would also save you here (in this world).”(1)

Therefore addressing his mind again, Guru Ji says: “O’ my mind, depend upon the support of God's Name. Realize that (God) who has created you and who is the one and only cause and doer of everything.”(1-pause)

In conclusion, Guru Ji says: “(O’ my friend), shed your cleverness, renounce all (holy) garbs, and remember (God) in your mind. Nanak (says), by always meditating on God, innumerable (beings) have been ferried across.”(2-6-29)

The message of this *shabad* is that if we want to be saved from all sufferings in this world, and ferried across this worldly ocean then we should always meditate on God, and depend upon His support alone.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਜਾ ਕੋ ਅਨਾਥ ਕੋ ਹੈ ਨਾਥੁ ॥

patit̃ paavan naam jaa ko anaath ko hai naath.

ਮਹਾ ਭਉਜਲ ਮਾਹਿ ਤੁਲਹੋ ਜਾ ਕੋ ਲਿਖਿਓ ਮਾਥੁ ॥੧॥

mahaa bhā-ojal maahi tulho jaa ko likhi-o maath. ||1||

ਭੂਬੇ ਨਾਮ ਬਿਨੁ ਘਨ ਸਾਥੁ ॥

doobay naam bin ghan saath.

ਕਰਣ ਕਾਰਣੁ ਚਿਤਿ ਨ ਆਵੈ ਦੇ ਕਰਿ ਰਾਖੈ ਹਾਥੁ ॥੧॥ਰਹਾਉ॥

karañ kaarañ chit̃ na aavai day kar raakhai haath. ||1|| rahaa-o.

ਸਾਧਸੰਗਤਿ ਗੁਣ ਉਚਾਰਣੁ ਹਰਿ ਨਾਮ ਅੰਮ੍ਰਿਤੁ ਪਾਥੁ ॥

saaDhsangat̃ guñ uchaarañ har naam amrit̃ paath.

ਕਰਹੁ ਕ੍ਰਿਪਾ ਮੁਰਾਰਿ ਮਾਧਉ ਸੁਣਿ ਨਾਨਕ ਜੀਵੈ ਗਾਥੁ ॥੨॥੭॥੩੦॥

karahu kirpaa muraar maaDha-o suñ naanak jeevai gaath. ||2||7||30||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be saved from all sufferings in this world, and ferried across this worldly ocean then we should always meditate on God, and depend on His support alone. In this *shabad*, Guru Ji again describes the excellences of God, tells us what the best way is to meditate on His Name, and also tells us, what happens to those who do not care to remember Him.

Stating the unique virtues and powers of God, Guru Ji says: “(O’ my friends), He whose Name is purifier of the sinners, and who is the support of the supportless is like a barge (to ferry us across the) vast worldly ocean, (but God is available only to those) in whose destiny it is so written.”(1)

Describing, what happens to those who do not remember God, Guru Ji says: “(O’ my friends), without meditating on the cause and doer of every thing, who could save them all by extending His hand, (if He doesn’t come in their mind, then without meditating on God’s Name, myriads of boat loads of people have been drowned (in the worldly ocean).”(1-pause)

Guru Ji concludes the *shabad* by telling us the best way to remember God, and for what we should pray to Him. He says: “(O’ my friends), to sing praises (of God) in the company of saints, is the immortalizing way of meditating on God’s Name. (Therefore, pray to God and say): O’ (God), the slayer of demons, show mercy that Nanak may live listening to Your eternal discourse.”(2-7-30)

The message of this *shabad* is that without meditating on God’s Name we will be drowned in this worldly ocean and keep suffering the pains of birth and death. So if we want to be ferried across this worldly ocean, then in the company of the saints we should sing God’s praises, and beg for the gift of His Name.

ਮਾਰੂ ਅੰਜੁਲੀ ਮਹਲਾ ੫ ਘਰੁ ੭

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਧੁਰਹੁ ਹੀ ਹੁਆ ॥
ਪੰਚ ਧਾਤੁ ਕਰਿ ਪੁਤਲਾ ਕੀਆ ॥
ਸਾਹੈ ਕੈ ਫੁਰਮਾਇਅੜੈ ਜੀ ਦੇਹੀ ਵਿਚਿ ਜੀਉ
ਆਇ ਪਇਆ ॥੧॥

ਜਿਥੈ ਅਗਨਿ ਭਥੈ ਭੜਕਾਰੇ ॥
ਊਰਧ ਮੁਖ ਮਹਾ ਗੁਬਾਰੇ ॥
ਸਾਸਿ ਸਾਸਿ ਸਮਾਲੇ ਸੋਈ ਓਥੈ ਖਸਮਿ ਛਡਾਇ
ਲਇਆ ॥੨॥

maaroo anjulee mehlāa 5 ghar 7

ik-o^Nkaar satgur parsaaḁ.

sanjog vijog Dharahu hee hoo-aa.
panch Dhaat kar putḷaa kee-aa.
saahai kai furmaa-i-arḥai jee ḁayhee
vich jee-o aa-ay pa-i-aa. ||1||

jithai agan bhakhai bharhhaaray.
ooraDh mukh mahaa gubaaray.
saas saas samaalay so-ee othai khasam
chhadaa-ay la-i-aa. ||2||

ਵਿਚਹੁ ਗਰਭੈ ਨਿਕਲਿ ਆਇਆ ॥
 ਖਸਮੁ ਵਿਸਾਰਿ ਦੁਨੀ ਚਿਤੁ ਲਾਇਆ ॥
 ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਜੋਨੀ ਰਹਣੁ ਨ ਕਿਤਰੀ
 ਬਾਇ ਭਇਆ ॥੩॥

vichahu gar**bh**ai nikal aa-i-aa.
 khasam visaar **du**nee chit̃ laa-i-aa.
 aavai jaa-ay **bh**avaa-ee-ai jonee rahan
 na ki**th**ee thaa-ay **bh**a-i-aa. ||3||

ਮਿਹਰਵਾਨਿ ਰਖਿ ਲਇਅਨੁ ਆਪੇ ॥
 ਜੀਅ ਜੰਤੁ ਸਭਿ ਤਿਸ ਕੇ ਬਾਪੇ ॥
 ਜਨਮੁ ਪਦਾਰਥੁ ਜਿਣਿ ਚਲਿਆ ਨਾਨਕ ਆਇਆ
 ਸੋ ਪਰਵਾਣੁ ਬਿਆ ॥੪॥੧॥੩੧॥

miharvaan rak**h** la-i-an aapay.
 jee-a jant̃ sab**h** tis kay thaapay.
 janam pad**a**arath jiñ chali-aa naanak
 aa-i-aa so parvaan thi-aa. ||4||1||31||

Maaroo Anjalli Mehla-5 Ghar 7

In this *Anjalli* (prayer with folded hands), Guru Ji educates us about the reality of life, how a human being is created in the first instance; what one does during one's life and who is considered a winner or the achiever of life's purpose.

First describing the origin of human life, Guru Ji says: “(O’ my friends), union or separation (between a soul and body) happens as pre-ordained (by God). Assembling together the five elements (air, water, fire, earth, and ether, a human) puppet is made, and then as per the command of the Master, the soul comes to reside in the body.”(1)

Now describing, how the fetus survives in the mother's fiery womb, Guru Ji says: “(O’ my friends, in the mother's womb), where fire roars with ferocity, and (the fetus) is hanging upside down in pitch darkness, there (it) remembers (that God) with each and every breath, and the Master saves (it from death).”(2)

Next describing what happens when the human being comes out of the womb into the world, Guru Ji says: “But, when one comes out of the womb, then forsaking the Master, one attunes one's mind to the world. Therefore, one keeps coming and going, and is rotated through (myriads of) existences, and is not allowed to stay in any one place.”(3)

Guru Ji concludes the *shabad* by telling us about those who depart from the world as winners, and are spared from the rounds of births and deaths. He says: “(O’ my friends), all beings and creatures are created by that (God). That compassionate (God) on His own has saved (many from the rounds of births and deaths). But, O’ Nanak, who departs from here after winning the purpose of life, that one's advent (in this world) is approved (in God's court).”(4-1-31)

The message of this *shabad* is that we should realize that it is God who saves us in the fierce fire of mother's womb, and just as we remember God there, we should keep remembering Him in this world as well. If we do that, God in His mercy would save us from any further pains of birth and death, and would re-unite us with Him, which is the real objective of this precious human life.

ਪੰਨਾ ੧੦੦੮

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ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਵੈਦੋ ਨ ਵਾਈ ਭੈਣੋ ਨ ਭਾਈ ਏਕੋ ਸਹਾਈ ਰਾਮੁ
ਹੇ ॥੧॥

vaido na vaa-ee bhaino na bhaa-ee
ayko sahāa-ee raam hay. ||1||

ਕੀਤਾ ਜਿਸੋ ਹੋਵੈ ਪਾਪਾਂ ਮਲੋ ਧੋਵੈ ਸੋ ਸਿਮਰਹੁ
ਪਰਧਾਨੁ ਹੇ ॥੨॥

keetaa jiso hovai paapaa^N malo Dhovai
so simrahu parDhaan hay. ||2||

ਘਟਿ ਘਟੇ ਵਾਸੀ ਸਰਬ ਨਿਵਾਸੀ ਅਸਥਿਰੁ ਜਾ
ਕਾ ਥਾਨੁ ਹੇ ॥੩॥

ghat ghatay vaasee sarab nivaasee
asthir jaa kaa thaana hay. ||3||

ਆਵੈ ਨ ਜਾਵੈ ਸੰਗੇ ਸਮਾਵੈ ਪੂਰਨ ਜਾ ਕਾ ਕਾਮੁ
ਹੇ ॥੪॥

aavai na jaavai sangay samaavai pooran
jaa kaa kaam hay. ||4||

ਭਗਤ ਜਨਾ ਕਾ ਰਾਖਣਹਾਰਾ ॥
ਸੰਤ ਜੀਵਹਿ ਜਪਿ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥
ਕਰਨ ਕਾਰਨ ਸਮਰਥੁ ਸੁਆਮੀ ਨਾਨਕੁ ਤਿਸੁ
ਕੁਰਬਾਨੁ ਹੇ ॥੫॥੨॥੩੨॥

bhagat janaa kaa raakhaṇhaaraa.
sant jeeveh jap paraan aDhaaraa.
karan kaaran samrath su-aamee naanak
tis kurbaan hay. ||5||2||32||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us to realize that it is God who saves us in the fierce fire of mother's womb, and just as we remember God there, we should keep remembering Him in this world as well. In this *shabad*, he again stresses the point, that it is God who saves and helps us, whenever we are in any difficult situation.

He says: "(O' my friends, in times of disease and distress), neither any physician, nor his medicine, nor brother, nor sister can be of any help. It is God alone, who is our (true) helper."(1)

Therefore, Guru Ji advises: "(O' my friends), worship that supreme (God), on whose doing (everything) happens, and (whose Name) washes the filth of one's sins."(2)

Elaborating upon the excellencies of God, Guru Ji says: "(O' my friends) that God, immovable is whose abode, resides in each and every heart and pervades everywhere."(3)

He adds: "(O' my friends) that God, perfect are whose deeds, neither comes nor goes, and is always in our company."(4)

In conclusion, Guru Ji says: “(O’ my friends, that God) is the savior of His devotees. The saintly persons survive worshipping (that God, who is) the mainstay of their life breath. (In short), that Master is capable of causing and doing (everything), and Nanak is a sacrifice to Him.”(5-2-32)

The message of this *shabad* is that it is only God, who helps or saves us from any disease or suffering, and if He is not on our side, then no doctor or relative can save us. Therefore, we should always meditate on the Name of that all-powerful God, who is the cause and doer of everything.

Detail of Shabads: M: 1=12, M: 3=5, M: 4=8, M: 5=32, Total=57

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਮਾਰੂ ਮਹਲਾ ੯ ॥

maaroo mehlāa 9.

ਹਰਿ ਕੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥
ਜਾ ਕਉ ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ
ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

har ko naam sadā sukh-dāa-ee.
jaa ka-o simar ajaamal uDhaari-o
ganikaa hoo gat̃ paa-ee. ||1|| rahaa-o.

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ
ਆਈ ॥
ਤਾ ਕੋ ਦੂਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ
॥੧॥

panchaalee ka-o raaj sabhaa meh
raam naam suDh aa-ee.
taa ko dookh hari-o karunaa mai
apnee paj badhaa-ee. ||1||

ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ
ਭਇਓ ਸਹਾਈ ॥
ਕਹੁ ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ
॥੨॥੧॥

jih nar jas kirpaa niDh gaa-i-o taa ka-o
bha-i-o sahāa-ee.
kaho naanak mai ihee bharosai gahee
aan sarnāa-ee. ||2||1||

Maaroo Mehla-9

In the previous *shabad*, Guru Ji clearly told us that it is only God, who helps or saves us from any disease or suffering, and if He is not on our side, then no doctor or relative can save us. Therefore, we should always meditate on the Name of that all-powerful God, who is the cause and doer of everything. In this *shabad*, Guru Ji quotes three legendary examples to illustrate this fact.

First he cites the story Of *Aja Mall*, who was a court priest, but to satisfy his lust started living a life of sin, in the company of a prostitute, and had many illegitimate children with her. But, on the advice of a saint, he named his last-born child as *Naarayan* (God). One day on his deathbed, when he was calling for his son *Naarayan*, he started calling for the true God Himself, and asking for forgiveness. In His mercy God pardoned all his sins and granted him salvation.

Next Guru Ji gives the example of a prostitute, named *Ganika*. She too, on the advice of a saint started, teaching a parrot to utter God's Name. While teaching the parrot, she herself got so absorbed in God's Name that all her sins were washed off, and God emancipated her also.

Lastly Guru Ji quotes the story of *Daropadi*, from the legend of *Mahabharata*, who was the queen of five *Pandov* princes, but as misfortune had it they lost her in gamble to their rival cousin *Daryodhan*. She was about to be completely disrobed and dishonored in the open court, when she meditated on God *Krishna* and prayed for His help. Listening to her prayer, God so arranged that no matter how fast or for how long the servants of the villain king *Daryodhan* tried to take off the cloth wrapped around her body, she remained covered. Ultimately in complete exhaustion they gave up, and her honor was saved.

So first citing the stories of *Aja mall*, and *Ganika*, Guru Ji says: "(O' my friends), God's Name is always peace giving, meditating on which *Ajamall* was saved, and even (a prostitute like) *Ganika* was emancipated." (1-pause)

Next relating to the legend of *Daropadi*, he says: "When in the royal court, the queen of five princes thought of God's Name (for help), the compassionate (God) emancipated her from misery and enhanced His (own) glory." (1)

In closing, he says: (O' my friends), any one who has sung praises of that (God), the treasure of mercy, He has become that person's helper. Therefore Nanak says: "On this very assurance, (I) have come and got hold of His shelter." (2-1)

The message of this *shabad* is that as per His tradition, God always comes to the support of His devotees, and protects their honor. Therefore, if we want any guaranteed support or help in case of any emergency or trouble, then we should seek the shelter of that God and keep meditating on His Name.

ਮਾਰੂ ਮਹਲਾ ੯ ॥

maaroo mehlāa 9.

ਅਬ ਮੈ ਕਹਾ ਕਰਉ ਰੀ ਮਾਈ ॥
ਸਗਲ ਜਨਮੁ ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਆ
ਸਿਮਰਿਓ ਨਾਹਿ ਕਨ੍ਹਾਈ ॥੧॥ ਰਹਾਉ ॥

ab mai kahaa kara-o ree maa-ee.
sagal janam bikhī-an si-o kho-i-aa simri-o
naahi kan^haa-ee. ||1|| rahaa-o.

ਕਾਲ ਫਾਸ ਜਬ ਗਰ ਮਹਿ ਮੇਲੀ ਤਿਹ ਸੁਧਿ
ਸਭ ਬਿਸਰਾਈ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਯਾ ਸੰਕਟ ਮਹਿ ਕੋ ਅਬ ਹੋਤ
ਸਹਾਈ ॥੧॥

kaal faas jab gar meh maylee tih suDh
sabh bisraa-ee.
raam naam bin yaa sankat meh ko ab hot
sahaa-ee. ||1||

ਜੋ ਸੰਪਤਿ ਅਪਨੀ ਕਰਿ ਮਾਨੀ ਛਿਨ ਮਹਿ ਭਈ
ਪਰਾਈ ॥
ਕਹੁ ਨਾਨਕ ਯਹ ਸੋਚ ਰਹੀ ਮਨਿ ਹਰਿ ਜਸੁ
ਕਬਹੂ ਨ ਗਾਈ ॥੨॥੨॥

jo sampat apnee kar maanee chhin meh
bha-ee paraa-ee.
kaho naanak yeh soch rahee man har jas
kabhoo na gaa-ee. ||2||2||

Maaroo Mehla-9

In the previous *shabad*, Guru Ji cited many legendry examples to show us that it is God's Name who is the true helper of human beings in the most difficult circumstances. In this *shabad*, putting himself in our situation he tells us, what would be the state of our mind when our end is near and we realize that instead of meditating on God's Name, we have wasted our entire life in committing sins, and soon leaving all our wealth to others we would depart from the world and suffer the punishment awaiting us.

So on our behalf, Guru Ji says: “O’ mother, I have wasted all my life in vicious deeds, and have never contemplated upon God. What can I do now (to save myself from the punishment awaiting me)?”(1-pause)

Depicting the state of mind of a person who is counting his or her last breaths and feels as if the noose of death is tightening around his or her neck, Guru Ji says: “(O’ my friends), when the demon of death puts the noose of death around the neck, one loses all one’s senses. Except for God’s Name, who can help that person in such dire predicament?”(1)

Guru Ji concludes this *shabad* by describing the remorseful thoughts passing through the mind of a person on his or her last breaths, and says: “(O’ my friends), the wealth which I had thought as mine, has become another (person’s property) in an instant. Nanak says, that this regret remains in my mind; “why I never sang praises of God.”(2-2)

The message of this *shabad* is that if we don’t want to repent at the time, when the noose of death is around our neck, then right now we should meditate on God's Name, which alone can help and save us in the end.

ਮਾਰੂ ਮਹਲਾ ੯ ॥

ਮਾਈ ਮੈ ਮਨ ਕੋ ਮਾਨੁ ਨ ਤਿਆਗਿਓ ॥
ਮਾਇਆ ਕੇ ਮਦਿ ਜਨਮੁ ਸਿਰਾਇਓ ਰਾਮ ਭਜਨਿ
ਨਹੀ ਲਾਗਿਓ ॥੧॥ ਰਹਾਉ ॥

ਜਮ ਕੋ ਡੰਡੁ ਪਰਿਓ ਸਿਰ ਉਪਰਿ ਤਬ ਸੋਵਤ ਤੈ
ਜਾਗਿਓ ॥
ਕਹਾ ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ ਛੂਟਤ ਨਾਹਿਨ
ਭਾਗਿਓ ॥੧॥

ਇਹ ਚਿੰਤਾ ਉਪਜੀ ਘਟ ਮਹਿ ਜਬ ਗੁਰ ਚਰਨਨ
ਅਨੁਰਾਗਿਓ ॥
ਸੁਫਲੁ ਜਨਮੁ ਨਾਨਕ ਤਬ ਹੁਆ ਜਉ ਪ੍ਰਭ ਜਸ
ਮਹਿ ਪਾਗਿਓ ॥੨॥੩॥

maaroo mehlāa 9.

maa-ee mai man ko maan na t̥i-aagi-o.
maa-i-aa kay maḍ janam siraa-i-o raam
bhajan nahee laagi-o. ||1|| rahaa-o.

jam ko dand pari-o sir oopar tab sovat
tai jaagi-o.
kahaa hot ab kai pachhutaay chhootat
naahin bhaagi-o. ||1||

ih chintaa upjee ghat meh jab gur
charnan anuraagi-o.
sufal janam naanak tab hoo-aa ja-o
parabh jas meh paagi-o. ||2||3||

Maaroo Mehla-9

In the previous *shabad*, Guru Ji advised us that if we don't want to repent at the time, when the noose of death is around our neck, then right now we should meditate on God's Name, which alone can help and save us in the end. In this *shabad*, he puts himself in that situation, when one realizes that one has wasted one's life so far in egoistic pursuits and then goes to a true Guru for enlightenment.

As if talking to his mother, Guru Ji says: "O' my mother, (now I repent that) I never got rid of the arrogance of my mind. I spent my entire life in the intoxication of worldly riches, but never attuned myself to worship of God."(1-pause)

Describing how one realizes and repents one's past mistakes when one is faced with death, such as a sudden heart attack, but at that time nothing can be done to make amends, Guru Ji says: "(O' my friends, ordinarily one remains unaware in worldly pursuits), it is only when the blow of (demon of) death strikes one's head, that one wakes up from one's sleep. But, nothing can be gained by repenting now, because one cannot escape (death) by running away."(1)

Guru Ji concludes the *shabad*, by telling us, when this kind of awakening comes to our mind and what happens after that. He says: "(O' my friends), when one imbues oneself with the feet of the Guru (his immaculate *Gurbani*), then this worry arises in one's mind (that without God's Name, the life is going waste). O' Nanak, only then does one's life become fruitful (and then listening to Guru's advice), one dedicates oneself to singing praises of God."(2-3)

The message of this *shabad* is that death can strike us at any time, and without meditating on God's Name, we wouldn't be able to escape the punishment by the demons of death. Therefore, instead of repenting at the time of death, following Guru's advice, right now we should start meditating on God's Name and singing His praise.

ਮਾਰੂ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧

**maaroo asatpadee-aa mehlaa 1
ghar 1**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਬੇਦ ਪੁਰਾਣ ਕਥੇ ਸੁਣੇ ਹਾਰੇ ਮੁਨੀ ਅਨੇਕਾ ॥

bayd puraan kathay sunay haaray
munee anaykaa.

ਅਠਸਠਿ ਤੀਰਥ ਬਹੁ ਘਣਾ ਭ੍ਰਮਿ ਥਾਕੇ ਭੇਖਾ ॥

athsath tirath baho ghanaa bharam
thaakay bhaykhaa.

ਸਾਚੇ ਸਾਹਿਬੁ ਨਿਰਮਲੇ ਮਨਿ ਮਾਨੈ ਏਕਾ ॥੧॥

saacho saahib nirmalo man maanai
aykaa. ||1||

ਤੂ ਅਜਰਾਵਰੁ ਅਮਰੁ ਤੂ ਸਭ ਚਾਲਣਹਾਰੀ ॥

ਨਾਮੁ ਰਸਾਇਣੁ ਭਾਇ ਲੈ ਪਰਹਰਿ ਦੁਖੁ ਭਾਰੀ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੦੦੯

ਹਰਿ ਪੜੀਐ ਹਰਿ ਬੁਝੀਐ ਗੁਰਮਤੀ ਨਾਮਿ
ਉਧਾਰਾ ॥

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਮਤਿ ਹੈ ਪੂਰੈ ਸਬਦਿ ਬੀਚਾਰਾ ॥

ਅਠਸਠਿ ਤੀਰਥ ਹਰਿ ਨਾਮੁ ਹੈ ਕਿਲਵਿਖ
ਕਾਟਣਹਾਰਾ ॥੨॥

ਜਲੁ ਬਿਲੋਵੈ ਜਲੁ ਮਥੈ ਤਤੁ ਲੋੜੈ ਅੰਧੁ
ਅਗਿਆਨਾ ॥

ਗੁਰਮਤੀ ਦਧਿ ਮਥੀਐ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ ਨਾਮੁ
ਨਿਧਾਨਾ ॥

ਮਨਮੁਖ ਤਤੁ ਨ ਜਾਣਨੀ ਪਸੂ ਮਾਹਿ ਸਮਾਨਾ
॥੩॥

ਹਉਮੈ ਮੇਰਾ ਮਰੀ ਮਰੁ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥

ਗੁਰ ਕੈ ਸਬਦੇ ਜੇ ਮਰੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ
ਵਾਰ ॥

ਗੁਰਮਤੀ ਜਗਜੀਵਨੁ ਮਨਿ ਵਸੈ ਸਭਿ ਕੁਲ
ਉਧਾਰਣਹਾਰਾ ॥੪॥

ਸਚਾ ਵਖਰੁ ਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ ॥

ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰਿ ਹੈ ਗੁਰਮਤੀ ਵੀਚਾਰਾ ॥

ਦੂਜੈ ਭਾਇ ਕਾਰ ਕਮਾਵਣੀ ਨਿਤ ਤੋਟਾ ਸੈਸਾਰਾ
॥੫॥

ਸਾਚੀ ਸੰਗਤਿ ਬਾਨੁ ਸਚੁ ਸਚੇ ਘਰ ਬਾਰਾ ॥

ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਸਚੁ ਨਾਮੁ ਅਧਾਰਾ ॥

ਸਚੀ ਬਾਣੀ ਸੰਤੋਖਿਆ ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਾ
॥੬॥

tū ajraavar amar tū sabh
chaalanhaaree.

naam rasaa-in bhaa-ay lai parhar dukh
bhaaree. ||1||rahaa-o.

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har parhee-ai har bujhee-ai gurmatēe
naam uDhaaraa.

gur poorai pooree mat hai poorai sabad
beecharaa.

athsath tīrath har naam hai kilvikh
kaatanhaaraa. ||2||

jal bilovai jal mathai tat lorhai anDh
agi-aanaa.

gurmatēe daDh mathee-ai amrit paa-
ee-ai naam niDhaanaa.

manmukh tat na jaannee pasoo maahi
samaanaa. ||3||

ha-umai mayraa maree mar mar
jammai vaaro vaar.

gur kai sabday jay marai fir marai na
doojee vaar.

gurmatēe jagjeevan man vasai sabh kul
uDhaaranhaar. ||4||

sachaa vakhar naam hai sachaa
vaapaaraa.

laahaa naam sansaar hai gurmatēe
veecharaa.

doojai bhaa-ay kaar kamaavnee nit
totaa saisaaraa. ||5||

saachee sangat thaana sach sachay ghar
baaraa.

sachaa bhojan bhaa-o sach sach naam
aDhaaraa.

sachee banee santokhi-aa sachaa sabad
veecharaa. ||6||

ਰਸ ਭੋਗਣ ਪਾਤਿਸਾਹੀਆ ਦੁਖ ਸੁਖ ਸੰਘਾਰਾ ॥

ras bhogan paatīsaahē-aa dukh sukh
sanghaaraa.

ਮੋਟਾ ਨਾਉ ਧਰਾਈਐ ਗਲਿ ਅਉਗਣ ਭਾਰਾ ॥

motaa naa-o Dharaa-ee-ai gal a-ugan
bhaaraa.

ਮਾਣਸ ਦਾਤਿ ਨ ਹੋਵਈ ਤੂ ਦਾਤਾ ਸਾਰਾ ॥੭॥

maanās daat na hova-ee too daatāa
saaraa. ||7||

ਅਗਮ ਅਗੋਚਰੁ ਤੂ ਧਣੀ ਅਵਿਗਤੁ ਅਪਾਰਾ ॥

agam agochar too Dhaneē avigat
apaaraa.

ਗੁਰ ਸਬਦੀ ਦਰੁ ਜੋਈਐ ਮੁਕਤੇ ਭੰਡਾਰਾ ॥

gur sabdēe dar jo-ee-ai mukṭay
bhandaaraa.

ਨਾਨਕ ਮੇਲੁ ਨ ਚੂਕਈ ਸਾਚੇ ਵਾਪਾਰਾ ॥੮॥੧॥

naanak mayl na chook-ee saachay
vaapaaraa. ||8||1||

Maaroo Ashatpadia Mehla-1 Ghar 1

In many previous *shabads*, Guru Ji has advised us that if we want to enjoy true peace and happiness, in eternal union with our beloved spouse (God), then we should meditate on His Name with love and dedication. But instead of doing that, we keep doing ritualistic reading of holy books or roaming around holy places in the false belief that by doing so, we would please God and re-unite with Him. In this *shabad*, Guru Ji tells us how so many people have got exhausted trying such things, but they haven't succeeded in pleasing God. So he tells us, what is the sure-shot way of uniting with God, how we can learn that way and achieve the real purpose of our life.

He says: “(O’ my friends), innumerable silent sages have exhausted themselves reciting or listening to *Vedas and Puranaas*. Similarly wearing holy garbs, many others have got tired of roaming around the sixty-eight holy places. (But they couldn't please God). Because that eternal and immaculate God is only pleased by one's purity of mind.”(1)

Therefore addressing God, Guru Ji says: “O’ God, You never get old, and You are immortal, all the rest (of the world) is transitory. One who meditates on the elixir of (Your) Name with love, gets rid of one's most serious woe.”(1-pause)

Therefore telling us what we really need to do, Guru Ji says: “(O’ my friends), we should only read about God's (Name) and understand God, (because it is only) by meditating on (God's) Name under Guru's instruction, that emancipation (is obtained). Because only the perfect Guru's advice is perfect, (which is obtained) by reflecting on his perfect word (the *Gurbani*. The essence of this advice is) that (God's) Name (contains the merits of bathing at all the) sixty eight holy places, and is the destroyer of all (kinds of) sins and vices.”(2)

Now Guru Ji explains the futility of all such efforts as bathing at holy places, or doing ritualistic reading of holy books, by giving a common example from Indian village households. He says: “(O’ my friends, if one who) shakes water, and churns water, but looks for butter (then you know, that) one is a blind ignorant fool. (Similarly we cannot obtain the bliss of God’s Name by performing empty rituals. It is only, when) following Guru’s instruction, we churn the milk (of Guru’s word), that we obtain the (butter, or) treasure of God’s Name. But the self-conceited ones do not realize this essence and remain absorbed in their animal like intellect.”(3)

Next comparing the state and fate of those who live and die in their self-conceit, with those who follow Guru’s advice, Guru Ji says: “(O’ my friends), the one who dies in one’s sense of ego and I-am ness, dies again and again to be re-born. But, the one who dies to the word of the Guru (following the advice of the Guru, completely erases one’s self-conceit), doesn’t die a second time (and go through cycles of births and deaths again. Not only that,) but by Guru’s grace, the one in whose mind (God) the life of the world comes to reside, saves one’s entire lineage.”(4)

Many of us think that we can become very happy if we can acquire lot of worldly wealth by any means. But, as is the case with many rich and famous people, we ultimately realize that worldly wealth doesn’t provide true and lasting happiness. Therefore, Guru Ji tells us what the true commodity is, which can provide us everlasting happiness. He says: “(O’ my friends), the true commodity and true business (which can bring us everlasting happiness) is the God’s Name, The one who reflects on the Guru’s instruction, (realizes that the true) profit in this world is the profit of Name, and to do business for the love of other (worldly wealth) is to daily suffer a loss in this world.”(5)

Commenting on the way of life of such a Guru following person, he says: “(O’ my friends, the one) who participates in a true (saintly) congregation, true (and) holy is that place, and true (and sacred) are the houses and places (where that one sits). True is the food, true is the love, and eternal (God’s) Name is that one’s support (and sustenance). By reflecting on the true word (of the Guru, such a person) becomes satiated (from worldly desires).”(6)

Now comparing the above with the life of a person, who indulges in worldly pleasures, Guru Ji says: “(O’ my friends), when we indulge in the relishes of (worldly) kingdoms, we keep getting consumed by pains and pleasures. (Even if by becoming famous, we) assume a big name, (by doing so) we put a big load of sin around our neck, because any gift (or recognition given) by a human being cannot be an eternal gift. O’ God, only You are the sublime donor.”(7)

In conclusion, Guru Ji says: “(O’ God), You are an unperceivable, unfathomable, invisible, and limitless Master. If by (reflecting on the Guru’s world, we) find Your door, (we know that) there lie the storehouses filled with salvation. O’ Nanak, by dealing in the true trade (of meditating on God’s Name), one’s union with Him never ends.”(8-1)

The message of this *shabad* is that if we want to find true and everlasting happiness, then instead of amassing worldly wealth and power, performing ritualistic readings of scriptures, or bathing at holy places, we should reflect on the wisdom of the Guru's word (or *Gurbani*) and meditate on God's Name.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਬਿਖੁ ਬੋਹਿਥਾ ਲਾਦਿਆ ਦੀਆ ਸਮੁੰਦ ਮੰਝਾਰਿ ॥

ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥

ਵੰਝੀ ਹਾਥਿ ਨ ਖੇਵਟੂ ਜਲੁ ਸਾਗਰੁ ਅਸਰਾਲੁ ॥੧॥

ਬਾਬਾ ਜਗੁ ਫਾਥਾ ਮਹਾ ਜਾਲਿ ॥

ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੧॥
ਰਹਾਉ ॥

ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ ॥

ਤਿਥੈ ਪਵਣੁ ਨ ਪਾਵਕੋ ਨਾ ਜਲੁ ਨਾ ਆਕਾਰੁ ॥

ਤਿਥੈ ਸਚਾ ਸਚਿ ਨਾਇ ਭਵਜਲ ਤਾਰਣਹਾਰੁ ॥੨॥

ਗੁਰਮੁਖਿ ਲੰਘੇ ਸੇ ਪਾਰਿ ਪਏ ਸਚੇ ਸਿਉ ਲਿਵ
ਲਾਇ ॥

ਆਵਾ ਗਉਣੁ ਨਿਵਾਰਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

ਗੁਰਮਤੀ ਸਹਜੁ ਉਪਜੈ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥੩॥

ਸਪੁ ਪਿੜਾਈ ਪਾਈਐ ਬਿਖੁ ਅੰਤਰਿ ਮਨਿ ਰੋਸੁ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਈਐ ਕਿਸ ਨੋ ਦੀਜੈ ਦੋਸੁ ॥

ਗੁਰਮੁਖਿ ਗਾਰੜੁ ਜੇ ਸੁਣੇ ਮੰਨੇ ਨਾਉ ਸੰਤੋਸੁ ॥੪॥

ਮਾਗਰਮਛੁ ਫਹਾਈਐ ਕੁੰਡੀ ਜਾਲੁ ਵਤਾਇ ॥

ਦੁਰਮਤਿ ਫਾਥਾ ਫਾਹੀਐ ਫਿਰਿ ਫਿਰਿ ਪਛੋਤਾਇ ॥

ਜੰਮਣ ਮਰਣੁ ਨ ਸੁਝਈ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਇ
॥੫॥

maaroo mehlaa 1.

bikh bohithaa laadi-aa dee-aa
samund manjhaar.

kanDhee dis na aavee naa urvaar na
paar.

vanjhee haath na khayvtoo jal saagar
asraal. ||1||

baabaa jag faathaa mahaa jaal.

gur parsadee ubray sachaa naam
samaal. ||1|| rahaa-o.

satguroo hai bohithaa sabad
langhaavanhaar.

tithai pavan na paavko naa jal naa
aakaar.

tithai sachaa sach naa-ay bhavjal
taaranhaar. ||2||

gurmukh langhay say paar pa-ay
sachay si-o liv laa-ay.

aavaa ga-on nivaari-aa jotee jot
milaa-ay.

gurmatee sahj oopjai sachay rahai
samaa-ay. ||3||

sap pirhaa-ee paa-ee-ai bikh antar
man ros.

poorab likhi-aa paa-ee-ai kis no
deejai dos.

gurmukh gaarah jay sunay mannay
naa-o santos. ||4||

maagarmachh fahaa-ee-ai kundee
jaal vataa-ay.

durmat faathaa faa-ee-ai fir fir
pachhotaa-ay.

jaman maran na sujh-ee kirat na
mayti-aa jaa-ay. ||5||

ਹਉਮੈ ਬਿਖੁ ਪਾਇ ਜਗਤੁ ਉਪਾਇਆ ਸਬਦੁ
ਵਸੈ ਬਿਖੁ ਜਾਇ ॥
ਜਰਾ ਜੋਹਿ ਨ ਸਕਈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥
ਜੀਵਨ ਮੁਕਤੁ ਸੇ ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ
ਜਾਇ ॥੬॥

ha-umai bikh paa-ay jagat upaa-i-aa
sabad vasai bikh jaa-ay.
jaraa johi na sak-ee sach rahai liv laa-ay.
jeevan mukat so aakhee-ai jis vichahu
ha-umai jaa-ay. ||6||

ਪੰਨਾ ੧੦੧੦

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ਧੰਧੈ ਧਾਵਤ ਜਗੁ ਬਾਧਿਆ ਨਾ ਬੂਝੈ ਵੀਚਾਰੁ ॥
ਜੰਮਣ ਮਰਣੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖ ਮੁਗਧੁ
ਗਵਾਰੁ ॥
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ
॥੭॥

DhanDhai Dhaavat jag baaDhi-aa naa
boojhai veechaar.
jamaṇ maraṇ visaari-aa manmukh
mugaDh gavaar.
gur raakhay say ubray sachaa sabad
veechaar. ||7||

ਸੂਹਟੁ ਪਿੰਜਰਿ ਪ੍ਰੇਮ ਕੈ ਬੋਲੈ ਬੋਲਣਹਾਰੁ ॥
ਸਚੁ ਚੁਗੈ ਅੰਮ੍ਰਿਤੁ ਪੀਐ ਉਡੈ ਤ ਏਕਾ ਵਾਰ ॥
ਗੁਰਿ ਮਿਲਿਐ ਖਸਮੁ ਪਛਾਣੀਐ ਕਹੁ ਨਾਨਕ
ਮੋਖ ਦੁਆਰੁ ॥੮॥੨॥

soohat pinjar paraym kai bolai bolanhaar.
sach chugai amrit pee-ai udai ta aykaa
vaar.
gur mili-ai khasam pachhaanee-ai kaho
naanak mokh du-aar. ||8||2||

Maaroo Mehla -1

In the previous *shabad*, Guru Ji advised us that if we want to find true and everlasting happiness, then instead of amassing worldly wealth and power, performing ritualistic readings of scriptures, or bathing at holy places, we should reflect on the wisdom of the Guru's word (or *Gurbani*) and meditate on God's Name. But in spite of this repeated advice, most of us keep blindly running after worldly wealth and power, and many times don't even hesitate to commit serious crimes to satisfy our greed or lust, with the result that if not in this life, then definitely after death, we suffer severe punishment for our misdeeds and then there is no body to help or save us.

Guru Ji begins this *shabad* by comparing our situation to a ship, which has been launched into a tumultuous ocean without any oar or captain to steer it. He then compares it to another ship which is safe from any kinds of strong winds and is being ably steered by a wise and experienced captain (our Guru), and tells us how by riding this boat, we can safely cross over the worldly ocean. In fact this entire *shabad* is replete with beautiful metaphors to depict the state of our mind, and how we can save ourselves from the temptations of life and safely re-unite with God, our beloved Spouse.

First he explains how without any guidance or any idea about its ultimate objective, most of the world is blindly engrossed in the false pursuits of worldly wealth and power. Comparing this situation to a ship in dangerous waters, Guru Ji says: “(O’ my friends, it appears as if the world has) loaded its ship with the poison (of worldly wealth) and launched it into a (vast) sea, in which neither this, nor the yonder shore is visible. (The passengers) have neither any oar in their hands, nor is there any boatman (to steer the ship) in the dreadful sea.”(1)

Summarizing the above situation, he says: “O’ my respected friends, the world is caught in the great net (of worldly attachments). By Guru’s grace, only they have been saved who have meditated on (God’s) eternal Name.”(1-pause)

Now using the same metaphor of a ship he explains, how the Guru can save a person even in the precarious condition described earlier. He says: “(O’ my friends), the true Guru is like a ship, (and his) word (is like the captain) who can ferry us across. (The Guru leads us to that place and state of mind, where) there is no (strong wind of worldly temptations), no fire, no water, nor this form (of the ocean, which can do us any harm. Because) there it is only the eternal God with His eternal Name, who can ferry us across the dreadful (worldly) ocean.”(2)

Describing the happy state of those who ride this ship of the Guru by acting on his advice, Guru Ji says: “(O’ my friends), they who have sought the shelter of the Guru, have crossed over (the worldly ocean) by attuning themselves to the eternal (God. The true Guru) has emancipated them from the circle of coming and going (in and out of this world), by merging their light (soul) in the (supreme) light (of God). The thing is that when through Guru’s instruction, a state of poise wells up (in one’s mind), one remains attuned to the eternal (God).”(3)

However, illustrating the state of mind of ordinary persons and how they may outwardly seem calm, but are seething with rage inside, with the example of a snake shut up in a basket, and how can one’s mind be truly pacified, Guru Ji says: “(O’ my friends, if we) put a snake in a basket, still the poison and the urge to bite remains in its mind. (Similarly if we adorn ourselves with holy garbs, still our impulses for lust, anger, and greed remain alive in us, waiting for an opportunity to show their ugly heads). However, we should not blame anyone (for our misdeeds, because based on our past deeds), we obtain what is written in our destiny. If one listens to the Guru’s great mantra for neutralizing the poison of the mind and believes in God’s Name, then one lives in a state of (peace and) contentment.”(4)

Giving another example to illustrate how our destiny, based on our past deeds, affects our impulses and how these impulses lead us into trouble again and again, Guru Ji says: “(O’ my friends, just as) by spreading a net and a hook, we ensnare a crocodile, similarly due to one’s evil intellect one is entangled (in a life of sin), and then repents again and again. Such a person doesn’t realize that (due to these sins, one keeps going through) births and deaths, (but, such a person is also helpless, because) the destiny based on one’s (past) deeds cannot be erased.”(5)

Now Guru Ji points to another very fundamental reason for our evil tendencies, which land us into trouble and how we can overcome this basic problem. He says: “(O’ my friends, God) has created this world by injecting it with the poison of ego (which impels the human beings towards all kinds of evil deeds and leads them into trouble). It is only, when the word (of Guru’s advice) is enshrined (in the mind, that one’s) ego goes away. (Then what to speak of evil tendencies, even) old age cannot touch, because then one always remains attuned to the eternal (God). Such a person, from within whom ego departs, is said to be “emancipated even while alive.”(6)

Next commenting on the state of the world, which is entangled in the web of worldly pursuits, and those who get liberated from such entanglements, Guru Ji says: “(O’ my friends), the world is so bound in (worldly pursuits), that it doesn’t (ever) realize or has any thought (about getting out of this worldly web). The blind foolish apostate has even forgotten, (how he or she is going through the unending cycle of) birth and death. Only those whom the Guru has saved have been emancipated (from this web), by reflecting on the true word (of the Guru).”(7)

Guru Ji concludes the *shabad* by giving a very beautiful example to explain how we can liberate ourselves from this web of worldly bonds once for all and re-unite with God. He says: “(O’ my friends, just as) while in the cage, a parrot lovingly utters only those words which the owner teaches it and (listening to which the owner feels pleased. Similarly, one ought to consider oneself as a parrot caught in the cage of a human body). One should peck at truth and drink the nectar (of God’s Name, and thus please God. So that, when one’s soul) flies out (of this cage of human frame), then it should fly only for one time. (In other words), O’ Nanak, meeting the Guru we should recognize our Master and obtain the door of salvation (from the worldly existences).”(8-2)

The message of this *shabad* is that we should realize that God has created this world by injecting it with the poison of ego, which impels the human beings towards all kinds of evil deeds and leads them into trouble. It is only when we reflect on the Guru’s word and utter God’s Name with true love and devotion, that we can get rid of this poison and obtain the door of salvation and union with God.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlaa 1.

ਸਬਦਿ ਮਰੈ ਤਾ ਮਾਰਿ ਮਰੁ ਭਾਗੋ ਕਿਸੁ ਪਹਿ
ਜਾਉ ॥

ਜਿਸ ਕੈ ਡਰਿ ਭੈ ਭਾਗੀਐ ਅੰਮ੍ਰਿਤੁ ਤਾ ਕੋ
ਨਾਉ ॥

ਮਾਰਹਿ ਰਾਖਹਿ ਏਕੁ ਤੂ ਬੀਜਉ ਨਾਹੀ ਥਾਉ ॥੧॥

sabad marai taa maar mar bhaago kis
peh jaa-o.

jis kai dar bhai bhaagee-ai amrit taa ko
naa-o.

maareh raakhahi ayk too beeja-o
naahee thaa-o. ||1||

ਬਾਬਾ ਮੈ ਕੁਚੀਲੁ ਕਾਚਉ ਮਤਿਹੀਨ ॥
ਨਾਮ ਬਿਨਾ ਕੋ ਕਛੁ ਨਹੀ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਮਤਿ
ਕੀਨ ॥੧॥ ਰਹਾਉ ॥

baabaa mai kucheel kaacha-o matihēen.
naam binaa ko kachh nahee gur poorai
pooree mat keen. ||1|| rahaa-o.

ਅਵਗਣਿ ਸੁਭਰ ਗੁਣ ਨਹੀ ਬਿਨੁ ਗੁਣ ਕਿਉ ਘਰਿ
ਜਾਉ ॥
ਸਹਜਿ ਸਬਦਿ ਸੁਖੁ ਊਪਜੈ ਬਿਨੁ ਭਾਗਾ ਧਨੁ
ਨਾਹਿ ॥
ਜਿਨ ਕੈ ਨਾਮੁ ਨ ਮਨਿ ਵਸੈ ਸੇ ਬਾਧੇ ਦੂਖ ਸਹਾਹਿ
॥੨॥

avgan subhar gun nahee bin gun ki-o
ghar jaa-o.
sahj sabad sukh oopjai bin bhaagaa
Dhan naahi.
jin kai naam na man vasai say baaDhay
dookh sahaahi. ||2||

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥
ਆਗੈ ਪਾਛੈ ਸੁਖੁ ਨਹੀ ਗਾਡੇ ਲਾਏ ਛਾਰੁ ॥
ਵਿਛੁੜਿਆ ਮੇਲਾ ਨਹੀ ਦੂਖੁ ਘਣੇ ਜਮ ਦੁਆਰਿ
॥੩॥

jinee naam visaari-aa say kit aa-ay
sansaar.
aagai paachhai sukh nahee gaaday
laaday chhaar.
vichhurhi-aa maylaa nahee dookh
ghano jam du-aar. ||3||

ਅਗੈ ਕਿਆ ਜਾਣਾ ਨਾਹਿ ਮੈ ਭੂਲੇ ਤੂ ਸਮਝਾਇ ॥
ਭੂਲੇ ਮਾਰਗੁ ਜੋ ਦਸੇ ਤਿਸ ਕੈ ਲਾਗਉ ਪਾਇ ॥
ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਕੋ ਨਹੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ
॥੪॥

agai ki-aa jaanaa naahi mai bhoolay too
samjhaa-ay.
bhoolay maarag jo dasay tis kai laaga-o
paa-ay.
gur bin daataa ko nahee keemat kahan
na jaa-ay. ||4||

ਸਾਜਨੁ ਦੇਖਾ ਤਾ ਗਲਿ ਮਿਲਾ ਸਾਚੁ ਪਠਾਇਓ
ਲੇਖੁ ॥
ਮੁਖਿ ਧਿਆਣੈ ਧਨ ਖੜੀ ਗੁਰਮੁਖਿ ਆਖੀ
ਦੇਖੁ ॥
ਤੁਧੁ ਭਾਵੈ ਤੂ ਮਨਿ ਵਸਹਿ ਨਦਰੀ ਕਰਮਿ ਵਿਸੇਖੁ
॥੫॥

saajan daykhaa taa gal milaa saach
pathaa-i-o laykh.
mukh Dhimaanaai Dhan kharhee
gurmukh aakhee daykh.
tuDh bhaavai too man vaseh nadree
karam visaykh. ||5||

ਭੂਖ ਪਿਆਸੇ ਜੇ ਭਵੈ ਕਿਆ ਤਿਸੁ ਮਾਗਉ ਦੇਇ ॥
ਬੀਜਉ ਸੂਝੈ ਕੋ ਨਹੀ ਮਨਿ ਤਨਿ ਪੂਰਨੁ ਦੇਇ ॥
ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਆਪਿ ਵਡਾਈ ਦੇਇ
॥੬॥

bhookh pi-aaso jay bhavai ki-aa tis
maaga-o day-ay.
beeja-o soojhai ko nahee man tan
pooran day-ay.
jin kee-aa tin daykhi-aa aap vadaa-ee
day-ay. ||6||

ਨਗਰੀ ਨਾਇਕੁ ਨਵਤਨੋ ਬਾਲਕੁ ਲੀਲ ਅਨੁਪੁ ॥

nagree naa-ik navtano baalak leel anoop.

ਨਾਰਿ ਨ ਪੁਰਖੁ ਨ ਪੰਖਣੂ ਸਾਚਉ ਚਤੁਰੁ ਸਰੂਪੁ ॥

naar na purakh na pankh-noo saacha-o chaṭur saroop.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਤੂ ਦੀਪਕੁ ਤੂ ਧੂਪੁ ॥੭॥

jo tis bhaavai so thee-ai too deepak too Dhoop. ||7||

ਗੀਤ ਸਾਦ ਚਾਖੇ ਸੁਣੇ ਬਾਦ ਸਾਦ ਤਨਿ ਰੋਗੁ ॥

geet saad chaakhay sunay baad saad tan rog.

ਸਚੁ ਭਾਵੈ ਸਾਚਉ ਚਵੈ ਛੂਟੈ ਸੋਗ ਵਿਜੋਗੁ ॥

sach bhaavai saacha-o chavai chhootai sog vijog.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਗੁ ॥੮॥੩॥

naanak naam na veesrai jo tis bhaavai so hog. ||8||3||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that we should realize that God has created this world by injecting it with the poison of ego, which impels the human beings towards all kinds of evil deeds and leads them into trouble. It is only when we reflect on the Guru's word and utter God's Name with true love and devotion that we get rid of this poison and obtain the door of salvation and union with God. In this *shabad*, he again tells us, how the one who faithfully acts on the Guru's advice, gets rid of all fears, and obtains salvation. He also shows us the way to approach God and ask Him for the guidance of the Guru and the right way to live our life.

First talking about the way to get rid of our fear including the fear of death, Guru Ji says: "(O' my friends, when one) dies to the word (without questioning acts on Guru's advice), one overcomes (even the fear of) death. (I have realized that) I cannot run away and go to anyone (to escape it. I have also realized that) immortalizing is the Name of that (God, by living under whose fear) we can escape (the fear of death)."

Therefore addressing God, Guru Ji says: "(O' God, in reality) You are the one, who kills or saves a person. Therefore, except for You, (I don't have) any other place (to go for protection)."(1)

Now Guru Ji shows us the way to confess our own faults and weaknesses, instead of boasting about our self-conceited merits. Addressing God, he says: "(O' God, I am dirty (in mind), immature, and without wisdom. The perfect Guru has given this understanding that without (God's) Name, (one has no merit, and is therefore) nothing."(1-pause)

Continuing to confess (on our behalf), his weaknesses and also tells what he has learned from his Guru, he says: "(O' God, my body is) filled with faults, and there is no merit (in me. I wonder) how can I go to (God's mansion, my real) home? (My Guru tells me, that) it is by reflecting on the word (of the Guru in a state of) poise, that

peace wells up (in one's mind), but without (good) fortune this wealth (of Name) is not (obtained), and in whose mind (God's) Name doesn't abide, bound (to the rounds of birth and death, they) keep suffering in pain.”(2)

Therefore describing the state of those who do not meditate on God's Name, Guru Ji says: “(O' my friends), they who have forsaken God's Name, (I wonder) why did they come to this world at all? (Because) neither here, nor in the next world, they (would) find any peace. (They are so full of evils and faults, as if they are) carts loaded with ash. For such separated (souls), there is no union (with God), and they would suffer immense pain at the door of death.”(3)

But in his humility, Guru Ji considers himself also as an ignorant person; therefore he says: “(O' God), I do not know, what would happen to me in the yond (after death. Therefore, O' God), You yourself give right understanding to me the strayed one. I would bow to the feet of him, who can show the right path to (me) the lost one. (I have realized that) except the Guru, there is no other giver (or the guide to show the right path, whose) worth cannot be described.”(4)

Guru Ji now uses a very beautiful metaphor to show us how we should keep meditating on God's Name with a craving to see His sight. Imagining himself to be a young bride, who has written a loving letter to her beloved spouse and is now looking forward to his arrival, Guru Ji says: “(O' my friends), I have sent a letter of truth (about my intensity of love for Him and His Name, and) if I see (my) Beloved, I would embrace Him to my bosom. (But, a voice within me is saying to me): “O' crest-fallen bride, standing there (in His wait), by following Guru's advice, (you can) see Him with (your inner spiritual) eyes. (But O' God, I realize that You) come to reside in one's mind, only if it so pleases You, and it is only by Your grace that a person is blessed with the special glory of Your sight.”(5)

Now giving us another very important advice, Guru Ji tells us where to go for fulfilling any of our needs. He says: “(O' my friends), if some one is roaming about hungry and thirsty (for worldly wealth), what can I ask that one to give (to me). I cannot think of any other (giver, except God) who is fully pervading in our mind and body. He who has created, Himself takes care (of His creatures, and He) Himself blesses (us) with the glory (of His Name).”(6)

Next describing some of the amazing and endearing qualities of that God, who as stated above is residing in each and every heart, Guru Ji says: “(O' my friends), in the township of the body lives the King, who has a youthful body and like a child stages uniquely amazing plays. He is neither male, nor female, nor bird, but that eternal (God) is embodiment of wisdom. Whatever pleases Him, (that) happens; (therefore I say: “O' God You are the provider of both wisdom and sweet temper to Your creatures, as if) You are the lamp, and You are the fragrance.”(7)

Concluding the *shabad* on the basis of his personal experience, Guru Ji says: “(O' my friends), I have tasted the relish of listening to the (worldly) songs (and other

enjoyments, and I have concluded that all these enjoyments) are insipid, and give rise to ailments in the body. But the one to whom the eternal (God) seems pleasing utters the true Name, which ends that one's sorrow of separation (from God). O' Nanak, the one who doesn't forsake (God's) Name, (truly believes) that only that happens, which pleases that (God, and that is the best thing).”(8-3)

The message of this *shabad* is that if we want to get rid of all our fears including fear of death, then we should get rid of our ego through the Guru's word. Further we should confess to God, that we are meritless and have strayed from the right path and pray to Him to unite us with the true Guru who may show us the way to union with Him, and show us God right within our own heart. Then we would forget about all kinds of worldly pleasures and would have firm faith that whatever pleases God is the best.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlaa 1.

ਸਾਚੀ ਕਾਰ ਕਮਾਵਣੀ ਹੋਰਿ ਲਾਲਚ ਬਾਦਿ ॥

saachee kaar kamaavnee hor laalach baad.

ਇਹੁ ਮਨੁ ਸਾਚੈ ਮੋਹਿਆ ਜਿਹਵਾ ਸਚਿ ਸਾਦਿ ॥

ih man saachai mohi-aa jihvaa sach saad.

ਬਿਨੁ ਨਾਵੈ ਕੋ ਰਸੁ ਨਹੀ ਹੋਰਿ ਚਲਹਿ ਬਿਖੁ
ਲਾਦਿ ॥੧॥

bin naavai ko ras nahee hor chaleh bikh
laad. ||1||

ਐਸਾ ਲਾਲਾ ਮੇਰੇ ਲਾਲ ਕੋ ਸੁਣਿ ਖਸਮ ਹਮਾਰੇ
॥

aisaa laalaa mayray laal ko sun khasam
hamaaray.

ਜਿਉ ਫੁਰਮਾਵਹਿ ਤਿਉ ਚਲਾ ਸਚੁ ਲਾਲ
ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

ji-o furmaaveh ti-o chalaa sach laal
pi-aaray. ||1|| rahaa-o.

ਅਨਦਿਨੁ ਲਾਲੇ ਚਾਕਰੀ ਗੋਲੇ ਸਿਰਿ ਮੀਰਾ ॥
ਗੁਰ ਬਚਨੀ ਮਨੁ ਵੇਚਿਆ ਸਬਦਿ ਮਨੁ ਧੀਰਾ ॥

an-din laalay chaakree golay sir meeraa.
gur bachnee man vaychi-aa sabad man
Dheeraa.

ਪੰਨਾ ੧੦੧੧

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ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ਹੈ ਕਾਟੈ ਮਨ ਧੀਰਾ ॥੨॥

gur pooray saabaas hai kaatai man
peeraa. ||2||

ਲਾਲਾ ਗੋਲਾ ਧਣੀ ਕੋ ਕਿਆ ਕਹਉ
ਵਡਿਆਈਐ ॥

laalaa golaa Dhanee ko ki-aa kaha-o
vadi-aa-ee-ai.

ਭਾਣੈ ਬਖਸੇ ਪੂਰਾ ਧਣੀ ਸਚੁ ਕਾਰ ਕਮਾਈਐ ॥

bhaanai bakhsay pooraa Dhanee sach
kaar kamaa-ee-ai.

ਵਿਛੁੜਿਆ ਕਉ ਮੇਲਿ ਲਏ ਗੁਰ ਕਉ ਬਲਿ
ਜਾਈਐ ॥੩॥

vichhurhi-aa ka-o mayl la-ay gur ka-o
bal jaa-ee-ai. ||3||

ਲਾਲੇ ਗੋਲੇ ਮਤਿ ਖਰੀ ਗੁਰ ਕੀ ਮਤਿ ਨੀਕੀ ॥
 ਸਾਚੀ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਮਨਮੁਖ ਮਤਿ ਫੀਕੀ ॥
 ਮਨੁ ਤਨੁ ਤੇਰਾ ਤੂ ਪ੍ਰਭੂ ਸਚੁ ਧੀਰਕ ਧੁਰ ਕੀ
 ॥੪॥

ਸਾਚੈ ਬੈਸਣੁ ਉਠਣਾ ਸਚੁ ਭੋਜਨੁ ਭਾਖਿਆ ॥
 ਚਿਤਿ ਸਚੈ ਵਿਤੋ ਸਚਾ ਸਾਚਾ ਰਸੁ ਚਾਖਿਆ ॥
 ਸਾਚੈ ਘਰਿ ਸਾਚੈ ਰਖੇ ਗੁਰ ਬਚਨਿ ਸੁਭਾਖਿਆ
 ॥੫॥

ਮਨਮੁਖ ਕਉ ਆਲਸੁ ਘਣੇ ਫਾਥੇ ਓਜਾੜੀ ॥
 ਫਾਥਾ ਚੁਗੈ ਨਿਤ ਚੋਗੜੀ ਲਗਿ ਬੰਧੁ ਵਿਗਾੜੀ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਮੁਕਤੁ ਹੋਇ ਸਾਚੇ ਨਿਜ ਤਾੜੀ
 ॥੬॥

ਅਨਹਤਿ ਲਾਲਾ ਬੇਧਿਆ ਪ੍ਰਭ ਹੋਤਿ ਪਿਆਰੀ ॥
 ਬਿਨੁ ਸਾਚੇ ਜੀਉ ਜਲਿ ਬਲਉ ਝੂਠੇ ਵੇਕਾਰੀ ॥
 ਬਾਦਿ ਕਾਰਾ ਸਭਿ ਛੋਡੀਆ ਸਾਚੀ ਤਰੁ ਤਾਰੀ
 ॥੭॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਤਿਨਾ ਠਉਰ ਨ ਠਾਉ ॥
 ਲਾਲੈ ਲਾਲਚੁ ਤਿਆਗਿਆ ਪਾਇਆ ਹਰਿ ਨਾਉ ॥
 ਤੂ ਬਖਸਹਿ ਤਾ ਮੇਲਿ ਲੈਹਿ ਨਾਨਕ ਬਲਿ ਜਾਉ
 ॥੮॥੪॥

laalay golay mat̃ kharee gur kee mat̃
 neekē.
 saachee surat̃ suhaavaṇee manmukh
 mat̃ feekeē.
 man tan t̃ayraa too parabhoo sach
Dheerak Dhur kee. ||4||

saachai baisañ uth-naa sach bhojan
bhaakhi-aa.
 chit̃ sachai vit̃o sachaa saachaa ras
 chaakhi-aa.
 saachai ghar saachai rakhay gur bachan
 subhaakhi-aa. ||5||

manmukh ka-o aalas ghano faathay
 ojaarhē.
 faathaa chugai nit̃ chogrhee lag banDh
 vigaarhē.
 gur parsaadee mukat̃ ho-ay saachay nij
 taarhē. ||6||

anhat̃ laalaa bayDhi-aa parabh hayt̃
 pi-aaree.
 bin saachay jee-o jal bala-o jhoothay
 vaykaaree.
 baad̃ kaaraa sabh chhodee-aa saachee
 tar̃ taaree. ||7||

jinee naam visaari-aa t̃inaa tha-ur na
 tha-o.
 laalai laalach t̃i-aagi-aa paa-i-aa har
 naa-o.
 too bakhsahi t̃aa mayl laihi naanak bal
 jaa-o. ||8||4||

Maaroo Mehla-1

In the previous many *shabads*, Guru Ji advised us that if we want to re-unite with our beloved God, then we should forsake our entire ego and cheerfully accept whatever He does, whether it seems pleasing or painful. In this *shabad*, he presents us with a role model to emulate for success in our mission. That role model is that of a purchased slave in olden times who, once sold, was supposed to do everything

faithfully which his master ordered him to do and cheerfully live on whatever sustenance his master provided. On top of that, he was supposed to be so faithful to his master that he would sacrifice his own life to save his master from any injury. There are many legends that many times pleased with the loyalty and honest service of their slaves, some Masters have bestowed untold wealth on their slaves, and even made them their successors. In Indian history, there is a period called the slave period, in which the country was ruled either by a former slave or descendant of a slave. So in this *shabad*, Guru Ji presents himself to God and states what he wants to do, and how he feels about God so that we may also have that kind of love and devotion for Him.

Describing, what he understands about his duty to God, Guru Ji says: “(O’ God, I know, a slave) has to perform his duty truthfully, and for him any other kind of greed is absolutely undesirable. (O’ my friends), the eternal God has captivated this (slave’s) mind (and his) tongue remains absorbed (in enjoying the) relish of the eternal (God’s) Name. Except for the (relish of God’s) Name, no other relish (is of any interest to him, because he knows that) they who depart from here, after remaining engrossed in other worldly relishes,) depart from here loading themselves with the poison (of sins).”(1)

Therefore, faithfully presenting himself to his Master, Guru Ji says: “(Please), listen O’ my Master, my beloved, my eternal love, I am such a slave of Yours that I live as You command.”(1-pause)

Explaining how he feels about his duty to God, Guru Ji says: “(O’ my friends, it is the duty of the) slave to serve his Master, day and night, (because) the slave (sees) the Master standing over his head (and watching him all the time. The slave, so dutifully follows Guru’s advice, as if he) has sold his mind to the Guru’s words, and it is through the Guru’s words, that his mind is pacified. He hails the perfect Guru, who removes the pain of his heart.”(2)

Guru Ji now describes the merits of a true slave of God. He says: “(O’ my friends), what may I say about the glories (of that person who has become the true slave of (God) the Master? When in His pleasure, that perfect Master bestows His grace, (the slave) performs the true service (of meditating on His Name). Therefore, we should be a sacrifice to the Guru, who unites the separated ones (with God).”(3)

Continuing to describe what other blessings and merits a slave acquires by following Guru’s advice, he says: “(O’ my friends, by listening to the) sublime instruction of the Guru, the intellect of the humble slave also has become sublime. Being engaged in the true (service of meditating on God’s Name, his) intellect has become beautiful. But he who follows the dictates of his own mind his intellect remains insipid (and unpleasant to the Master. But O’ my Master, the mind and body (of Your true slave) is Yours, because You are the true support (of all) from the very beginning.”(4)

Now describing how he feels about his daily duty to God, and what kind of bliss a true slave of God enjoys, Guru Ji says: “(O’ my friends, a true slave of God) whether sitting or standing, remains attuned to the eternal (God). Meditation on the eternal

(God) is his food and his speech. His mind always remains attuned to the Eternal; eternal is his wealth, because he has tasted the true relish (of God's Name. In short), through the word of the Guru, he keeps praising the eternal (God), and keeps his mind attuned to the eternal (God).”(5)

However, contrasting the conduct of such Guru's followers with the self-conceited persons, who follow the dictates of their own minds, Guru Ji says: “(O' my friends), a self conceited person is afflicted with immense laziness and remains entrapped in the wilderness (of worldly illusions). Caught in the (net of worldly riches, a self-conceited person) daily keeps pecking (at worldly things). Being attached (to false things), spoils his or her relationship (with God. But such a person can also) get liberated (from these worldly bonds) by following Guru's advice and by attuning (his or her mind) to the eternal (God).”(6)

Reverting to the conduct of a true slave of God, Guru Ji says: “(O' my friends, a true) slave remains pierced with the love and affection of the imperishable God. (He firmly believes) that without (meditating on the Name of) the eternal God, the minds of false and evil persons remain burning (in agony. Therefore, the true servant) has abandoned all other useless deeds, and has crossed over (the worldly ocean) by riding the boat of eternal (God's) Name.”(7)

In conclusion, Guru Ji says: “(O' my friends, they who have forsaken (God's) Name, don't find any refuge or place of rest. (Therefore, a true) slave of God has forsaken his greed (for worldly wealth), and has found (the wealth of) God's Name. O' God, if You forgive, then You unite them (with You). Nanak is a sacrifice to You.”(8-4)

The message of this *shabad* is that following the advice of the Guru, we should imbue ourselves so much with God's love, that we completely surrender our body and mind to Him and obey Him like slaves, and always keep meditating on His Name, so that one day, He may forgive all our sins, and re-unite us with Him.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਲਾਲੈ ਗਾਰਬੁ ਛੋਡਿਆ ਗੁਰ ਕੈ ਭੈ ਸਹਜਿ
ਸੁਭਾਈ ॥

laalai gaarab chhodi-aa gur kai bhai
sahj subhaa-ee.

ਲਾਲੈ ਖਸਮੁ ਪਛਾਣਿਆ ਵਡੀ ਵਡਿਆਈ ॥

laalai khasam pachhhaani-aa vadee
vadi-aa-ee.

ਖਸਮਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਕੀਮਤਿ ਕਹਣੁ
ਨ ਜਾਈ ॥੧॥

khasam mili-ai sukh paa-i-aa keemat
kahan na jaa-ee. ||1||

ਲਾਲਾ ਗੋਲਾ ਖਸਮ ਕਾ ਖਸਮੈ ਵਡਿਆਈ ॥

laalaa golaa khasam kaa khasmai
vadi-aa-ee.

ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥੧॥
ਰਹਾਉ ॥

gur pargaadee ubray har kee sarnaa-ee.
||1|| rahaa-o.

ਲਾਲੇ ਨੋ ਸਿਰਿ ਕਾਰ ਹੈ ਧੁਰਿ ਖਸਮਿ ਫੁਰਮਾਈ ॥

ਲਾਲੈ ਹੁਕਮੁ ਪਛਾਣਿਆ ਸਦਾ ਰਹੈ ਰਜਾਈ ॥

ਆਪੇ ਮੀਰਾ ਬਖਸਿ ਲਏ ਵਡੀ ਵਡਿਆਈ ॥੨॥

ਆਪਿ ਸਚਾ ਸਭੁ ਸਚੁ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ ॥

ਤੇਰੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸ ਨੋ ਲੈਹਿ ਤੂ ਲਾਈ ॥

ਬਿਨੁ ਸੇਵਾ ਕਿਨੈ ਨ ਪਾਇਆ ਦੂਜੈ ਭਰਮਿ
ਖੁਆਈ ॥੩॥

ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਨਿਤ ਦੇਵੈ ਚੜੈ
ਸਵਾਇਆ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਸਾਹੁ ਤਿਨੈ ਵਿਚਿ
ਪਾਇਆ ॥

ਜਾ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਸੇਵੀਐ ਸੇਵਿ ਸਚਿ
ਸਮਾਇਆ ॥੪॥

ਲਾਲਾ ਸੋ ਜੀਵਤੁ ਮਰੈ ਮਰਿ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਏ ॥

ਬੰਧਨ ਤੂਟਹਿ ਮੁਕਤਿ ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ
ਬੁਝਾਏ ॥

ਸਭ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਕੋ ਪਾਏ
॥੫॥

ਲਾਲੇ ਵਿਚਿ ਗੁਣੁ ਕਿਛੁ ਨਹੀ ਲਾਲਾ
ਅਵਗਣਿਆਰੁ ॥

ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ ਤੂ ਬਖਸਣਹਾਰੁ ॥

ਤੇਰਾ ਹੁਕਮੁ ਲਾਲਾ ਮੰਨੇ ਏਹ ਕਰਣੀ ਸਾਰੁ ॥੬॥

ਗੁਰੁ ਸਾਗਰੁ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਜੋ ਇਛੇ ਸੋ ਫਲੁ ਪਾਏ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਅਮਰੁ ਹੈ ਹਿਰਦੈ ਮੰਨਿ ਵਸਾਏ ॥

laalay no sir kaar hai Dhur khasam
furmaa-ee.

laalai hukam pachhaani-aa sadā rahai
rajaa-ee.

aapay meeraa bakhas la-ay vadee
vadi-aa-ee. ||2||

aap sachaa sabh sach hai gur sabad
bujhaa-ee.

ṭayree sayvaa so karay jis no laihi too
laa-ee.

bin sayvaa kinai na paa-i-aa doojai
bharam khu-aa-ee. ||3||

so ki-o manhu visaaree-ai nit dayvai
charhai savaa-i-aa.

jee-o pind sabh tis daa saahu tinai vich
paa-i-aa.

jaa kirpaa karay ṭaa sayvee-ai sayv sach
samaa-i-aa. ||4||

laalaa so jeevatṭ marai mar vichahu aap
gavaa-ay.

banDhan tooteh mukatṭ ho-ay ṭarisnaa
agan bujhaa-ay.

sabh meh naam niDhaan hai gurmukh
ko paa-ay. ||5||

laalay vich gun kichh nahee laalaa
avgaṇi-aar.

tuDh jayvad daataa ko nahee too
bakhsanhaar.

ṭayraa hukam laalaa mannay ayh
karṇee saar. ||6||

gur saagar amritṭ sar jo ichhay so fal
paa-ay.

naam padaarath amar hai hiraṇi man
vasaa-ay.

ਪੰਨਾ ੧੦੧੨

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ਗੁਰ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਏ
॥੭॥

gur sayvaa sadāa sukh hai jis no hukam
manaa-ay. ||7||

ਸੁਇਨਾ ਰੁਪਾ ਸਭ ਧਾਤੁ ਹੈ ਮਾਟੀ ਰਲਿ ਜਾਈ ॥

su-inaa rupaa sabh Dhaat hai maatee
ral jaa-ee.

ਬਿਨੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਈ ਸਤਿਗੁਰਿ ਬੁਝ
ਬੁਝਾਈ ॥

bin naavai naal na chal-ee satgur boojh
bujhaa-ee.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਾਚੈ ਰਤੇ
ਸਮਾਈ॥੮॥੫॥

naanak naam ratay say nirmalay
saachai rahay samaa-ee. ||8||5||

Maaru Mehla-1

In the previous *shabad*, Guru Ji showed us by his personal example, how he thinks of himself as a purchased slave of God, and therefore feels it as his sacred duty to faithfully perform, whatever task his Master assigns him and to always keep remembering and praising Him. In this *shabad*, he elaborates on the character and conduct of a true slave of God, and also tells how important it is to follow the advice of the Guru and meditate on God's Name.

First summarizing the general attitude and conduct of a true slave of God and the blessings received by him, Guru Ji says: “(O’ my friends), a true servant (of God) has shed his ego, and under the fear of the Guru, he lives in a state of peace and poise. The true servant has recognized the Master (what the Master likes or dislikes), which has brought him great glory. Upon meeting the Master, he has obtained (such) peace, the worth of which cannot be described.”(1)

Listing the main traits of the true servants of God and the blessings received by them, Guru Ji says: “(O’ my friends, he who becomes the (true) slave and servant of God, obtains glory from the Master (Himself. In this way, they) who by Guru’s grace have come to the shelter of God, have been ferried across (this worldly ocean).”(1-pause)

Describing the basic duty of God’s slave, Guru Ji says: “(O’ my friends), from the very beginning, the Master has issued a command for His slave (to obey His will). The slave has recognized (God’s) command, and he remains in His will. When on His own, the great Master showers His grace, then He blesses him with great glory.”(2)

Guru Ji then humbly prays: “(O’ God), through the Guru’s word, You have given this understanding (to Your servant that) You Yourself are eternal and eternal is all (Your expanse). He alone serves You, whom You Yourself yoke (to it). Without Your service no one has obtained (You), and one remains lost in duality (or love of things other than God).”(3)

Therefore Guru Ji asks and indirectly advises: “(O’ my friends), why should we forsake that God from our mind, who gives to us daily, (and His gifts) keep multiplying every day. (We should realize, that) all our body and soul belong to Him and it is He who has put the breath in us. But only if He shows His mercy that we serve Him, and by serving we merge in that eternal (God).”(4)

Giving some more identification marks of a true slave of God, Guru Ji says: “(O’ my friends), he alone is the (true) slave (of God, who while living in the world, is free from worldly attachment, as if he) dies while alive. His bonds (with the world) are broken, he is emancipated (from the worldly attachments) and he stills the fire of his (worldly) desires. (Then he realizes that) the treasure of God’s Name is present in all, but only a rare Guru following person obtains it.”(5)

But again stressing the point that it is God who blesses someone with the slave like utmost humility and other qualities, Guru Ji says: “(O’ God, on his own) there are no qualities in (Your) slave. Actually the slave is full of faults. But, there is no (great) Giver like You, and You are very forgiving. To obey Your command is the sublime deed for a slave.”(6)

Now describing the greatness of the Guru, by whose grace one becomes a true slave of God, Guru Ji says: “(O’ my friends), the Guru is like an ocean, and a pool of nectar, (he who bathes in this pool, and follows Guru’s advice), obtains the fruit of his desire. (By Guru’s grace), he enshrines in his mind, the commodity of Name, which is immortal. Guru’s service always brings peace, (but he alone is blessed with it) whom God makes to obey His command.”(7)

Guru Ji concludes this *shabad* by cautioning us about the worldly riches and power. He says: “(O’ my friends), all gold and silver is an illusion and (at the time of death if not earlier, these things become so useless, as if these) are reduced to dust. My true Guru has given me such understanding, that except God’s Name, nothing else accompanies us (beyond this world). Therefore, O’ Nanak, only those who are imbued with the love of God’s Name are truly immaculate, and they remain merged in the eternal (God).”(8-5)

The message of this *shabad* is that instead of amassing worldly riches and possessions, we should amass the wealth of God’s Name. We should obey the instructions of the Guru and forsake all our greed and self-conceit and become the true slaves of God, by always doing what ever He wants us to do.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਹੁਕਮੁ ਭਇਆ ਰਹਣਾ ਨਹੀ ਧੁਰਿ ਫਾਟੇ ਚੀਰੈ ॥

hukam bha-i-aa rahṇaa nahee Dhur
faatay cheerai.

ਏਹੁ ਮਨੁ ਅਵਗਣਿ ਬਾਧਿਆ ਸਹੁ ਦੇਹ ਸਰੀਰੈ ॥

ayhu man avgaṇ baaDhi-aa saho dayh
sareerai.

ਪੂਰੈ ਗੁਰਿ ਬਖਸਾਈਅਹਿ ਸਭਿ ਗੁਨਹ ਫਕੀਰੈ ॥੧॥

poorai gur bakhsaa-ee-ah sabh gunah
fakeerai. ||1||

ਕਿਉ ਰਹੀਐ ਉਠਿ ਚਲਣਾ ਬੁਝੁ ਸਬਦ ਬੀਚਾਰਾ ॥

ki-o rahee-ai uth chalnaa bujh sabad
beechaaraa.

ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਧੁਰਿ ਹੁਕਮੁ ਅਪਾਰਾ ॥੧॥
ਰਹਾਉ ॥

jis too mayleh so milai Dhur hukam
apaaraa. ||1|| rahaa-o.

ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਜੋ ਦੇਹਿ ਸੁ ਖਾਉ ॥

ji-o too raakhahi ti-o rahaa jo deh so
khaa-o.

ਜਿਉ ਤੂ ਚਲਾਵਹਿ ਤਿਉ ਚਲਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਨਾਉ ॥

ji-o too chalaaveh ti-o chala mukh
amrit naa-o.

ਮੇਰੇ ਠਾਕੁਰ ਹਥਿ ਵਡਿਆਈਆ ਮੇਲਹਿ ਮਨਿ ਚਾਉ
॥੨॥

mayray thaakur hath vadi-aa-ee-aa
mayleh man chaa-o. ||2||

ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰਿ ਦੇਖੈ ਸੋਈ ॥

keetaa ki-aa salaah-ai kar daykhai
so-ee.

ਜਿਨਿ ਕੀਆ ਸੋ ਮਨਿ ਵਸੈ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ॥

jin kee-aa so man vasai mai avar na
ko-ee.

ਸੋ ਸਾਚਾ ਸਾਲਾਹੀਐ ਸਾਚੀ ਪਤਿ ਹੋਈ ॥੩॥

so saachaa salaah-ai saachee pat
ho-ee. ||3||

ਪੰਡਿਤੁ ਪਤਿ ਨ ਪਹੁਚਈ ਬਹੁ ਆਲ ਜੰਜਾਲਾ ॥

pandit parh na pahucha-ee baho aal
janjaalaa.

ਪਾਪ ਪੁੰਨ ਦੁਇ ਸੰਗਮੇ ਖੁਧਿਆ ਜਮਕਾਲਾ ॥

paap punn du-ay sangmay khuDhi-aa
jamkaalaa.

ਵਿਛੋੜਾ ਭਉ ਵੀਸਰੈ ਪੂਰਾ ਰਖਵਾਲਾ ॥੪॥

vichhorhaa bha-o veesrai pooraa
rakhvaalaa. ||4||

ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਸੇ ਪੂਰੇ ਭਾਈ ॥

jin kee laykhai pat pavai say pooray
bhaa-ee.

ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਸਚੀ ਵਡਿਆਈ ॥

pooray pooree mat hai sachee
vadi-aa-ee.

ਦੇਦੇ ਤੋਟਿ ਨ ਆਵਈ ਲੈ ਲੈ ਥਕਿ ਪਾਈ ॥੫॥

dayday tot na aavee lai lai thak
paa-ee. ||5||

ਖਾਰ ਸਮੁਦ੍ਰ ਢੰਢੋਲੀਐ ਇਕੁ ਮਣੀਆ ਪਾਵੈ ॥

khaar samudar dhandholee-ai ik
manee-aa paavai.

ਦੁਇ ਦਿਨ ਚਾਰਿ ਸੁਹਾਵਣਾ ਮਾਟੀ ਤਿਸੁ ਖਾਵੈ ॥

du-ay din chaar suhaavanaa maatee
tis khaavai.

ਗੁਰੁ ਸਾਗਰੁ ਸਤਿ ਸੇਵੀਐ ਦੇ ਤੋਟਿ ਨ ਆਵੈ ॥੬॥

gur saagar sat sayvee-ai day tot na
aavai. ||6||

ਮੇਰੇ ਪ੍ਰਭ ਭਾਵਨਿ ਸੇ ਉਜਲੇ ਸਭ ਮੈਲੁ ਭਰੀਜੈ ॥

ਮੈਲਾ ਉਜਲੁ ਤਾ ਥੀਐ ਪਾਰਸ ਸੰਗਿ ਭੀਜੈ ॥

ਵੰਨੀ ਸਾਚੇ ਲਾਲ ਕੀ ਕਿਨਿ ਕੀਮਤਿ ਕੀਜੈ ॥੭॥

ਭੇਖੀ ਹਾਥ ਨ ਲਭਈ ਤੀਰਥਿ ਨਹੀ ਦਾਨੇ ॥

ਪੂਛਉ ਬੇਦ ਪੜੰਤਿਆ ਮੂਠੀ ਵਿਣੁ ਮਾਨੇ ॥

ਨਾਨਕ ਕੀਮਤਿ ਸੋ ਕਰੇ ਪੂਰਾ ਗੁਰੁ ਗਿਆਨੇ ॥੮॥੬॥

mayray parabh bhaavan say oojlay
sabh mail bhareejai.

mailaa oojal taa thee-ai paaras sang
bheejai.

vannee saachay laal kee kin keemat
keejai. ||7||

bhaykhee haath na labh-ee tirath
nahee daanay.

poochha-o bayd parhanti-aa moothee
vin maanay.

naanak keemat so karay pooraa gur
gi-aanay. ||8||6||

Maaroo Mehla-1

Guru Ji concluded the last *shabad* with the remark that all this gold and silver is an illusion and (at the time of death, if not earlier, these things become so useless, as if these) are reduced to dust. Except for God's Name, nothing else accompanies us (beyond this world). Guru Ji begins this *shabad*, by stressing upon the inevitability of death, and futility of amassing worldly wealth or doing any ritual worship, and once again tells us what is the only commodity, which lasts with us forever.

First using the metaphor of olden days practice, of sending little bit torn letters to symbolize the death of someone in the family, Guru Ji says: "(O' my friends, when) such is the command of God, one's letter is torn (and orders for one's death are issued), then one can no longer live (in this world). Since this mind of ours had remained bound to sins, (we have to say: O' soul bear now the pain (of your past deeds). However, if (during our life, we humbly) approach God like a beggar, then through the (intercession of the) perfect Guru we can get our sins pardoned (and escape punishment)." (1)

Therefore addressing us and God, Guru Ji says: (O' my friends), by reflecting on the word (of the Guru), understand how we cannot live (forever in this world, sooner or later we have to die; therefore we should meditate on God's Name, (while there is still time. However except for a few on whom God shows His mercy, we all ignore this advice. O' God), as per Your infinite command from the very beginning, only those whom You unite, is united with You," (1-pause)

So, Guru Ji prays for himself (and indirectly shows us for what we should also pray). He says: "(O' God, bless me that I may always so remain contented in Your will, that) I live as You keep me, and eat what You give. I may conduct myself, as you want me to, and on my lips may always be the nectar of (Your) Name. O' my Master, (all) glories are in Your hand, and this is the yearning of my heart, that You may unite (me with You)." (2)

Now explaining, why he doesn't praise anyone else except God, Guru Ji says: "(O' my friends), why should we praise that which has been created (by God), and whom that (God) Himself sustains after creating? Therefore, in my mind only that (God) resides, who has created (everything), and for me there is no one else (whom I deem necessary to praise or remember). We should only praise that eternal (God, by praising whom) we obtain true honor (in His court)."(3)

Next commenting on the use of reading religious books like *Vedas* and *Puranaas*, instead of meditating on God's Name, he says: "(O' my friends), by reading (religious books, such as *Vedas* and *Puranaas*, even) a Pundit doesn't reach (the mansion of God), because he still remains involved) in many worldly affairs and entanglements. He remains stuck (as if at the) confluence of sin and virtue (or thinking about what is good and what is bad, and remains afflicted with) the hunger (for worldly wealth, and the fear of demon of) death. (But in reality, only that person) escapes the pain of separation (from God) and the fear (of death), whose savior the perfect (God) Himself becomes)."(4)

After talking about the perfect Savior, Guru Ji tells us about the perfect (or truly blessed) human beings. He says: "(O' my brothers, they (alone) are perfect, whose account is bestowed with honor (in God's court). Perfect is the intellect of such perfect ones, and they obtain true glory. (In fact, so great is God) that He never feels short while giving (even though, those who receive) may get exhausted, receiving (His gifts)."(5)

Now Guru Ji cites a very beautiful metaphor, to compare the merits of serving the Guru and reflecting on his word (*Gurbani*), as compared to working hard to amass worldly wealth. He says: "(O' my friends), if we search out the brackish sea, we may find that one jewel. It would look beautiful for a few days, (a very short period, but ultimately it loses its value, as if) consumed by dust. However, if we serve the Guru, who is (like) a true ocean, then he blesses us (with so much wealth of God's Name, that) even by giving to others, it never falls short."(6)

Elaborating on the blessings obtained by seeking the company of the true Guru, and following his advice, Guru Ji says: "(O' my friends), only those who are clean (free from the worldly filth), are pleasing to my God. All the (rest of the world) is filled with the dirt (of worldly evils. A person) soiled (with sins) becomes clean only when coming in touch with the philosopher's stone (the Guru, he) is drenched (totally immersed in God's Name). Then such is the glow of a true ruby (of God's Name) on his face, that its worth cannot be described."(7)

Commenting further on the worth of God's Name, Guru Ji says: "(O' my friends), by adopting any (outer holy) garbs, or bathing at pilgrimage stations, we cannot search out (this jewel of God's Name). Even if I ask those who read *Vedas* (and other holy books, they tell me that) without believing in (God's Name, the entire world) is being cheated (by worldly desires). O' Nanak, only that person realizes the worth (of God's Name), who has met the perfect Guru, and through the Guru given knowledge (meditates on God's Name)."(8-6)

The message of this *shabad* is that we should fully understand that all of us have to die one day. This is God's eternal order. However, if we do not want to keep going through painful circles of birth and death, then instead of worldly wealth, we should focus on the wealth of Guru's *shabad* (*Gurbani* as contained in Guru Granth Sahib). Then with the help of Guru given knowledge, we should imbue ourselves with the love for the true Name of God, and we will be blessed with all kinds of peace, pleasure, and bliss.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਮਨਮੁਖੁ ਲਹਰਿ ਘਰੁ ਤਜਿ ਵਿਗੁਚੈ ਅਵਰਾ ਕੇ
ਘਰ ਹੋਰੈ ॥
ਗ੍ਰਿਹ ਧਰਮੁ ਗਵਾਏ ਸਤਿਗੁਰੁ ਨ ਭੋਟੈ ਦੁਰਮਤਿ
ਘੂਮਨ ਘੋਰੈ ॥
ਦਿਸੰਤਰੁ ਭਵੈ ਪਾਠ ਪੜਿ ਬਾਕਾ ਤ੍ਰਿਸਨਾ ਹੋਇ
ਵਧੋਰੈ ॥
ਕਾਚੀ ਪਿੰਡੀ ਸਬਦੁ ਨ ਚੀਨੈ ਉਦਰੁ ਭਰੈ ਜੈਸੇ
ਢੋਰੈ ॥੧॥

ਬਾਬਾ ਐਸੀ ਰਵਤ ਰਵੈ ਸੰਨਿਆਸੀ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਏਕ ਲਿਵ ਲਾਗੀ ਤੇਰੈ ਨਾਮਿ
ਰਤੇ ਤ੍ਰਿਪਤਾਸੀ ॥੧॥ ਰਹਾਉ ॥

ਘੋਲੀ ਗੇਰੂ ਰੰਗੁ ਚੜਾਇਆ ਵਸਤ੍ਰ ਭੇਖ ਭੇਖਾਰੀ ॥
ਕਾਪੜ ਫਾਰਿ ਬਨਾਈ ਖਿੰਬਾ ਝੋਲੀ
ਮਾਇਆਧਾਰੀ ॥
ਘਰਿ ਘਰਿ ਮਾਗੈ ਜਗੁ ਪਰਬੋਧੈ ਮਨਿ ਅੰਧੈ ਪਤਿ
ਹਾਰੀ ॥
ਭਰਮਿ ਭੁਲਾਣਾ ਸਬਦੁ ਨ ਚੀਨੈ ਜੂਐ ਬਾਜੀ
ਹਾਰੀ ॥੨॥

ਪੰਨਾ ੧੦੧੩

ਅੰਤਰਿ ਅਗਨਿ ਨ ਗੁਰ ਬਿਨੁ ਬੂਝੈ ਬਾਹਰਿ
ਪੂਅਰ ਤਾਪੈ ॥
ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵੀ ਕਿਉ ਕਰਿ
ਚੀਨਸਿ ਆਪੈ ॥
ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਨਰਕ ਨਿਵਾਸੀ ਅੰਤਰਿ
ਆਤਮ ਜਾਪੈ ॥

maaroo mehlaa 1.

manmukh lahar ghar taj vigoochai avraa
kay ghar hayrai.
garih Dharam gavaa-ay satgur na
bhaytai durmat ghooman ghayrai.
disantar bhavai paath parh thaakaa
trisnaa ho-ay vaDhayrai.
kaachee pindee sabad na cheenai udar
bharai jaisay dhorai. ||1||

baabaa aisee ravaṭ ravai sani-aasee.
gur kai sabad ayk liv laagee tayrai naam
raṭay taripṭaasee. ||1|| rahaa-o.

gholee gayroo rang charhaa-i-aa vastar
bhaykh bhaykhaaree.
kaaparh faar banaa-ee khintha jholee
maa-i-aaDhaaree.
ghar ghar maagai jag parboDhai man
anDhai pat haaree.
bharam bhulaanaa sabad na cheenai
joo-ai baajee haaree. ||2||

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antar agan na gur bin boojhai baahar
poo-ar taapai.
gur sayvaa bin bhagaṭ na hovee ki-o kar
cheenas aapai.
ningdaa kar kar narak nivaasee antar
aatam jaapai.

ਅਨਸਨਿ ਤੀਰਥ ਭਰਮਿ ਵਿਗੂਚਹਿ ਕਿਉ ਮਲੁ
ਧੋਪੈ ਪਾਪੈ ॥੩॥

ਛਾਣੀ ਖਾਕੁ ਬਿਭੂਤ ਚੜਾਈ ਮਾਇਆ ਕਾ ਮਗੁ
ਜੋਹੈ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਨ ਜਾਣੈ ਸਾਚੁ ਕਹੇ ਤੇ ਛੋਹੈ ॥
ਪਾਨੁ ਪੜੈ ਮੁਖਿ ਝੁਨੋ ਬੋਲੈ ਨਿਗੁਰੇ ਕੀ ਮਤਿ ਓਹੈ ॥
ਨਾਮੁ ਨ ਜਪਈ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਬਿਨੁ ਨਾਵੈ
ਕਿਉ ਸੋਹੈ ॥੪॥

ਮੂੰਡੁ ਮੁਡਾਇ ਜਟਾ ਸਿਖ ਬਾਧੀ ਮੋਨਿ ਰਹੈ
ਅਭਿਮਾਨਾ ॥
ਮਨੂਆ ਡੋਲੈ ਦਹ ਦਿਸ ਧਾਵੈ ਬਿਨੁ ਰਤ ਆਤਮ
ਗਿਆਨਾ ॥
ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਮਹਾ ਬਿਖੁ ਪੀਵੈ ਮਾਇਆ ਕਾ
ਦੇਵਾਨਾ ॥
ਕਿਰਤੁ ਨ ਮਿਟਈ ਹੁਕਮੁ ਨ ਬੂਝੈ ਪਸੂਆ ਮਾਹਿ
ਸਮਾਨਾ ॥੫॥

ਹਾਥ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਮਨਿ ਤ੍ਰਿਸਨਾ ਉਪਜੀ
ਭਾਰੀ ॥
ਇਸਤ੍ਰੀ ਤਜਿ ਕਰਿ ਕਾਮਿ ਵਿਆਪਿਆ ਚਿਤੁ
ਲਾਇਆ ਪਰ ਨਾਰੀ ॥
ਸਿਖ ਕਰੇ ਕਰਿ ਸਬਦੁ ਨ ਚੀਨੈ ਲੰਪਟੁ ਹੈ
ਬਾਜਾਰੀ ॥
ਅੰਤਰਿ ਬਿਖੁ ਬਾਹਰਿ ਨਿਭਰਾਤੀ ਤਾ ਜਮੁ ਕਰੇ
ਖੁਆਰੀ ॥੬॥

ਸੋ ਸੰਨਿਆਸੀ ਜੋ ਸਤਿਗੁਰ ਸੇਵੈ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਏ ॥
ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸ ਨ ਕਰਈ ਅਚਿੰਤੁ ਮਿਲੈ
ਸੋ ਪਾਏ ॥
ਬਕੈ ਨ ਬੋਲੈ ਖਿਆ ਧਨੁ ਸੰਗ੍ਰਹੈ ਤਾਮਸੁ ਨਾਮਿ
ਜਲਾਏ ॥
ਧਨੁ ਗਿਰਹੀ ਸੰਨਿਆਸੀ ਜੋਗੀ ਜਿ ਹਰਿ ਚਰਣੀ
ਚਿਤੁ ਲਾਏ ॥੭॥

athsath tirath bharam vigoocheh ki-o
mal Dhopai paapai. ||3||

chhaanee khaak bibhoot charhaa-ee
maa-i-aa kaa mag johai.
antar baahar ayk na jaanai saach kahay
tay chhohai.
paath parhai mukh jhootho bolai
niguray kee mat ohai.
naam na jap-ee ki-o sukh paavai bin
naavai ki-o sohai. ||4||

moond mudaa-ay jataa sikh baaDhee
mon rahai abhimaanaa.
manoo-aa dolai dah dis Dhaavai bin rat
aatam gi-aanaa.
amrit chhod mahaa bikh peevai maa-i-
aa kaa dayvaanaa.
kirat na mit-ee hukam na boojhai
pasoo-aa maahi samaanaa. ||5||

haath kamandal kaaprhee-aa man
tarisnaa upjee bhaaree.
istaree taj kar kaam vi-aapi-aa chit laa-
i-aa par naaree.
sikh karay kar sabaad na cheenai lampat
hai baajaaree.
antar bikh baahar nibhraatee taa jam
karay khu-aaree. ||6||

so sani-aasee jo satgur sayvai vichahu
aap gavaa-ay.
chhaadan bhojan kee aas na kar-ee
achint milai so paa-ay.
bakai na bolai khimaa Dhan sangrahai
taamas naam jalaa-ay.
Dhan girhee sani-aasee jogee je har
charnee chit laa-ay. ||7||

ਆਸ ਨਿਰਾਸ ਰਹੈ ਸੰਨਿਆਸੀ ਏਕਸੁ ਸਿਉ
ਲਿਵ ਲਾਏ ॥
ਹਰਿ ਰਸੁ ਪੀਵੈ ਤਾ ਸਾਤਿ ਆਵੈ ਨਿਜ ਘਰਿ
ਤਾੜੀ ਲਾਏ ॥
ਮਨੁਆ ਨ ਡੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਧਾਵਤੁ ਵਰਜਿ
ਰਹਾਏ ॥
ਗ੍ਰਿਹੁ ਸਰੀਰੁ ਗੁਰਮਤੀ ਖੋਜੇ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ
॥੮॥

aas niraas rahai sani-aasee aykas si-o
liv laa-ay.
har ras peevai taa saat aavai nij ghar
taarhee laa-ay.
manoo-aa na dolai gurmukh boojhai
Dhaavaṭ varaj rahaa-ay.
garihu sareer gurmaṭee khojay naam
padaarath paa-ay. ||8||

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਸਰੇਸਟ ਨਾਮਿ ਰਤੇ
ਵੀਚਾਰੀ ॥
ਖਾਣੀ ਬਾਣੀ ਗਗਨ ਪਤਾਲੀ ਜੰਤਾ ਜੋਤਿ ਤੁਮਾਰੀ ॥
ਸਭਿ ਸੁਖ ਮੁਕਤਿ ਨਾਮ ਧੁਨਿ ਬਾਣੀ ਸਚੁ ਨਾਮੁ
ਉਰ ਧਾਰੀ ॥
ਨਾਮ ਬਿਨਾ ਨਹੀ ਛੂਟਸਿ ਨਾਨਕ ਸਾਚੀ ਤਰੁ ਤੂ
ਤਾਰੀ ॥੯॥੧॥

barahmaa bisan mahays saraysat naam
raṭay veechaaree.
khaanee baneē gagan paṭaalee jantāa
joṭ tumaaree.
sabh sukh mukat naam Dhun baneē
sach naam ur Dhaaree.
naam binaa nahee chhootas naanak
saachee tar too taaree. ||9||7||

Maaroo Mehla-1

Many times tormented by family problems, or misguided by some fake yogi or guru, a person abandons his family and becomes a yogi, monk, recluse (or *sanyasi*), and then roams around in different places begging for food and clothes. He thinks that by adopting these holy garbs, he would control his mind, overcome worldly desires, and obtain true peace and bliss of mind. But Guru Ji considers all such things, nothing but foolish and futile practices adopted by some self-conceited persons, and tells us what is the most successful and practical way to obtain peace and bliss of union with God.

First exposing the conduct of a person who, abandoning his family becomes a recluse or a yogi, Guru Ji says: “(O’ my friends, some times) swayed by emotions of his mind, a self-conceited person abandons his own household, but then looks to other houses (for his survival needs). He forsakes his duty as a householder, (but by doing this, he doesn’t) meet (and obtain the guidance of a) true Guru, and remains trapped in the whirlpool of his bad intellect. He roams around in foreign lands, gets exhausted reading (scriptures, but instead of being quenched, his) worldly desire becomes even more. This man of false intellect doesn’t reflect on the word (of the Guru), and fills his belly like a beast.”(1)

Giving the definition of a true *sanyasi*, Guru Ji says: “O’ God, a (true) *sanyasi* lives such a life that through the (Guru’s) word his mind remains attuned to the one God, and being imbued with Your Name, he feels totally satiated.”(1- pause)

Resuming his comments on the conduct of a person who, abandoning his home, becomes a yogi or recluse, Guru Ji says: “Mixing red clay, a self-conceited person

dyes his clothes and adorns the garbs of a beggar. Tearing off some cloth, he makes a pouch and a wallet to collect food and money donations. Then he goes begging from door to door and lectures the world (but) the blind in mind, has lost his self-respect. Being lost in doubt, he doesn't reflect on the word (of the Guru, and wastes his life without achieving its objective, and thus) loses the game (of life) in gamble.”(2)

Commenting further on the state and fate of such false yogis and *sanyasis*, Guru Ji says: “Without the (guidance of) the Guru, the fire (of worldly desire) within him is not extinguished. From outside, (a false yogi) may light a fire (to keep himself warm. But without following his advice, and) without the service of the Guru, worship of God cannot be done, so how can he understand his own (spiritual) self. Within him, he feels that by (unnecessarily) slandering (family life), he is living in hell. By roaming around the sixty eight holy places, people only ruin themselves in doubt, (because) the dirt of sins cannot be washed off by (such ritualistic ablutions).”(3)

Continuing to comment on the conduct of such recluses, Guru Ji says: “(To impress others, such a person) sifts dust, and smears his body with ashes, (but inside) he keeps thinking about the way to get (worldly) wealth. He doesn't realize that both inside and out there is one (God). If any one points out this truth (to him), he gets mad. (Even though, he) reads (holy books, but still) tells lies, because being without the Guru his intellect remains the same (as before). He doesn't meditate on (God's Name, so) how can he obtain peace, and without Name how can his life become virtuous?”(4)

Exposing further the futility of such holy garbs or practices without true love for God, Guru Ji says: “(Someone) shaves his head, someone ties his matted hair into a knot over his head and then in his arrogance assumes a pose of silence. But still without love (for God) and divine wisdom, his mind wavers and roams in all the ten directions. So, forsaking the nectar (of God's Name), the foolish lover of worldly wealth keeps drinking this most deadly poison. (However, he too is helpless, because) his nature molded by past deeds does not get erased, therefore he cannot realize (God's) command, (and in spite of becoming a recluse, he) is counted among animals.”(5)

Commenting on the conduct of another class of yogis, who (wear long patched gowns and) call themselves *Kaapparryas*, Guru Ji says: “A *Kaapparrya* may hold (a brass jug, with a bucket like handle, called) *Kamandal* in his hand, but in his mind arises a huge desire (for worldly goods. Even though he has) abandoned his own wife, (but still, he is) afflicted with lust, and he has attuned his mind to another's woman. He lectures others and makes his disciples, but he himself doesn't reflect on the word (of the Guru. Such a person is not a yogi, but a) street clown. Within him is poison (of evil impulses), but from outside he fakes calmness, therefore the demon of death punishes him.”(6)

Now Guru Ji tells us, what are the signs and traits of a true *sanyasi*? He says: “He alone is a true *sanyasi*, who (faithfully) serves the true Guru, and sheds his self (conceit) from within. He doesn't expect any kind of food or clothing (from the

people), and accepts whatever he gets without asking. He doesn't brag or talk unnecessarily, gathers the wealth of compassion, and by meditating on the (God's) Name, he burns off his dark impulses (or evil tendencies). Blessed is such a householder, *sanyasi* or a yogi, who attunes his mind to the feet of God (His Name)."(7)

Commenting further on the conduct of a true *sanyasi*, Guru Ji says: "A (true) *sanyasi* remains free from (worldly) desires, and remains attuned only to the one (God). He only feels at peace, when he drinks the nectar of God's (Name), and attunes himself to (the abode of God within) his own heart. Through the Guru's guidance, he realizes (the right way of life, then) his mind doesn't waver, and he restrains his mind from wandering. (In this way) following Guru's instruction, he searches (for God) in the house of his own body, and obtains the commodity of (God's) Name."(8)

Guru Ji concludes the *shabad* by demonstrating the significance of meditation of God's Name, and following the advice of the Guru. Addressing God, he says: "(O' God), even the primal gods like *Brahma*, *Vishnu*, and *Shiva*, (who are believed to be the gods of creation, sustenance, and death, are considered) supreme, because they are imbued with (Your) Name, and (always) reflect (on You, with true devotion). O' God, it is Your light which pervades in all the sources of creation, species speaking different languages, and all the living beings in the skies and nether regions. (All those) who keep listening to the melody of Name and Guru's word, and keep enshrined the God's Name in their heart, enjoy all kinds of comforts and salvation. But O' Nanak, without (meditating) on the Name, one is not emancipated; therefore ferry yourself (across the worldly ocean, by riding) the true boat (of God's Name)."(9-7)

The message of this *shabad* is that it is useless to abandon one's household because of some desperation or disappointment with the worldly affairs and become a yogi or *sanyasi*. Because even when we abandon our household, we still have to go and beg the householders for daily food and sustenance. Even though we might be sitting in front of a fire outside, but inside we still have fires of desires within our mind and we are still being over powered by the evils of lust, anger, and greed. If we want to find true peace of mind, then it doesn't matter whether we are a householder, or a *sanyasi*. All we have to do is to reflect on Guru's word and try to find God within our own heart, and we will realize that it is only by meditating on God's Name, that we can obtain true peace and swim across this worldly ocean.

ਮਾਠੂ ਮਹਲਾ ੧ ॥

ਮਾਤ ਪਿਤਾ ਸੰਜੋਗਿ ਉਪਾਏ ਰਕਤੁ ਬਿੰਦੁ ਮਿਲਿ
ਪਿੰਡੁ ਕਰੇ ॥

ਅੰਤਰਿ ਗਰਭ ਉਰਧਿ ਲਿਵ ਲਾਗੀ ਸੋ ਪ੍ਰਭੁ ਸਾਰੇ
ਦਾਤਿ ਕਰੇ ॥੧॥

maaroo mehlāa 1.

maat̃ piṭāa sanjog upaa-ay rakat̃ bind
mil pind karay.

anṭar garabh uraḌh liv laagee so
parabh saaray daat̃ karay. ||1||

ਸੰਸਾਰੁ ਭਵਜਲੁ ਕਿਉ ਤਰੈ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਪਾਈਐ ਅਫਰਿਓ ਭਾਉ
ਅਫਾਰੁ ਟਰੈ ॥੧॥ ਰਹਾਉ ॥

ਤੇ ਗੁਣ ਵਿਸਰਿ ਗਏ ਅਪਰਾਧੀ ਮੈ ਬਉਰਾ ਕਿਆ
ਕਰਉ ਹਰੇ ॥
ਤੂ ਦਾਤਾ ਦਇਆਲੁ ਸਭੈ ਸਿਰਿ ਅਹਿਨਿਸਿ ਦਾਤਿ
ਸਮਾਰਿ ਕਰੇ ॥੨॥

ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਜਨਮਿਆ ਸਿਵ ਸਕਤੀ
ਘਰਿ ਵਾਸੁ ਧਰੇ ॥

ਪੰਨਾ ੧੦੧੪

ਲਾਗੀ ਭੂਖ ਮਾਇਆ ਮਗੁ ਜੋਹੈ ਮੁਕਤਿ ਪਦਾਰਥੁ
ਮੋਹਿ ਖਰੇ ॥੩॥

ਕਰਣ ਪਲਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਇਤ ਉਤ ਢੂਢਤ
ਥਾਕਿ ਪਰੇ ॥
ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਆਪੇ ਕੂੜ ਕੁਟੰਬ ਸਿਉ
ਪ੍ਰੀਤਿ ਕਰੇ ॥੪॥

ਖਾਵੈ ਭੋਗੈ ਸੁਣਿ ਸੁਣਿ ਦੇਖੈ ਪਹਿਰਿ ਦਿਖਾਵੈ ਕਾਲ
ਘਰੇ ॥
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਆਪੁ ਪਛਾਣੈ ਬਿਨੁ ਹਰਿ ਨਾਮ
ਨ ਕਾਲੁ ਟਰੇ ॥੫॥

ਜੇਤਾ ਮੋਹੁ ਹਉਮੈ ਕਰਿ ਭੂਲੇ ਮੇਰੀ ਮੇਰੀ ਕਰਤੇ
ਛੀਨਿ ਖਰੇ ॥
ਤਨੁ ਧਨੁ ਬਿਨਸੈ ਸਹਸੈ ਸਹਸਾ ਫਿਰਿ ਪਛੁਤਾਵੈ
ਮੁਖਿ ਧੂਰਿ ਪਰੇ ॥੬॥

ਬਿਰਧਿ ਭਇਆ ਜੋਬਨੁ ਤਨੁ ਖਿਸਿਆ ਕਫੁ ਕੰਠੁ
ਬਿਬੁਧੋ ਨੈਨਹੁ ਨੀਰੁ ਢਰੇ ॥
ਚਰਣ ਰਹੇ ਕਰ ਕੰਪਣ ਲਾਗੇ ਸਾਕਤ ਰਾਮੁ ਨ ਚਿਦੈ
ਹਰੇ ॥੭॥

sansaar bhavjal ki-o tarai.
gurmukh naam niranjan paa-ee-ai
afri-o bhaar afaar tarai. ||1|| rahaa-o.

tay gun visar ga-ay apraaDhee mai
ba-uraa ki-aa kara-o haray.
too daataa da-i-aal sabhai sir ahinis
daat samaar karay. ||2||

chaar padaarath lai jag janmi-aa siv
sakt^{ee} ghar vaas Dharay.

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laagee bhookh maa-i-aa mag johai
mukat padaarath mohi kharay. ||3||

karan palaav karay nahee paavai it ut
dhoodhat thaak paray.
kaam kroDh ahaⁿkaar vi-aapay koorh
kutamb si-o paret karay. ||4||

khaavai bhogai sun sun daykhai pahir
dikhaavai kaal gharay.
bin gur sabad na aap pachhaanai bin
har naam na kaal taray. ||5||

jaytaa moh ha-umai kar bhoolay
mayree mayree kartay chheen kharay.
tan Dhan binsai sahsai sahsaa fir
pachhutaavai mukh Dhoor paray. ||6||

biraDh bha-i-aa joban tan khisi-aa kaf
kanth birooDho nainhu neer dharay.
charan rahay kar kampan laagay
saakat raam na ridai haray. ||7||

ਸੁਰਤਿ ਗਈ ਕਾਲੀ ਹੂ ਧਉਲੇ ਕਿਸੈ ਨ ਭਾਵੈ
ਰਖਿਓ ਘਰੇ ॥

ਬਿਸਰਤ ਨਾਮ ਐਸੇ ਦੇਖ ਲਾਗਹਿ ਜਮੁ ਮਾਰਿ
ਸਮਾਰੇ ਨਰਕਿ ਖਰੇ ॥੮॥

ਪੂਰਬ ਜਨਮ ਕੋ ਲੇਖੁ ਨ ਮਿਟਈ ਜਨਮਿ ਮਰੈ ਕਾ
ਕਉ ਦੋਸੁ ਧਰੇ ॥

ਬਿਨੁ ਗੁਰ ਬਾਦਿ ਜੀਵਣੁ ਹੋਰੁ ਮਰਣਾ ਬਿਨੁ ਗੁਰ
ਸਬਦੈ ਜਨਮੁ ਜਰੇ ॥੯॥

ਖੁਸੀ ਖੁਆਰ ਭਏ ਰਸ ਭੋਗਣ ਫੋਕਟ ਕਰਮ
ਵਿਕਾਰ ਕਰੇ ॥

ਨਾਮੁ ਬਿਸਾਰਿ ਲੋਭਿ ਮੂਲੁ ਖੋਇਓ ਸਿਰਿ ਧਰਮ
ਰਾਇ ਕਾ ਡੰਡੁ ਪਰੇ ॥੧੦॥

ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਵਹਿ ਜਾ ਕਉ ਹਰਿ
ਪ੍ਰਭੁ ਨਦਰਿ ਕਰੇ ॥

ਤੇ ਨਿਰਮਲ ਪੁਰਖ ਅਪਰੰਪਰ ਪੂਰੇ ਤੇ ਜਗ ਮਹਿ
ਗੁਰ ਗੋਵਿੰਦ ਹਰੇ ॥੧੧॥

ਹਰਿ ਸਿਮਰਹੁ ਗੁਰ ਬਚਨ ਸਮਾਰਹੁ ਸੰਗਤਿ ਹਰਿ
ਜਨ ਭਾਉ ਕਰੇ ॥

ਹਰਿ ਜਨ ਗੁਰੁ ਪਰਧਾਨੁ ਦੁਆਰੈ ਨਾਨਕ ਤਿਨ ਜਨ
ਕੀ ਰੇਣੁ ਹਰੇ ॥੧੨॥੮॥

surat ga-ee kaalee hoo Dha-ulay kisai
na bhaavai rakhi-o gharay.

bisrat naam aisay dokh laageh jam
maar samaaray narak kharay. ||8||

poorab janam ko laykh na mit-ee
janam marai kaa ka-o dos Dharay.

bin gur baad jeevan hor marnaa bin
gur sabdai janam jaray. ||9||

khusee khu-aar bha-ay ras bhogan
fokat karam vikaar karay.

naam bisaar lobh mool kho-i-o sir
Dharam raa-ay kaa dand paray. ||10||

gurmukh raam naam gun gaavahi jaa
ka-o har parabh nadar karay.

tay nirmal purakh aprampar pooray
tay jag meh gur govind haray. ||11||

har simrahu gur bachan samaarahu
sangat har jan bhaa-o karay.

har jan gur parDhaan du-aarai naanak
tin jan kee rayn haray. ||12||8||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji commented upon the life and conduct of yogis, *sanyasis*, and other such mendicants who, swayed by emotion and a sense of helplessness, abandon their family life and run away from the world in search of peace and enlightenment. But in spite of all their holy garbs, faith rituals, and yogic exercises they are not able to control the wavering and evil tendencies of their mind and keep suffering the pains of birth and death. Now in this *shabad*, Guru Ji comments on the life of an ordinary householder, who from childhood to old age remains engrossed in *Maya* (or worldly attachments) in one form or another and until the very end doesn't turn his or her attention towards God's Name, which could bring that person eternal peace and salvation from rounds of birth and death.

First describing a human being's state while still in the womb of the mother, Guru Ji says: "It is through the union of mother and father (that God) creates (the human beings). By bringing together (mother's) blood, and (father's) sperm, He creates the

(human) body. While hanging upside down in the womb, (a human being's mind) is attuned (to God), who takes care and provides the child with needed gifts (for its growth)."(1)

Observing this pitiable condition of human being, while in the fiery womb of the mother, and also the sufferings one goes throughout the rest of one's life, Guru Ji ponders over the question, how can a person escape these pains of births and deaths altogether and metaphorically cross over this worldly ocean. So he says: "How can (one) cross over the dreadful worldly ocean?"

Then answering this question himself, he says: "(O' my friends, when) by Guru's grace, we obtain the immaculate Name, the unendurable load of sins is removed from our heads, (and then we easily cross over the ocean)."(1-pause)

Therefore, first Guru Ji shows us the way to approach God in the most humble way. He says: "(O' God), I am such a sinner that I have forgotten the favors You did to me, (while I was in the mother's womb). I the foolish one now don't know what I could do (to make amends. But O' God), You are a benevolent and merciful Giver of all, and day and night keep bestowing gifts and taking care (of all Your creatures, please show mercy on me as well)."(2)

Resuming his commentary on the conduct of human beings and how in spite of being born with all the things needed for an enjoyable and purposeful life, Guru Ji says: "(O' my friends, a human being) is born with all the four commodities (righteousness, financial security, enjoyment, and salvation) but still his or her mind resides only in *Maya* (the worldly riches, which is only) a power created by God. Being always afflicted with the hunger for *Maya*, one keeps looking for ways to acquire it, and swayed by worldly attachments, one loses (sight of the objectives of) salvation."(3)

Describing further, how the human being keeps hankering after *Maya* and never gets satisfied, Guru Ji says: "(All one's life, one goes through many troubles (for the sake of worldly riches, but) never finds it enough (to satiate one's mind), and gets exhausted looking for it in different places. Being afflicted with lust, anger, and ego, one loves only one's family and other false things (which will not last or accompany one in the end)."(4)

Now commenting on the life conduct of human beings in general, Guru Ji says: "(One spends one's life), eating (dainty dishes), enjoying (worldly pleasures), hearing (melodious songs), watching (beautiful things), and showing off one's (costly and latest) dresses, (and so one forgets about one's soul, as if one is living) in the house of (spiritual) death. Because without (listening to the) word of the Guru, one doesn't realize (the real purpose of one's life. Therefore), without (meditating on the) God's Name, one cannot avert (spiritual) death."(5)

Guru Ji further observes: "The more a human being gets lost in (family) attachment and ego and more one indulges in the sense of I-am ness, more (the fate, forcibly)

takes away. Ultimately, one's body and wealth (for which, one lives in so much) doubt and dread, are destroyed. Then one regrets, when (one is so disgraced, as if) dust falls on one's face."(6)

Describing how even in old age one doesn't think of God, Guru Ji says: "(O' my friends, when one) becomes old, youth passes away, body wears off, one's throat is choked by phlegm, water flows from the eyes, feet stop functioning, and the hands start trembling, (even then) the ego-centric doesn't enshrine God in his or her mind."(7)

Regarding the pitiable state of a human being in old age and after that, Guru Ji further notes: "(When one becomes old), one's black hair turn grey, one loses one's senses and nobody likes to keep him (or her in the house). Forsaking God's Name, one is afflicted with such evils, that the demon of death kills and taking charge drives one to hell."(8)

Guru Ji now points to the underlying reason for human suffering, and why one keeps going through such pains again and again. He says: "(O' my friends), the writ (of destiny, based on our past deeds) cannot be erased. So whom can one blame, (except oneself for one's continuous suffering in the rounds of) birth and death? (The thing is that) without seeking the guidance of the Guru, all other life is in vain (and subjecting oneself to more pain of birth and) death. (In short), without (reflecting on) the Guru's word, one's life is consumed (in evils)."(9)

Describing the end result of indulging in the false worldly pleasures in the intoxication of youth and worldly wealth, Guru Ji says: "(O' my friends, they) who remain indulged in (false worldly) pleasures, enjoyment of relishes, and keep doing empty rituals, (are ultimately) ruined. Because by forsaking (God's Name) for the sake of greed (for money), they lose both the capital and interest (on their allotted wealth of life breaths, and so they keep suffering the pains of births and deaths, as if) upon their heads falls the blow of the judge of righteousness."(10)

Above was a commentary on the conduct and fate of ordinary human beings, particularly those self-conceited ones who forsaking Guru's guidance, follow the dictates of their own mind and keep involved in pursuits of worldly wealth or false pleasures. Now Guru Ji describes the conduct and the blessings enjoyed by those Guru's followers, who discarding their self-conceit, faithfully follow Guru's advice. About such people, he says: "(O' my friends), they on whom (God) casts His glance of grace (keep) singing praises of God's Name. Those immaculate persons are limitless and perfect. By meditating on the all pervading Guru God in the world, they become immaculate."(11)

Therefore, Guru Ji concludes the *shabad* by saying: "(O' my friends), joining the society of saintly persons, meditate on (God's) Name with loving devotion and enshrine the Guru's words in your heart. The Guru of God's devotees holds the highest position in God's court. Therefore, Nanak begs for the dust of the feet of such devotees."(12-8)

The message of this *shabad* is that it is by God's command that we are created by the union between our father and mother and are protected in the fiery womb of the mother. But when we come out, we get lost in pursuits of ego, false love, and craving for worldly riches and power. When we become old we loose our senses, our body is afflicted with many maladies, and our body parts stop functioning properly. Then nobody wants to take care of us and ultimately the demon of death drives us to hell. So if we want to avoid such sufferings, we should reflect and act upon the Guru's word, because in God's court only the Guru's recommendation carries weight, and can save us from perpetual pains of birth and death.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਮਾਰੂ ਕਾਫੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

maaroo kaafee mehlāa 1 ghar 2.

ਆਵਉ ਵੰਵਉ ਡੁੰਮਣੀ ਕਿਤੀ ਮਿਤ੍ਰ ਕਰੇਉ ॥

aava-o vanja-o dummnee kītee mīṭar karay-o.

ਸਾ ਧਨ ਢੋਈ ਨ ਲਹੈ ਵਾਢੀ ਕਿਉ ਧੀਰੇਉ ॥੧॥

saa Dhan dho-ee na lahai vaadhee ki-o Dheeray-o. ||1||

ਮੈਡਾ ਮਨੁ ਰਤਾ ਆਪਨੜੇ ਪਿਰ ਨਾਲਿ ॥
ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਖੰਨੀਐ ਕੀਤੀ ਹਿਕ ਭੋਰੀ
ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥ ਰਹਾਉ ॥

maidaa man rataa aapnarhay pir naal.
ha-o ghol ghumaa-ee khaanee-ai keetee hik bhoree nadar nihaal. ||1|| rahaa-o.

ਪੇਈਅੜੈ ਡੋਹਾਗਣੀ ਸਾਹੁਰੜੈ ਕਿਉ ਜਾਉ ॥

pay-ee-arhai dohaagane saahurrhai ki-o jaa-o.

ਮੈ ਗਲਿ ਅਉਗਣ ਮੁਠੜੀ ਬਿਨੁ ਪਿਰ ਝੂਰਿ
ਮਰਾਉ ॥੨॥

mai gal a-ugan muth-rhee bin pir jhoor maraa-o. ||2||

ਪੇਈਅੜੈ ਪਿਰੁ ਸੰਮਲਾ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ॥

pay-ee-arhai pir sammlaa saahurrhai ghar vaas.

ਸੁਖਿ ਸਵੰਧਿ ਸੋਹਾਗਣੀ ਪਿਰੁ ਪਾਇਆ ਗੁਣਤਾਸੁ
॥੩॥

sukh savanDh sohaagane pir paa-i-aa guntaas. ||3||

ਲੇਫੁ ਨਿਹਾਲੀ ਪਟ ਕੀ ਕਾਪੜੁ ਅੰਗਿ ਬਣਾਇ ॥

layf nihaalee pat kee kaaparh ang banaa-ay.

ਪਿਰੁ ਮੁਤੀ ਡੋਹਾਗਣੀ ਤਿਨ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ
॥੪॥

pir muttee dohaagane tin dukhee rain vihaa-ay. ||4||

ਪੰਨਾ ੧੦੧੫

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ਕਿਤੀ ਚਖਉ ਸਾਡੜੇ ਕਿਤੀ ਵੇਸ ਕਰੇਉ ॥

kiṭee chakh̃a-o saadr̃hay kiṭee vays
karay-o.ਪਿਰ ਬਿਨੁ ਜੋਬਨੁ ਬਾਦਿ ਗਇਅਮੁ ਵਾਢੀ ਝੁਰੇਦੀ
ਝੁਰੇਉ ॥੫॥pir bin joban baad ga-i-am vaad̃hee
j̃hooraydee j̃hooray-o. ||5||

ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥

sachay sandaa sad̃-r̃haa sunee-ai gur
veechaar.

ਸਚੇ ਸਚਾ ਬੈਹਣਾ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰਿ ॥੬॥

sachay sachaa baihñaa nad̃ree nad̃ar
pi-aar. ||6||

ਗਿਆਨੀ ਅੰਜਨੁ ਸਚ ਕਾ ਡੋਪੈ ਡੋਖਣਹਾਰੁ ॥

gi-aanee anjan sach kaa daykh̃ai
daykhañhaar.ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਾਣੀਐ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ
॥੭॥gurmukh̃ booj̃hai jaanee-ai ha-umai
garab nivaar. ||7||ਤਉ ਭਾਵਨਿ ਤਉ ਜੇਹੀਆ ਮੂ ਜੇਹੀਆ
ਕਿਤੀਆਹ ॥ta-o b̃haavan ta-o jayhee-aa moo
jayhee-aa kiṭee-aah.ਨਾਨਕ ਨਾਹੁ ਨ ਵੀਛੁੜੈ ਤਿਨ ਸਚੈ ਰਤੜੀਆਹ
॥੮॥੧॥੯॥naanak naahu na veech̃hur̃hai tin sachai
rat̃-r̃hee-aah. ||8||1||9||**Maaroo Kaafi Mehla-1 Ghar-2**

In the previous *shabad*, Guru Ji described how we pass through different stages of life and indulge in all kinds of false pleasures and pursuits of worldly wealth. Then after suffering and grieving in the old age, we die and our soul goes through the pains of birth and death again. In this *shabad*, Guru Ji compares that suffering soul, with a young bride of olden days, when the wife was totally dependant on her spouse for her economic and social survival. In those days, if any woman was divorced or deserted by her husband or even temporarily separated from him, she used to feel absolutely miserable and would always try to win back his affection and reunion.

First describing the state of such a separated bride, Guru Ji says: “(O’ God, just as a bride) separated (from her groom) feels sad and makes many friends (but still remains unhappy, similarly a soul separated from You) keeps coming and going (in and out of this world, but without reuniting with You, she) cannot obtain peace (of mind).” (1)

Now putting himself in the position of a bride, who is imbued with the love of her beloved spouse, and longs for his sight, no matter how brief it is, he says: “(O’ my friends), my mind is so imbued with the love of my Master, that even if just for) an

instant He beholds me with His glance of grace, I would sacrifice myself bit by bit for Him.”(1-pause)

However, in his humility Guru Ji compares himself to a bride who because of her demerits is living in the house of her parents, but passionately wants to go back to her in-laws where her spouse lives, so he says: “(O’ my friends), me the abandoned bride rotting in my parents house wonder, how could I go back to my in-laws place (and reunite with my Spouse)? I have been so deceived by my faults (as if I am wearing) a necklace of vices around my neck, therefore without (the union with my) Spouse I am grieving to death.”(2)

Now as if counseling his own mind, Guru Ji says: “If while in my parents’ house (this world), I cherish my Beloved, then I would be allowed to reside in my in-laws house (as well and enjoy the company of God, my spouse. I know) that the wedded brides who have obtained union with their beloved Spouse, the treasure of virtues, always sleep in peace.”(3)

However, commenting on the state of those brides (souls), who might be enjoying all kinds of worldly pleasures, but are separated from their beloved Spouse (God), Guru Ji says: “(The bride souls), who have been deserted by their Spouse, (even if sleeping in) silken quilts and wearing costly clothes, (still) pass their night (of life) in pain.”(4)

Again putting himself in the position of that separated bride Guru Ji describes, how in spite of enjoying the luxuries of life, the bride feels sad and lonely. He says: “(No matter), how many delicious dishes I may taste, (and no matter) how many (costly) dresses I may wear, (but) without (the company of my) Spouse, my youth is going waste and I the deserted one would keep agonizing in pain and regret.”(5)

Now instead of putting himself in the position of a grieving separated soul, Guru Ji poses as a wise friend and mate of that separated bride (soul), and tells her how she can obtain union with her spouse God. He says: “(O’ my dear friend), if by reflecting on the word of the Guru, one listens to the message of the eternal (God), then one obtains the eternal privilege to sit (in the court) of the eternal God, and then He looks (at that bride) with a glance of grace and love.”(6)

Continuing his advice, he says: “(O’ my friends, instead of these worldly cosmetics or ritualistic garbs), a divinely wise (bride soul) puts the eye powder of truth (in her eyes, and) she sees that God, who sees (and takes care of) all. But, only a rare person understands this thing after stilling his or her ego and pride by Guru’s grace.”(7)

Guru Ji concludes the *shabad*, by showing us how to approach God like a humble devoted young bride. Addressing God, he says: “(O’ my Beloved God), those (brides) who are pleasing to You, must be (virtuous) like You. There are many like me, (who keep roaming aimlessly, without anybody to care for them). O’ Nanak, (the bride souls, who) are imbued with the love of the eternal (God), from them their Spouse is never separated.”(8-1-9)

The message of this *shabad* is that like a deserted bride, our soul keeps coming and going in and out of this world, and keeps bearing the pains of birth and death. If we wish to end this recurring pain of separation, and reside eternally in the mansion of our beloved God, then we should listen to our Guru's word and imbue ourselves with such love and devotion for God's Name that He may Himself cast a glance of grace on us, and unite us in His eternal union.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlaa 1.

ਨਾ ਭੈਣਾ ਭਰਜਾਈਆ ਨਾ ਸੇ ਸਸੁੜੀਆਹ ॥

naa bhainaa bharjaa-ee-aa naa say sasurhee-aah.

ਸਚਾ ਸਾਕੁ ਨ ਤੁਟਈ ਗੁਰੁ ਮੇਲੇ ਸਹੀਆਹ ॥੧॥

sachaa saak na tut-ee gur maylay sahee-aas. ||1||

ਬਲਿਹਾਰੀ ਗੁਰੁ ਆਪਣੇ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

balihaaree gur aapnay sad balihaara*i* jaa-o.

ਗੁਰੁ ਬਿਨੁ ਏਤਾ ਭਵਿ ਬਕੀ ਗੁਰਿ ਪਿਰੁ ਮੇਲਿਮੁ ਦਿਤਮੁ ਮਿਲਾਇ ॥੧॥ ਰਹਾਉ ॥

gur bin aytaa bhav thakee gur pir maylim ditam milaa-ay. ||1|| rahaa-o.

ਫੁਫੀ ਨਾਨੀ ਮਾਸੀਆ ਦੇਰ ਜੇਠਾਨੜੀਆਹ ॥

fufee naanee maasee-aa dayr jaythaanrhee-aah.

ਆਵਨਿ ਵੰਵਨਿ ਨਾ ਰਹਨਿ ਪੂਰ ਭਰੇ ਪਹੀਆਹ ॥੨॥

aavan vanjan naa rahan poor bharay pahee-aah. ||2||

ਮਾਮੇ ਤੈ ਮਾਮਾਣੀਆ ਭਾਇਰ ਬਾਪ ਨ ਮਾਉ ॥

maamay tai maamaanee-aa bhaa-ir baap na maa-o.

ਸਾਥ ਲਭੇ ਤਿਨ ਨਾਠੀਆ ਭੀੜ ਘਣੀ ਦਰੀਆਉ ॥੩॥

saath laday tin naathee-aa bheerh ghanee daree-aa-o. ||3||

ਸਾਚਉ ਰੰਗਿ ਰੰਗਾਵਲੋ ਸਖੀ ਹਮਾਰੇ ਕੰਤੁ ॥

saacha-o rang rangaavlo sakhee hamaaro kant.

ਸਚਿ ਵਿਛੋੜਾ ਨਾ ਬੀਐ ਸੇ ਸਹੁ ਰੰਗਿ ਰਵੰਤੁ ॥੪॥

sach vichhorhaa naa thee-ai so saho rang ravant. ||4||

ਸਭੇ ਰੁਤੀ ਚੰਗੀਆ ਜਿਤੁ ਸਚੇ ਸਿਉ ਨੇਹੁ ॥

sabhay rutee changee-aa jit sachay si-o nayhu.

ਸਾ ਧਨ ਕੰਤੁ ਪਛਾਣਿਆ ਸੁਖਿ ਸੁਤੀ ਨਿਸਿ ਡੇਹੁ ॥੫॥

saa Dhan kant pachhaani-aa sukh sutee nis dayhu. ||5||

ਪਤਣਿ ਕੂਕੇ ਪਾਤਣੀ ਵੰਵਹੁ ਧੁਕਿ ਵਿਲਾੜਿ ॥

patan kookay paat-nee vanjahu Dharuk vilaarh.

ਪਾਰਿ ਪਵੰਦਤੇ ਡਿਠੁ ਮੈ ਸਤਿਗੁਰ ਬੋਹਿਥਿ ਚਾੜਿ ॥੬॥

paar pavand-rhay dith mai satgur bohith chaarh. ||6||

ਹਿਕਨੀ ਲਦਿਆ ਹਿਕਿ ਲਦਿ ਗਏ ਹਿਕਿ ਭਾਰੇ
ਭਰ ਨਾਲਿ ॥

ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਸੇ ਸਚੇ ਪ੍ਰਭ ਨਾਲਿ ॥੭॥

hiknee ladi-aa hik lad ga-ay hik bhaaray
bhar naal.

jinee sach vananji-aa say sachay parabh
naal. ||7||

ਨਾ ਹਮ ਚੰਗੇ ਆਖੀਅਹ ਬੁਰਾ ਨ ਦਿਸੈ ਕੋਇ ॥

ਨਾਨਕ ਹਉਮੈ ਮਾਰੀਐ ਸਚੇ ਜੇਹਤਾ ਸੋਇ
॥੮॥੨॥੧੦॥

naa ham changay aakhee-aah buraa na
disai ko-ay.

naanak ha-umai maaree-ai sachay
jayhrhaa so-ay. ||8||2||10||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that like a deserted bride, our soul keeps on coming and going in and out of this world and keeps bearing the pains of birth and death. If we wish to end this recurring pain of separation, and reside eternally in the mansion of our beloved God, then we should listen to the Guru's word and imbue ourselves with such love and devotion for God's Name, that He may Himself cast a glance of grace on us and unite us in His eternal union. In this *shabad*, he elaborates on the blessings, which our Guru can bestow on us, and how he can make our relationship with other Guru's followers and God much more fruitful and lasting than the false and temporary worldly relationships, such as with our brothers, sisters, uncles, and aunts.

He says: "(O' my friends), neither the relationships with our sisters, sisters-in-law, or mothers-in-law (is ever lasting), only that true relationship doesn't break, which the Guru brings about between (saintly) friends."(1)

Not only that, expressing his gratitude to the Guru for uniting him with (God) his beloved spouse, Guru Ji says: "I am a sacrifice to my Guru, and always go as a sacrifice to him, because without the guidance of the Guru I was exhausted (wandering in existences, but now) the Guru has united me in the union of my beloved Spouse (God)."(1-pause)

Next Guru Ji cites a beautiful example to illustrate the very short-lived nature of our worldly relationships. He says: "(O' my friends, all such relatives as) our paternal and maternal aunts, grandmothers, younger or older brothers-in-law come and go, and do not stay (forever in this world. They are all like the) boat loads of passengers, (who get together for a short while and then soon depart to their different destinations at the end of the voyage)."(2)

Clarifying further, how temporary and short lived are all our worldly relationships, Guru Ji says: "(O' my friends, our) uncles and aunts, brothers, father, and mother, (with none of them our company lasts forever. Our relationships with them is like those), who have boarded the ship (of life's journey) with us, out of the big crowd gathered at a river."(3)

Now telling us who alone lives for ever, and how can we have a lasting relationship with Him, Guru Ji says: “(O’ my friends, only (God) our Spouse is eternal and remains imbued with the true color of the love. (The bride soul, who) remains imbued in His love is never separated from that eternal (God), and He enjoys (her) company.”(4)

As for any appropriate time or season for starting our loving relationship with such an eternal Spouse, Guru says: “(O’ my friends), all the seasons are auspicious in which we fall in love with that eternal (God). The bride (soul), who has recognized her Spouse, (always enjoys a happy life, and) sleeps in peace day and night.”(5)

Now Guru Ji gives another beautiful metaphor to urge us to immediately act on the advice of the Guru, and emancipate ourselves from the painful rounds of birth and death. He says: “(O’ my friends), standing at the shore (of the world, like) a boatman (the Guru) is loudly calling us to run and jump (into his ship of God’s Name. I tell you) that I have personally seen all those reaching the other shore, whom (the Guru) boarded on His ship.”(6)

But commenting on the response of different people to the call of the Guru, he says: “(O’ my friends, upon hearing the call of the Guru), some have loaded (their baggage in this ship and have started meditating on God’s Name), and after loading some have already departed (and have reached the yonder shore). But there are others, (who have not cared to listen to the Guru, and being) heavy with the loads (of sins, have drowned in the worldly ocean. In short, they who have) bought the everlasting commodity (of God’s Name, have become one) with the eternal (God).”(7)

However, before concluding the *shabad* Guru Ji asks us to remember another very important point. He says: “(O’ my friends), we should never say that we are better (than others, in fact) no one should seem to us worse than ourselves. O’ Nanak, one who stills one’s ego like this becomes like the eternal (God).”(8-2-210)

The message of this *shabad* is that if we want to be ferried across the worldly ocean, and become one with the eternal God, then we should listen to our Guru, and instead of being attached to the short-lived worldly relations, we should develop true love and relationship with the eternal God, by meditating on His Name. Further, we should still our ego to such an extent, that we shouldn’t think that we are superior to others or any body is inferior to us, then we would enjoy the eternal company of God.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਨਾ ਜਾਣਾ ਮੂਰਖੁ ਹੈ ਕੋਈ ਨਾ ਜਾਣਾ ਸਿਆਣਾ ॥

nā jaṇāa moorakh hai ko-ee nā
jaṇāa si-aṇāa.

ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗੇ ਰਾਤਾ ਅਨਦਿਨੁ ਨਾਮੁ
ਵਖਾਣਾ ॥੧॥

saḍā saahib kai rangay raṭāa an-din
naam vakhaṇāa. ||1||

ਬਾਬਾ ਮੂਰਖੁ ਹਾ ਨਾਵੈ ਬਲਿ ਜਾਉ ॥

ਤੂ ਕਰਤਾ ਤੂ ਦਾਨਾ ਬੀਨਾ ਤੇਰੈ ਨਾਮਿ ਤਰਾਉ
॥੧॥ ਰਹਾਉ ॥

ਮੂਰਖੁ ਸਿਆਣਾ ਏਕੁ ਹੈ ਏਕ ਜੋਤਿ ਦੁਇ
ਨਾਉ ॥

ਮੂਰਖਾ ਸਿਰਿ ਮੂਰਖੁ ਹੈ ਜਿ ਮੰਨੇ ਨਾਹੀ ਨਾਉ
॥੨॥

ਗੁਰ ਦੁਆਰੈ ਨਾਉ ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰ ਪਲੈ
ਨ ਪਾਇ ॥

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਮਨਿ ਵਸੈ ਤਾ ਅਹਿਨਿਸਿ ਰਹੈ
ਲਿਵ ਲਾਇ ॥੩॥

ਰਾਜੰ ਰੰਗੰ ਰੂਪੰ ਮਾਲੰ ਜੋਬਨੁ ਤੇ ਜੁਆਰੀ ॥

ਹੁਕਮੀ ਬਾਧੇ ਪਾਸੈ ਖੇਲਹਿ ਚਉਪੜਿ ਏਕਾ ਸਾਰੀ
॥੪॥

ਜਗਿ ਚਤੁਰੁ ਸਿਆਣਾ ਭਰਮਿ ਭੁਲਾਣਾ ਨਾਉ
ਪੰਡਿਤ ਪੜਹਿ ਗਵਾਰੀ ॥

ਨਾਉ ਵਿਸਾਰਹਿ ਬੇਦੁ ਸਮਾਲਹਿ ਬਿਖੁ ਭੂਲੇ
ਲੇਖਾਰੀ ॥੫॥

ਪੰਨਾ ੧੦੧੬

ਕਲਰ ਖੇਤੀ ਤਰਵਰ ਕੰਠੇ ਬਾਗਾ ਪਹਿਰਹਿ ਕਜਲੁ
ਝਰੈ ॥

ਏਹੁ ਸੰਸਾਰੁ ਤਿਸੈ ਕੀ ਕੋਠੀ ਜੋ ਪੈਸੈ ਸੋ ਗਰਬਿ
ਜਰੈ ॥੬॥

ਰਯਤਿ ਰਾਜੇ ਕਹਾ ਸਬਾਏ ਦੁਹੁ ਅੰਤਰਿ ਸੋ
ਜਾਸੀ ॥

ਕਹਤ ਨਾਨਕੁ ਗੁਰ ਸਚੇ ਕੀ ਪਉੜੀ ਰਹਸੀ
ਅਲਖੁ ਨਿਵਾਸੀ ॥੭॥੩॥੧੧॥

baabaa moorakh haa naavai bal jaa-o.

tōo kartāa tōo dāanaa beenaa t̥yrai
naam t̥raa-o. ||1|| rahaa-o.

moorakh si-aanaa ayk hai ayk jot̥ du-ay
naa-o.

moorkhaa sir moorakh hai je mannay
naahee naa-o. ||2||

gur du-aarai naa-o paa-ee-ai bin satgur
palai na paa-ay.

satgur kai bhaanai man vasai t̥aa ahinis
rahai liv laa-ay. ||3||

raaja^N ranga^N roopa^N maala^N joban t̥ay
joo-aaree.

hukmee baaDhay paasai khayleh
cha-uparh aykaa saaree. ||4||

jag chaṭur si-aanaa bharam bhulaanaa
naa-o pandit̥ parheh gaavaaree.

naa-o visaareh bayḍ samaaleh bikh
bhoolay laykhaaree. ||5||

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kalar khayṭee tarvar kanthay baagaa
pahirahi kajal jharai.

ayhu sansaar t̥isai kee kothee jo paisai so
garab jarai. ||6||

ra-yat̥ raajay kahaa sabaa-ay duhu antar
so jaasee.

khat̥ naanak gur sachay kee pa-orhee
rahsee alakh nivaasee. ||7||3||11||

Maaroo Mevla-1

Guru Ji concluded the previous *shabad*, saying: “(O’ my friends), we should never say that we are better (than others, in fact) no one should seem to us worse than ourselves. O’ Nanak, the one who stills one’s ego like this becomes like the eternal (God).” Guru

Ji continues this advice by suggesting that we should not label any body as foolish or wise, because every body is acting in accordance with the intellect given to him or her by God. So in this *shabad*, he emphasizes the importance of meditating on God's Name, and tells in no uncertain terms, how foolish it is to not believe in God's Name.

So right at the outset, Guru Ji humbly states: “(O’ God), I neither consider anyone a fool nor wise, (because) being always imbued with the love of my Master, I keep contemplating on His Name day and night, (and don’t spend any time finding faults or merits of others and deciding who is wise and who is foolish).”(1)

Expressing how much he loves God's Name and what kind of faith he has in it, Guru Ji says: “O’ my respected God, I am so crazy for (Your) Name that I am ready to sacrifice myself for it. You are the Creator (of this world), You are the wise and far-sighted one, and by (meditating on) Your Name, I can cross over (the worldly ocean).”(1-pause)

Giving his own thoughts regarding who is a fool and who is wise, Guru Ji says: “(O’ my friends, first of all I consider that) both a fool and a wise person are in reality one, because in both of them is the one light (of the same God, but they are being called by) two (different) names. (However in my dictionary, that person) is the greatest fool, who doesn’t believe in the Name (or doesn’t believe in the existence of God, and the necessity of remembering Him).”(2)

Now describing, how and from where we can obtain that God's Name, Guru Ji says: “(O’ my friends), it is only at the door of the Guru (by acting on Guru's advice), that we obtain God's Name and without the (guidance of the) true Guru, we don't get it. (Because it is only) by obeying the command of true Guru, that (the Name) is enshrined in the mind, and one remains attuned (to God), day and night.”(3)

Commenting on the state of those, who instead of meditating on God's Name remain pre-occupied with the thoughts of worldly power, or remain involved in false worldly pleasures, Guru Ji says: “(O’ my friends), they who remain busy running after dominions, revelries, beautiful women, possessions, and youth are (like) gamblers. (But, they too are helpless, because) bound by the writ (of God, they are conducting their life, as if in a Luddo like game, called) *Chauparr*, they have to deal with only one piece (of worldly wealth, and for them there is no other purpose of life).”(4)

Commenting further on the misconceptions of the world, and how it is lost in doubt, Guru Ji says: “(The irony of the world is that), the one who is lost in the illusion (of worldly wealth), is deemed as a clever and wise person in the world. Even those, who call themselves *Pundits*, read the language of fools (or how to amass worldly wealth, because in the end this proves to be a foolish pursuit). Forsaking (God's) Name, they (claim that they) study *Vedas*, (but in reality even) the writers (who write such books) are lost in amassing the poison (of worldly wealth).”(5)

There are some people, who even though fully engrossed in the pursuits of worldly wealth, power and pleasures, believe and even claim that in spite of all their worldly involvements, they can stay immaculate and worthy of union with God. Guru Ji removes the false illusions of all such people by citing some beautiful and pictorial examples. He says: “(O’ my friends, just as no crop grows) in a saline field, a plant on the river bank (doesn’t survive for long), a person wearing white (doesn’t remain unstained, where) black soot is blowing, similarly this world is like a room filled with the fire of worldly desire, whosoever falls in it, gets burnt in ego.”(6)

In conclusion, Guru Ji says: “(O’ my friends, you can look around and see), where are all those kings and their subjects, (they are all gone, because) whosoever is (present in this world, bounded between) the two (entities of earth and the sky, would (one day) go away (from here). But Nanak says that, the one who leans upon the ladder of the eternal (God, by meditating on His Name), would stay and reside forever with the incomprehensible (God).”(7-3-11)

The message of this *shabad* is that we should not judge others, and call them foolish or wise. However, we should ourselves remember that the most foolish thing to do in this world is to not believe in God’s Name. Further we should remember that if we keep obsessed with amassing worldly wealth, or enjoying false worldly pleasures, for sure we would get soiled by its sinful ways. Therefore, following Guru’s advice we should concentrate on meditating upon God’s Name, so that one day we may become one with Him and enjoy an eternal life.

ਮਾਰੂ ਮਹਲਾ ੩ ਘਰੁ ੫ ਅਸਟਪਦੀ

maaroo mehlāa 3 ghar 5 asatpadee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਜਿਸ ਨੋ ਪ੍ਰੇਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਸਾਚੈ ਸਬਦਿ ਸਹਜਿ ਸੁਭਾਏ ॥
ਏਹਾ ਵੇਦਨ ਸੋਈ ਜਾਣੈ ਅਵਤੁ ਕਿ ਜਾਣੈ ਕਾਰੀ
ਜੀਉ ॥੧॥

jis no paraym man vasaa-ay.
saachai sabaḁ sahj subḥaa-ay.
ayhaa vayḁan so-ee jaanai avar ke jaanai
kaaree jee-o. ||1||

ਆਪੇ ਮੇਲੇ ਆਪਿ ਮਿਲਾਏ ॥
ਆਪਣਾ ਪਿਆਰੁ ਆਪੇ ਲਾਏ ॥
ਪ੍ਰੇਮ ਕੀ ਸਾਰ ਸੋਈ ਜਾਣੈ ਜਿਸ ਨੋ ਨਦਰਿ
ਤੁਮਾਰੀ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

aapay maylay aap milaa-ay.
aapṇaa pi-aar aapay laa-ay.
paraym kee saar so-ee jaanai jis no naḁar
tumaaree jee-o. ||1|| rahaa-o.

ਦਿਬ ਦ੍ਰਿਸਟਿ ਜਾਗੈ ਭਰਮੁ ਚੁਕਾਏ ॥
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥
ਸੋ ਜੋਗੀ ਇਹ ਜੁਗਤਿ ਪਛਾਣੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਬੀਚਾਰੀ ਜੀਉ ॥੨॥

ḁib ḁarisat jaagai bharam chukaa-ay.
gur parsaad param paḁ paa-ay.
so jogee ih jugatṽ pachḥaanai gur kai
sabaḁ beechaaree jee-o. ||2||

ਸੰਜੋਗੀ ਧਨ ਪਿਰ ਮੇਲਾ ਹੋਵੈ ॥
ਗੁਰਮਤਿ ਵਿਚਹੁ ਦੁਰਮਤਿ ਖੋਵੈ ॥
ਰੰਗ ਸਿਉ ਨਿਤ ਰਲੀਆ ਮਾਣੈ ਅਪਣੇ ਕੰਤ
ਪਿਆਰੀ ਜੀਉ ॥੩॥

ਸਤਿਗੁਰ ਬਾਝਹੁ ਵੈਦੁ ਨ ਕੋਈ ॥
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਈ ॥
ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਰੈ ਮੰਦਾ ਹੋਵੈ ਗਿਆਨ
ਬੀਚਾਰੀ ਜੀਉ ॥੪॥

ਏਹੁ ਸਬਦੁ ਸਾਰੁ ਜਿਸ ਨੋ ਲਾਏ ॥
ਗੁਰਮੁਖਿ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਵਾਏ ॥
ਆਪਣ ਲੀਆ ਕਿਛੁ ਨ ਪਾਈਐ ਕਰਿ ਕਿਰਪਾ
ਕਲ ਧਾਰੀ ਜੀਉ ॥੫॥

ਅਗਮ ਨਿਗਮੁ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ ॥
ਕਰਿ ਕਿਰਪਾ ਅਪਨੈ ਘਰਿ ਆਇਆ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਜਾਤਾ ਜਿਨ ਕਉ ਨਦਰਿ
ਤੁਮਾਰੀ ਜੀਉ ॥੬॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਤਤੁ ਪਾਏ ॥
ਆਪਣਾ ਆਪੁ ਵਿਚਹੁ ਗਵਾਏ ॥
ਸਤਿਗੁਰ ਬਾਝਹੁ ਸਭੁ ਧੰਧੁ ਕਮਾਵੈ ਵੇਖਹੁ ਮਨਿ
ਵੀਚਾਰੀ ਜੀਉ ॥੭॥

ਇਕਿ ਭੁਮਿ ਭੁਲੇ ਫਿਰਹਿ ਅਹੰਕਾਰੀ ॥
ਇਕਨਾ ਗੁਰਮੁਖਿ ਹਉਮੈ ਮਾਰੀ ॥
ਸਚੈ ਸਬਦਿ ਰਤੇ ਬੈਰਾਗੀ ਹੋਰਿ ਭਰਮਿ ਭੁਲੇ
ਗਵਾਰੀ ਜੀਉ ॥੮॥

ਗੁਰਮੁਖਿ ਜਿਨੀ ਨਾਮੁ ਨ ਪਾਇਆ ॥
ਮਨਮੁਖਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਅਗੈ ਵਿਣੁ ਨਾਵੈ ਕੋ ਬੋਲੀ ਨਾਹੀ ਬੂਝੈ ਗੁਰ
ਬੀਚਾਰੀ ਜੀਉ ॥੯॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥
ਗੁਰਿ ਪੂਰੈ ਜੁਗ ਚਾਰੇ ਜਾਤਾ ॥
ਜਿਸੁ ਤੂ ਦੇਵਹਿ ਸੋਈ ਪਾਏ ਨਾਨਕ ਤਤੁ
ਬੀਚਾਰੀ ਜੀਉ ॥੧੦॥੧॥

sanjogee Dhan pir maylaa hovai.
gurmat vichahu durmat khovai.
rang si-o nit ralee-aa maanai apnay kant
pi-aaree jee-o. ||3||

satgur baajhahu vaid na ko-ee.
aapay aap niranjan so-ee.
satgur mili-ai marai mandaa hovai
gi-aan beechaaree jee-o. ||4||

ayhu sabad saar jis no laa-ay.
gurmukh tarisnaa bhukh gavaa-ay.
aapan lee-aa kichhoo na paa-ee-ai kar
kirpaa kal Dhaaree jee-o. ||5||

agam nigam satguroo dikh^Naa-i-aa.
kar kirpaa apnai ghar aa-i-aa.
anjan maahi niranjan jaataa jin ka-o
nadar tumaaree jee-o. ||6||

gurmukh hovai so tat paa-ay.
aapnaa aap vichahu gavaa-ay.
satgur baajhahu sabh DhanDh kamaavai
vaykhhu man veechaaree jee-o. ||7||

ik bharam bhoolay fireh aha^Nkaaree.
iknaa gurmukh ha-umai maaree.
sachai sabad ratay bairaagee hor bharam
bhulay gaavaaree jee-o. ||8||

gurmukh jinee naam na paa-i-aa.
manmukh birthaa janam gavaa-i-aa.
agai vin naavai ko baylee naahee boojhai
gur beechaaree jee-o. ||9||

amrit naam sadaa sukh-daata.
gur poorai jug chaaray jaataa.
jis too dayveh so-ee paa-ay naanak tat
beechaaree jee-o. ||10||1||

Maaroo Mehla-3**Ghar-5 Ashatpadi**

In the previous *shabad*, Guru Ji advised us that we should concentrate on meditating on God's Name, so that one day we may become one with God and enjoy an eternal life. However it is by God's grace that His Word or Name really gets enshrined in our heart and we are truly imbued with His love. In this *shabad*, Guru describes what kinds of blessings a person obtains in whose heart God enshrines His Love.

He says: "(O' my friends), in whom (God) enshrines His love, imperceptibly remains attuned to the eternal word (of the Guru, and God's love. Such a person) alone knows the pain (of this love, and its cure), no one else knows its cure."(1)

However, Guru Ji wants to make it clear that all this happens as per God's own will. Therefore he says: "(O' my friends), on His own God unites a person with Him, and He Himself imbues a person with His love. O' God, only that person knows the value of Your love on whom is Your grace."(1-pause)

Now describing the blessings, a person receives who is so blessed with God's love, Guru Ji says: "(O' my friends, the one in whom God enshrines His love), in that one shines a divine light (of wisdom, which) removes all doubt, and by Guru's grace, one obtains the supreme status (of salvation. The person who) understands this technique is a true yogi, who by reflecting on the Guru's word, becomes a (divinely) thoughtful (person)."(2)

However Guru Ji makes it clear that it is only by good fortune, that union between the bride (soul) and (God) the Spouse takes place. Therefore, he says: "(O' my friends), it is by good fortune that the union between the bride (soul) and the Groom (God) takes place. (Before that) by following Guru's instruction, she sheds off her ego from within. Then with loving adoration, each day she enjoys the pleasures (of His company) and becomes the beloved of her Spouse."(3)

He also wants to tell us that except for the true Guru, there is no one else who can cure the pain of separation from God. Therefore, he says: "(O' my friends), except the true Guru there is no real physician (who can cure the pain of divine love, because it is only the Guru who makes us realize that everywhere), the immaculate God is pervading all by Himself. Upon meeting the true Guru, the evil (within one) dies and one becomes a thoughtful person."(4)

Now describing the merits of this divine knowledge contained in the word of the Guru, he says: "(O' my friends), within whom (God) enshrines this sublime word (of the Guru) through the Guru, (God) removes all that person's thirst and hunger (for worldly pleasures. However, we should keep in mind), that by our own efforts, we don't obtain anything. It is only when showing His mercy, God exercises His power (that we achieve success)."(5)

Elaborating on the divine wisdom and the merits, which the Guru imparts on his true followers, he says: "(O' my friends, whom) the true Guru has revealed the essence of

the *Vedas* and *Shastras*, (by Guru's grace), that one has come to his or her (real home or God's mansion in the heart. In this way, O' God), they on whom is Your grace, have realized the immaculate (God, while still living in the) midst of this world full of evils and sins."(6)

Summarizing the blessings obtained by a Guru's follower, Guru Ji says: "(O' my friends), one who becomes Guru's follower, realizes the essence (of Guru's advice). Therefore, sheds off self-conceit from within. But you can reflect and see for yourself that without the true Guru's (guidance), the entire world is running after (worldly pursuits)."(7)

However, Guru Ji notes that all people don't follow the Guru's advice, and there are many who follow the self-conceit of their own minds, and keep performing ritualistic deeds; comparing their fate with the Guru's followers, he says: "(O' my friends), there are some self-conceited ones, who keep roaming around lost in illusion (of false ritualistic worships). While there are others, who by Guru's grace, have stilled their ego. The ones who are imbued with the true word (of the Guru) are the (truly) detached ones, all other ignorant ones are simply wandering, lost in doubt."(8)

Therefore, stressing on the absolute necessity of meditating on God's Name, Guru Ji says: "(O' my friends), those self-conceited ones, who by following Guru's advice have not obtained the wealth of (God's) Name, have (simply) wasted their (valuable) life. In the hereafter (in God's court), except for (God's) Name, there is no mate (of ours, who can help us. But it is only a rare person, who) realizes this thing by reflecting on the Guru's word."(9)

In conclusion, Guru Ji says: "(O' God, Your) nectar Name is always the giver of bliss. Throughout all the four ages, it has been realized through the perfect Guru. Nanak has realized this essence, that only that person obtains (it), whom You give (this gift)."(10-1)

The message of this *shabad* is that if through the Guru, we have not learned to amass the wealth of God's Name then we are simply wasting our human life in vain. Because in God's court, it is only the Name, which can save us from the punishment at the hands of the demon of death, and the pains of perpetual rounds of birth and death.

ਪੰਨਾ ੧੦੧੭

SGGS P-1017

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੩ ਅਸਟਪਦੀਆ

maaroo mehlaa 5 ghar 3
asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur prasaad.

ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤੇ ਭ੍ਰਮਤੇ ਦੁਲਭ ਜਨਮੁ ਅਬ
ਪਾਇਓ ॥੧॥

lakh cha-oraaseeh bharamtay bharamtay
dulabh janam ab paa-i-o. ||1||

ਰੇ ਮੂੜੇ ਤੂ ਹੋਛੈ ਰਸਿ ਲਪਟਾਇਓ ॥ ਅੰਮ੍ਰਿਤੁ ਸੰਗਿ ਬਸਤੁ ਹੈ ਤੇਰੈ ਬਿਖਿਆ ਸਿਉ ਉਰਝਾਇਓ ॥੧॥ ਰਹਾਉ ॥	ray moorhay too hochhai ras laptaa-i-o. amrit sang basat hai tayrai bikhī-aa si-o urjhaa-i-o. 1 rahaa-o.
ਰਤਨ ਜਵੇਹਰ ਬਨਜਨਿ ਆਇਓ ਕਾਲਰੁ ਲਾਇ ਚਲਾਇਓ ॥੨॥	ratān javayhar banjan aa-i-o kaalar laad chala-i-o. 2
ਜਿਹ ਘਰ ਮਹਿ ਤੁਧੁ ਰਹਨਾ ਬਸਨਾ ਸੋ ਘਰੁ ਚੀਤਿ ਨ ਆਇਓ ॥੩॥	jih ghar meh tuDh rahnaa basnaa so ghar cheet na aa-i-o. 3
ਅਟਲ ਅਖੰਡ ਪ੍ਰਾਣ ਸੁਖਦਾਈ ਇਕ ਨਿਮਖ ਨਹੀ ਤੁਝੁ ਗਾਇਓ ॥੪॥	atal akhand paraan sukh-daa-ee ik nimakh nahee tujh gaa-i-o. 4
ਜਹਾ ਜਾਣਾ ਸੋ ਥਾਨੁ ਵਿਸਾਰਿਓ ਇਕ ਨਿਮਖ ਨਹੀ ਮਨੁ ਲਾਇਓ ॥੫॥	jahaa jaanaa so thaana visaar-i-o ik nimakh nahee man laa-i-o. 5
ਪੁਤ੍ਰ ਕਲਤੁ ਗ੍ਰਿਹੁ ਦੇਖਿ ਸਮਗ੍ਰੀ ਇਸ ਹੀ ਮਹਿ ਉਰਝਾਇਓ ॥੬॥	putar kaltar garih daykh samagree is hee meh urjhaa-i-o. 6
ਜਿਤੁ ਕੋ ਲਾਇਓ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਇਓ ॥੭॥	jit ko laa-i-o tit hee laagaa taisay karam kamaa-i-o. 7
ਜਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਤਾ ਸਾਧਸੰਗੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਬ੍ਰਹਮੁ ਧਿਆਇਓ ॥੮॥੧॥	ja-o bha-i-o kirpaal taa saaDhsang paa-i-aa jan naanak barahm Dhi-aa-i-o. 8 1

Maaroo Mehla-5 Ghar-3 Ashtpadian

In many previous *shabads*, Guru Ji advised us that this human life is a one-time opportunity for us to meditate on God's Name, and reunite with our beloved Spouse, from whom we have been separated for so many ages, and have been suffering through myriads of painful existences. But in spite of the repeated advice of our Guru and many other divinely wise persons and saints, we still keep wasting our time in false worldly pleasures and family involvements. In this *shabad*, once again Guru Ji is trying to wake us up from our sleep of ignorance in the false worldly affairs, and advise us not to let this opportunity pass without achieving its objective of re-union with God.

So addressing us in a most intimate way, Guru Ji says: "O' ignorant one, after wandering through 8.4 million (myriad of) species, you have now obtained this very difficult to obtain (human) birth."(1)

Then pointing to the foolish way in which we are letting this invaluable opportunity go waste, Guru Ji says: “O’ fool, you are engrossed in false (worldly) relishes. While the immortalizing nectar (of God’s Name) is available right beside, you, you are still entangled in the poison (of worldly riches and power).”(1-pause)

Guru Ji now explains to us our foolishness and wastage of time with another metaphor of a peddler. He says: “(O’ my friend), you had come to this world to earn and buy rubies and jewels (of God’s Name), but you are going back, (as if) loading yourself with barren clay, (because none of the worldly wealth would be of any use to you after death),”(2)

Giving the reason why the worldly possessions amassed by man are useless, he says: “(O’ man), the real house (of God) in which you have to (permanently) reside, has not crossed your mind. (Otherwise, you would have realized and not wasted your time in amassing worldly wealth and possessions, because none of these are of any use there).”(3)

Now pointing to another important thing that we ignore, Guru Ji says: “(O’ man), even for an instant you have not uttered the praise of that God, who is immortal, indivisible, and Giver of peace to the soul.”(4)

Reminding us about our true destination, he says: “(O’ man), you have totally forgotten (the abode of God), where you have to go. Even for a moment, you have not reflected on that.”(5)

Noting what we have been doing instead, Guru Ji says: “(O’ foolish one), looking at your sons, wife, house, and other possessions, you have remained entangled in these (worldly attachments).”(6)

However, in his compassion Guru Ji recognizes man’s helplessness in this matter and says: “(The mortal is also helpless), because to whatever (deed) one was yoked (by God), one is engaged in that, and keeps doing those deeds.”(7)

In his humility even for himself, Guru Ji says: “(O’ my friends), when (God) became merciful, I obtained the company (and guidance of) the saint (Guru, and then) devotee Nanak meditated on God.”(8-1)

The message of this *shabad* is that we should realize that this is a one in a million chance for us as human beings to earn the profit of God’s Name, and instead of wandering again in myriads of species, we can go to our eternal home, and become one with the immortal God. However, we need to remember that on our own nothing is possible, therefore we should never be proud or arrogant about our worship or prayer, instead we should keep praying to God to show His mercy and unite us with the true saint (Guru), so that under his guidance, we keep meditating on God’s Name.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਰਾਖਿ ਲੀਨੋ ਭਇਓ ਸਾਧੂ ਸੰਗੁ ॥

kar anoograhu raakh leeno bha-i-o
saaDhoo sang.ਹਰਿ ਨਾਮ ਰਸੁ ਰਸਨਾ ਉਚਾਰੈ ਮਿਸਟ ਗੂੜਾ ਚੰਗੁ
॥੧॥har naam ras rasnaa uchaaray misat
goorhaa rang. ||1||

ਮੇਰੇ ਮਾਨ ਕੋ ਅਸਥਾਨੁ ॥

mayray maan ko asthaan.

ਮੀਤ ਸਾਜਨ ਸਖਾ ਬੰਧਪੁ ਅੰਤਰਜਾਮੀ ਜਾਨੁ ॥੧॥
ਰਹਾਉ ॥meet saajan sakhaa banDhap
antarjaamee jaan. ||1|| rahaa-o.ਸੰਸਾਰ ਸਾਗਰੁ ਜਿਨਿ ਉਪਾਇਓ ਸਰਣਿ ਪ੍ਰਭ ਕੀ
ਗਹੀ ॥sansaar saagar jin upaa-i-o saran
parabh kee gahee.ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁ ਅਰਾਧੇ ਜਮਕੰਕਰੁ ਕਿਛੁ ਨ ਕਹੀ
॥੨॥gur parsaadee parabh araaDhay
jamkankar kichh na kahee. ||2||

ਮੋਖ ਮੁਕਤਿ ਦੁਆਰਿ ਜਾ ਕੈ ਸੰਤ ਰਿਦਾ ਭੰਡਾਰੁ ॥

mokh mukat du-aar jaa kai sant ridaa
bhandaar.

ਜੀਅ ਜੁਗਤਿ ਸੁਜਾਣੁ ਸੁਆਮੀ ਸਦਾ ਰਾਖਣਹਾਰੁ ॥੩॥

jee-a jugat sujaan su-aamee sadaa
raakhanhaar. ||3||

ਦੂਖ ਦਰਦ ਕਲੇਸ ਬਿਨਸਹਿ ਜਿਸੁ ਬਸੈ ਮਨ ਮਾਹਿ ॥

dookh darad kalays binsahi jis basai
man maahi.ਮਿਰਤੁ ਨਰਕੁ ਅਸਥਾਨ ਬਿਖੜੇ ਬਿਖੁ ਨ ਪੋਹੈ ਤਾਰਿ
॥੪॥mirat narak asthaan bikh-rhay bikh
na pohai taahi. ||4||

ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਜਾ ਕੈ ਅੰਮ੍ਰਿਤਾ ਪਰਵਾਹ ॥

riDh siDh nav niDh jaa kai amritaa
parvaah.

ਆਦਿ ਅੰਤੋ ਮਧਿ ਪੂਰਨ ਉਚ ਅਗਮ ਅਗਾਹ ॥੫॥

aad antay maDh pooran ooch agam
agaah. ||5||

ਸਿਧ ਸਾਧਿਕ ਦੇਵ ਮੁਨਿ ਜਨ ਬੇਦ ਕਰਹਿ ਉਚਾਰੁ ॥

siDh saaDhik dayv mun jan bayd
karahi uchaar.ਸਿਮਰਿ ਸੁਆਮੀ ਸੁਖ ਸਹਜਿ ਭੁੰਚਹਿ ਨਹੀ ਅੰਤੁ
ਪਾਰਾਵਾਰੁ ॥੬॥simar su-aamee sukh sahj bhu^Ncheh
nahee ant paaraavaar. ||6||ਅਨਿਕ ਪ੍ਰਾਛਤ ਮਿਟਹਿ ਖਿਨ ਮਹਿ ਰਿਦੈ ਜਪਿ
ਭਗਵਾਨ ॥anik paraachhat miteh khin meh ridai
jap bhagvaan.

ਪਾਵਨਾ ਤੇ ਮਹਾ ਪਾਵਨ ਕੋਟਿ ਦਾਨ ਇਸਨਾਨ ॥੭॥

paavnaa tay mahaa paavan kot daan
isnaan. ||7||

ਬਲ ਬੁਧਿ ਸੁਧਿ ਪਰਾਣ ਸਰਬਸੁ ਸੰਤਨਾ ਕੀ ਰਾਸਿ ॥

ਬਿਸਰੁ ਨਾਹੀ ਨਿਮਖ ਮਨ ਤੇ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ
॥੮॥੨॥

bal buDh suDh paraan sarbas
santnaa kee raas.

bisar naahee nimakh man tay naanak
kee ardaas. ||8||2||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that we should keep praying to God to show His mercy and unite us with the saint (Guru), so that under his guidance we may meditate on God's Name. In this *shabad*, he tells us what kinds of blessings a person obtains on whom God shows His mercy and blesses that person with the company of a saint (Guru).

He says: "Showing His mercy, the one whom God has saved from the worldly distractions, is blessed with the company of the saint (Guru). Then imbued in the intense and sweet love (of God, such a person) utters God's Name with great relish."(1)

Describing, what kinds of things, such a person says regarding God, Guru Ji says: "(O' my friends, such a person says): "That Knower of all hearts is the repository of my honor. He is my friend, buddy, mate, and acquaintance."(1-pause)

Continuing to describe the blessings obtained by such a person, who has sought the refuge of God, Guru Ji says: "(O' my friends), the one who has caught hold of the refuge of God who has created this worldly ocean, by Guru's grace, meditates on that God, and then (what to speak of others), even the demon of death doesn't bother that person at all."(2)

Clarifying how in addition to the grace of God, the guidance of the Guru is essential for our salvation, Guru Ji says: "(O' my friends), that God is always our Savior. He shows us the way to enlighten our soul, and it is at His door that one finds salvation, (but that God) the store house of salvation, is in the heart of the saint (Guru)."(3)

Now describing the blessings obtained by a person in whose heart God comes to reside, Guru Ji says: "In whose mind (God comes) to reside, all that person's pains, sufferings, and troubles vanish. None of (the fears of) death, hell, dreadful places, or the poison of worldly riches can afflict such a person."(4)

Stressing upon the powers and blessings in the hand of God, Guru Ji says: "(O' my friends), that God in whose hands are the powers to perform miracles, all the nine treasures (of wealth), and in whose place flow the streams of rejuvenating nectar (of Name, that God) is the highest of the high, incomprehensible, and unfathomable, (He) was present in the beginning, is present now in the middle, and would be there even after the end."(5)

Describing, what kind of bliss the saintly people and other holy persons enjoy, who worship that God, Guru Ji says: “(O’ my friends), all the adepts, yogis, seekers, gods, silent sages, and the devotees who recite *Vedas*, by worshipping that God, enjoy such peace and poise, which has no end or limit.”(6)

Therefore, once again stating the merits of meditating on God’s Name, Guru Ji says: “(O’ my friends), by meditating on God’s Name from the core of your heart, an unaccountable number of sins are erased in a moment. (Meditation on God’s Name) is the most immaculate worship, and is better than millions of baths (at holy places).”(7)

In conclusion, Guru Ji says: “(O’ my friends), for the saints, (God’s Name) is their power, intellect, understanding, life, and everything. O’ God, this is the prayer of Nanak, please never go out of my mind.”(8-2)

The message of this *shabad* is that it is God, who is our real friend and helper, who can provide us support in the time of needs and save us from the worldly problems and tortures of hell. He resides in the hearts of saints. Therefore if under the guidance of the saint Guru we meditate on His Name from the core of our heart, then millions of our sins would be erased in a moment and we would enjoy a state of eternal peace and bliss.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਸਸਤ੍ਰਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ ਰੋਸੁ ॥

sastar teekhan kaat daari-o man na keeno ros.

ਕਾਜੁ ਉਆ ਕੋ ਲੇ ਸਵਾਰਿਓ ਤਿਲੁ ਨ ਦੀਨੋ ਦੋਸੁ ॥੧॥

kaaj u-aa ko lay savaari-o til na deeno dos. ||1||

ਮਨ ਮੇਰੇ ਰਾਮ ਰਉ ਨਿਤ ਨੀਤਿ ॥

man mayray raam ra-o nit neet.

ਦਇਆਲ ਦੇਵ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਸੁਨਿ ਸੰਤਨਾ ਕੀ ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

da-i-aal dayv kirpaal gobind sun santnaa kee reet. ||1|| rahaa-o.

ਪੰਨਾ ੧੦੧੮

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ਚਰਣ ਤਲੈ ਉਗਾਹਿ ਬੈਸਿਓ ਸ੍ਰਮੁ ਨ ਰਹਿਓ ਸਰੀਰਿ ॥

charan talai ugaahi baisi-o saram na rahi-o sareer.

ਮਹਾ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਖਿਨਹਿ ਉਤਰਿਓ ਤੀਰਿ ॥੨॥

mahaa saagar nah vi-aapai khineh utri-o teer. ||2||

ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਲੇਪਨ ਤਿਸੁ ਸੰਗੇ ਨਹੀ ਪ੍ਰੀਤਿ ॥

chandan agar kapoor laypan tis sangay nahee pareet.

ਬਿਸਟਾ ਮੂੜੁ ਖੋਦਿ ਤਿਲੁ ਤਿਲੁ ਮਨਿ ਨ ਮਨੀ ਬਿਖਰੀਤਿ ॥੩॥

bistaa mootar khod til til man na manee bipreet. ||3||

ਉਚ ਨੀਚ ਬਿਕਾਰ ਸੁਕ੍ਰਿਤ ਸੰਲਗਨ ਸਭ ਸੁਖ ਛਤ੍ਰ ॥

ਮਿਤ੍ਰ ਸਤ੍ਰ ਨ ਕਛੁ ਜਾਨੈ ਸਰਬ ਜੀਅ ਸਮਤ ॥੪॥

ਕਰਿ ਪ੍ਰਗਾਸੁ ਪ੍ਰਚੰਡ ਪ੍ਰਗਟਿਓ ਅੰਧਕਾਰ ਬਿਨਾਸ ॥

ਪਵਿਤ੍ਰ ਅਪਵਿਤ੍ਰਹ ਕਿਰਣ ਲਾਗੇ ਮਨਿ ਨ ਭਇਓ
ਬਿਖਾਦੁ ॥੫॥

ਸੀਤ ਮੰਦ ਸੁਗੰਧ ਚਲਿਓ ਸਰਬ ਥਾਨ ਸਮਾਨ ॥

ਜਹਾ ਸਾ ਕਿਛੁ ਤਹਾ ਲਾਗਿਓ ਤਿਲੁ ਨ ਸੰਕਾ ਮਾਨ
॥੬॥

ਸੁਭਾਇ ਅਭਾਇ ਜੁ ਨਿਕਟਿ ਆਵੈ ਸੀਤੁ ਤਾ ਕਾ
ਜਾਇ ॥

ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਣੈ ਸਦਾ ਸਹਜਿ ਸੁਭਾਇ
॥੭॥

ਚਰਣ ਸਰਣ ਸਨਾਥ ਇਹੁ ਮਨੁ ਰੰਗਿ ਰਾਤੇ ਲਾਲ ॥

ਗੋਪਾਲ ਗੁਣ ਨਿਤ ਗਾਉ ਨਾਨਕ ਭਏ ਪ੍ਰਭ ਕਿਰਪਾਲ
॥੮॥੩॥

ooch neech bikaar sukarit̃ saⁿlgan
sabh̃ sukh̃ chhatar̃.

mit̃r sat̃r na kachhoo jaanai sarab
jee-a samat̃. ||4||

kar pargaas parchand pargati-o
anDhkaar binaas.

pavit̃r apvit̃reh kirañ laagay man na
bha-i-o bikhaad̃. ||5||

seet̃ mand̃ suganDh̃ chali-o sarab
thaan samaan.

jahaa saa kichh̃ tahaa laagi-o til na
sankaa maan. ||6||

subhaa-ay abhaa-ay jo nikat̃ aavai
seet̃ taa kaa jaa-ay.

aap par kaa kachh̃ na jaanai sad̃aa
sahj subhaa-ay. ||7||

charañ sarañ sanaath ih man rang
raat̃ay laal.

gopaal guñ nit̃ gaa-o naanak bha-ay
parabh̃ kirpaal. ||8||3||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji told us that it is God who is our real friend and helper, who can provide us support in the time of need, save us from worldly problems and tortures of hell. He resides in the hearts of saints. Therefore if under the guidance of the saint Guru we meditate on His Name from the core of our heart, then millions of our sins are destroyed in an instant. The question arises, why in the previous and so many other *shabads*, Guru Ji praises the saints and urges us to seek their guidance. In this *shabad*, he describes the immaculate way of life, the saints live, and how with equal compassion and grace they try to do good not only to their friends, but also even to their enemies without bothering about their high or low status or their virtues and vices.

First giving the example of a tree, Guru Ji says: “(Even if a person) has cut down (a tree) with a sharp tool, (the tree) hasn’t held a grudge in its mind. Instead, it has accomplished his purpose, and didn’t blame him even a little bit.”(1)

Now addressing his mind (and indirectly us, Guru Ji says): “O’ my mind, keep meditating on God day after day, and listen to the way of life of the saints (of that God), who is kind, merciful, and illuminating Master of the earth.”(1-pause)

Next citing the example of a boat, he says: “Just as when after trampling under his feet a (tired) man sits in a boat, then the fatigue in his body goes away. He is not at all afflicted or terrified by the great ocean, and in a moment lands on the (other) shore. (Similarly, one who takes the shelter of a saint, is quickly ferried across the worldly ocean).”(2)

Now explaining, how a saint remains indifferent to honor or dishonor, he says: “If someone plasters (the earth) with (fragrant) sandal, aloe or camphor, it doesn’t fall in love with him. (On the other hand, if somebody) dumps ordure and urine on it, or digs it up at every place, it doesn’t hate him. (Similar is the attitude of a saint to honor and dishonor).”(3)

As for showing mercy to all regardless of their low or high status, vice or virtue, Guru Ji says: “(Just as the sky) spreads its peace giving canopy evenly over high and low, sinners and saints, and doesn’t care, who is his friend or foe, and considers all beings as equal, (similarly a saint extends his mercy to all without any discrimination).”(4)

Giving another example to illustrate the equality with which a saint treats all, he says: “(Just as when) with its blazing light, the sun rises (in the sky), it destroys the darkness and its rays come in contact both with the pure and the impure (both good and evil persons, but the sun) doesn’t feel any pain in its mind. (Similarly the saints do good to all).”(5)

Now describing, how a saint goes around spreading his message of love and divine awakening, Guru Ji says: “(The air) spreads its cool fragrance over all places alike. Wherever it reaches, it touches that place (with its soothing fragrance), without having even a little bit of doubt (in its mind. Similarly, wherever a saint arrives, he spreads his message of love, and the wealth of God’s Name, without bothering whether his listeners are worthy of such favors or not).”(6)

Giving another example to illustrate the warmth with which a saint receives all those who come to him, he says: “(Just as, when any person, whether of) good or evil character comes near (the fire), his cold goes away. (That fire), doesn’t bother to know, who is its own and who is a stranger, and always maintains its nature in a state of poise. (Similarly a saint seeks the welfare of all who come to him, without bothering who is his own, and who is a stranger).”(7)

Guru Ji concludes the *shabad* by describing how the saints of God become so pure and virtuous. He says: “(O’ my friends), by remaining in the shelter of God (the saints) become the wards of God, and they remain so imbued with (God’s love, as if this) mind of theirs has become red (in His love). Therefore O’ Nanak, sing praises (of God) every day. (Because, they who have done so, on them) God has become gracious.”(8-3)

The message of this *shabad* is that we should daily sing praises of God and meditate on His Name, so that God may bless us also with the heavenly qualities of love, mercy, kindness, and compassion for all, irrespective of their status, state of mind, or their behavior towards us.

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੪ ਅਸਟਪਦੀਆ

maaroo mehlāa 5 ghar 4
asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਚਾਦਨਾ ਚਾਦਨੁ ਅੰਗਨਿ ਪ੍ਰਭ ਜੀਉ ਅੰਤਰਿ
ਚਾਦਨਾ ॥੧॥

chaadnaa chaadan aa^Ngan parabh jee-o
antar chaadnaa. ||1||

ਆਰਾਧਨਾ ਅਰਾਧਨੁ ਨੀਕਾ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਅਰਾਧਨਾ ॥੨॥

aaraaDhnaa araaDhan neekaa har har
naam araaDhanaa. ||2||

ਤਿਆਗਨਾ ਤਿਆਗਨੁ ਨੀਕਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ
ਤਿਆਗਨਾ ॥੩॥

ti-aaganaa ti-aagan neekaa kaam kroDh
lobh ti-aaganaa. ||3||

ਮਾਗਨਾ ਮਾਗਨੁ ਨੀਕਾ ਹਰਿ ਜਸੁ ਗੁਰ ਤੇ
ਮਾਗਨਾ ॥੪॥

maagnaa maagan neekaa har jas gur
tay maagnaa. ||4||

ਜਾਗਨਾ ਜਾਗਨੁ ਨੀਕਾ ਹਰਿ ਕੀਰਤਨ ਮਹਿ
ਜਾਗਨਾ ॥੫॥

jaagnaa jaagan neekaa har keertan
meh jaagnaa. ||5||

ਲਾਗਨਾ ਲਾਗਨੁ ਨੀਕਾ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਗਨਾ
॥੬॥

laagnaa laagan neekaa gur charnee
man laagnaa. ||6||

ਇਹ ਬਿਧਿ ਤਿਸਹਿ ਪਰਾਪਤੈ ਜਾ ਕੈ ਮਸਤਕਿ
ਭਾਗਨਾ ॥੭॥

ih biDh tiseh paraapatay jaa kai mastak
bhaagnaa. ||7||

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਨੀਕਾ ਜੋ ਪ੍ਰਭ ਕੀ
ਸਰਨਾਗਨਾ ॥੮॥੧॥੪॥

kaho naanak tis sabh kichh neekaa jo
parabh kee sarnaaganaa. ||8||1||4||

Maaroo Mehla-5

Ghar-4 Astpadian

Generally we mortals always wish for light, sunshine, wealth, and pleasures in our life. We wish and pray that our life may pass enjoying dainty dishes, dancing in nightly parties, and living in palatial houses, and all such luxuries. In this *shabad*, Guru Ji tells us for what we should really beg God, which makes our life fruitful in every way.

Regarding the shine and light, Guru Ji says: “(O’ my friends), of all the lights, the most pleasing is the light (or wisdom) with which the courtyard of our mind gets illuminated with the light of God’s (Name).”(1)

Therefore, as for the kind of meditation, he recommends: “(O’ my friends, out of all meditations, the best meditation is to meditate on God’s Name again and again.”(2)

Many faiths ask us to renounce this or that thing or habit, but Guru Ji says: “(O’ my friends), of all the things to be renounced, best is the renunciation of lust, anger, and greed.”(3)

Now telling us what the best thing is, which we should beg from God, he says: “(O’ my friends), of all the things to beg for, the best thing is to beg the Guru for (the gift of) God’s praise.”(4)

Some people keep awake late in the night for nightly parties, some thieves and other evil people remain awake doing sinful deeds, but Guru Ji says: “(O’ my friends), if you want to remain awake (in the night), then the most fruitful is the awakening in singing praises of God (and meditating on His Name late in the night).”(5)

Now noticing our attachment with our family, friends, and worldly possessions, Guru Ji says: “(O’ my friends), of all the attachments, the best attachment is the attuning of our mind to the feet (the word) of the Guru.”(6)

However, Guru Ji wants to tell us that everybody is not blessed with this immaculate way of life as described above. He says: “(O’ my friends), this way (of life) is acquired only by the one in whose destiny it is so written (by God).”(7)

In conclusion, he notes: “O’ Nanak, say that everything done by that (person) is excellent who comes to God’s shelter.”(8-1-4)

The message of this *shabad* is that instead of asking for false worldly wealth and pleasures, we should ask God to bless us with the guidance of the Guru, who may help us in shedding our lust, anger, and greed, and bless us with the boon of singing God’s praise and meditating on His Name day and night.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlaa 5.

ਆਉ ਜੀ ਤੂ ਆਉ ਹਮਾਰੈ ਹਰਿ ਜਸੁ ਸ੍ਵਨ ਸੁਨਾਵਨਾ
॥੧॥ ਰਹਾਉ ॥

aa-o jee too aa-o hamaarai har jas
sarvan sunaavanaa. ||1|| rahaa-o.

ਤੁਧੁ ਆਵਤ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹਰਿ ਜਸੁ ਤੁਮ
ਸੰਗਿ ਗਾਵਨਾ ॥੧॥

tuDh aavaṭ mayraa man ṭan hari-aa
har jas tum sang gaavnaa. ||1||

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਹਿਰਦੈ ਵਾਸੈ ਦੂਜਾ ਭਾਉ ਮਿਟਾਵਨਾ
॥੨॥

sant kirpaa ṭay hirdai vaasai doojaa
bhaa-o mitaavanaa. ||2||

ਭਗਤ ਦਇਆ ਤੇ ਬੁਧਿ ਪਰਗਾਸੈ ਦੁਰਮਤਿ ਦੂਖ ਤਜਾਵਨਾ ॥੩॥	bhagaṭ da-i-aa tay buDh pargaasai durmat̤ dookh t̤ajaavanaa. 3
ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਪੁਨੀਤਾ ਪੁਨਰਪਿ ਗਰਭਿ ਨ ਪਾਵਨਾ ॥੪॥	ḍarsan bhaytat̤ hoṭ puneeṭaa punrap garabh na paavnaa. 4
ਨਉ ਨਿਧਿ ਰਿਧਿ ਸਿਧਿ ਪਾਈ ਜੋ ਤੁਮਰੈ ਮਨਿ ਭਾਵਨਾ ॥੫॥	na-o niDh riDh siDh paa-ee jo tumrai man bhaavnaa. 5
ਸੰਤ ਬਿਨਾ ਮੈ ਬਾਉ ਨ ਕੋਈ ਅਵਰ ਨ ਸੂਝੈ ਜਾਵਨਾ ॥੬॥	sant̤ binaa mai thaa-o na ko-ee avar na soojhai jaavnaa. 6
ਮੋਹਿ ਨਿਰਗੁਨ ਕਉ ਕੋਇ ਨ ਰਾਖੈ ਸੰਤਾ ਸੰਗਿ ਸਮਾਵਨਾ ॥੭॥	mohi nirgun ka-o ko-ay na raakhai sant̤aa sang samaavanaa. 7
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਚਲਤੁ ਦਿਖਾਇਆ ਮਨ ਮਧੇ ਹਰਿ ਹਰਿ ਰਾਵਨਾ ॥੮॥੨॥੫॥	kaho naanak gur chalaṭ diKhaa-i-aa man maDhay har har raavnaa. 8 2 5

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of asking for false worldly wealth and pleasures, we should ask God to bless us with the guidance of the Guru, who may help us in shedding our lust, anger, and greed and bless us with the boon of singing God's praise and meditating on His Name day and night. In this *shabad*, he humbly prays to his Guru to come and recite God's praise to him. He also tells how happy he is, when he feels that the Guru has actually come into his heart, and he is enjoying the wonder of seeing God in his heart.

So very respectfully inviting his Guru, he says: "Come, O' my reverend (Guru), please do come into (the house of my heart), and recite the praise of God into my ears."(1-pause)

Giving the reason, why he so sincerely asks the Guru to come into the house (of his heart), he says: "(O' my dear Guru), with your arrival my mind and body bloom (in joy), because in your company I get to sing praise of God."(1)

Stating another reason for inviting the saint (Guru) into his heart, Guru Ji says: "(O' my friends), by the saints' grace, (God) comes to reside in our heart and our sense of duality (or love of worldly things) is removed."(2)

Describing what happens when a devotee of God shows mercy, Guru Ji says: "(O' my friends), through the mercy of a devotee, one's intellect is illuminated (with divine wisdom) and one's evil intellect and vices are abandoned."(3)

Listing, what other blessings we obtain, when we see the sight of the saint (Guru) and listen to his advice, Guru Ji says: “(O’ my friends), upon beholding the sight of the (true Guru and listening to his advice our life) becomes immaculate, after that we are not put in the womb (and made to suffer the pains of birth and death) again.”(4)

Next addressing God, Guru Ji states what other boons a person enjoys, who becomes pleasing to Him. Guru Ji says: “(O’ God, one) who has become pleasing to Your mind, has obtained all the nine treasures and miraculous powers.”(5)

Therefore, stating how much he depends upon the support of the saint (Guru), he says: “(O’ my friends), except for the saint (Guru), I don’t have any other support and I can’t think of any other to whom I could go (for help).”(6)

Now showing extreme humility, Guru Ji says: “(O’ my friends), no one is ready to provide any shelter (or guidance) to a meritless person (like me, therefore) it is only in the company of saints that I could merge (in God).”(7)

Guru Ji concludes the *shabad* by describing, what kind of a miracle, the Guru has shown him. He says: “(O’ Nanak say that the Guru has shown such a miracle, that I am already enjoying the bliss of union with (God) in my mind.”(8-2-5)

The message of this *shabad* is that we should pray to our Guru to come and enshrine the message of his immaculate word (*Gurbani*) in our heart, so that we may meditate on God’s Name with true love and devotion. Then we will obtain all the desires of our heart, including true peace and bliss of union with God.

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ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਜੀਵਨਾ ਸਫਲ ਜੀਵਨ ਸੁਨਿ ਹਰਿ ਜਪਿ ਜਪਿ ਸਦ
ਜੀਵਨਾ ॥੧॥ ਰਹਾਉ ॥

jeevnāa safal jeevan sun har jap jap sad
jeevnāa. ||1|| rahaa-o.

ਪੀਵਨਾ ਜਿਤੁ ਮਨੁ ਆਘਾਵੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ
ਪੀਵਨਾ ॥੧॥

peevnāa jīt man aaghaavai naam amrit
ras peevnāa. ||1||

ਖਾਵਨਾ ਜਿਤੁ ਭੂਖ ਨ ਲਾਗੈ ਸੰਤੋਖਿ ਸਦਾ
ਤ੍ਰਿਪਤੀਵਨਾ ॥੨॥

khaavnāa jīt bhookh na laagai santokh
sadā tripteevnāa. ||2||

ਪੈਨਣਾ ਰਖੁ ਪਤਿ ਪਰਮੇਸੁਰ ਫਿਰਿ ਨਾਗੇ ਨਹੀ
ਬੀਵਨਾ ॥੩॥

painnāa rakh pat parmaysur fir naagay
nahee theevnāa. ||3||

ਭੋਗਨਾ ਮਨ ਮਧੇ ਹਰਿ ਰਸੁ ਸੰਤਸੰਗਤਿ ਮਹਿ
ਲੀਵਨਾ ॥੪॥

bhognāa man maDhay har ras
santsangat meh leevnāa. ||4||

ਬਿਨੁ ਤਾਗੇ ਬਿਨੁ ਸੁਈ ਆਨੀ ਮਨੁ ਹਰਿ ਭਗਤੀ
ਸੰਗਿ ਸੀਵਨਾ ॥੫॥

bin t̥aagay bin soo-ee aanee man har
bhagtee sang seevnaa. ||5||

ਮਾਤਿਆ ਹਰਿ ਰਸ ਮਹਿ ਰਾਤੇ ਤਿਸੁ ਬਹੁਤਿ ਨ
ਕਬਹੂ ਅਉਖੀਵਨਾ ॥੬॥

maatī-aa har ras meh raatay tis bahurh
na kabhoo a-ukhēevanaa. ||6||

ਮਿਲਿਓ ਤਿਸੁ ਸਰਬ ਨਿਧਾਨਾ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾਲਿ ਜਿਸੁ
ਦੀਵਨਾ ॥੭॥

mili-o tis sarab niDhaanaa parabh
kirpaal jis deevnaa. ||7||

ਸੁਖੁ ਨਾਨਕ ਸੰਤਨ ਕੀ ਸੇਵਾ ਚਰਣ ਸੰਤ ਧੋਇ
ਪੀਵਨਾ ॥੮॥੩॥੬॥

sukh naanak santan kee sayvaa charan
sanṭ Dho-ay peevnaa. ||8||3||6||

Maaroo Mehla-5

In the previous *shabad* (8-1-4), Guru Ji advised us that instead of asking for false worldly wealth, and pleasures, we should ask God to bless us with the guidance of the Guru, and meditate on His Name day and night. In this *shabad*, he tells us how to make our life fruitful, and what to eat, drink, wear, or enjoy to achieve that purpose.

First defining fruitful life, Guru Ji says: “(O’ my friends), among the ways of living, that living is fruitful, in which one lives by always listening to and repeating God’s Name.”(1-pause)

As for what to drink, he says: “(O’ my friends, one) ought to drink such a drink, with which one’s mind is satiated. (For that), one should drink the nectar of God’s (Name).”(1)

Now suggesting what to eat, Guru Ji says: “(O’ my friends), one should eat such (a food), after (eating which) one doesn’t feel hungry again (for worldly things), and one always remains contented and satiated.”(2)

As for what to wear, he says: “We should wear that kind of wear, which saves our honor before God, and we don’t have to become naked again (and go through the rounds of birth and death again).”(3)

Guru Ji doesn’t even forbid us from enjoying ourselves, but he says: “(O’ my friends, that kind of) enjoyment (is the best, when) within our mind we enjoy the relish of merging in the congregation of saintly persons.”(4)

As for what kind of a dress we ought to sew for ourselves, he says: “(O’ my friends, we should sew that kind of dress, in which), without any needle and without any thread, one sews (attunes one’s) mind to the devotion of God.”(5)

Many people get intoxicated with alcohol or other drugs, which give them a feeling of happiness, but it soon fades away, and then they have to take these drugs again and again. Guru Ji says: (O' my friends), they who are intoxicated with the relish of God's (Name), their intoxication doesn't fade ever again."(6)

Therefore, summarizing the blessings of God's Name, he says: "(O' my friends, the one) whom the merciful God has blessed with (the nectar of God's Name, deem that one has) obtained all the treasures."(7)

In conclusion, Guru Ji says: "O' Nanak, (the true) peace lies in the service of saints, therefore we should (so humbly serve the saints, and obediently act on their command, as if) we drink the wash of saint's feet."(8-3-6)

The message of this *shabad* is that if we want to make our life fruitful, and depart from here as winners, then instead of enjoying false worldly pleasures, we should enjoy the pleasure of meditating on God's Name in the company of saints and always remain intoxicated in the love of God.

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੮ ਅੰਜੁਲੀਆ

maaroo mehlāa 5 ghar 8 anjulee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥
ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥
ਦੁਹੂ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ
ਭਾਲੀਐ ॥੧॥

jis garihi bahut̃ tisai garihi chintāa.
jis garihi thoree so firai bharmantāa.
duhoo bivasthaa t̃ay jo mukṭāa so-ee
suhaylaa bhaalee-ai. ||1||

ਗ੍ਰਿਹ ਰਾਜ ਮਹਿ ਨਰਕੁ ਉਦਾਸ ਕਰੋਧਾ ॥
ਬਹੁ ਬਿਧਿ ਬੇਦ ਪਾਠ ਸਭਿ ਸੋਧਾ ॥
ਦੇਹੀ ਮਹਿ ਜੋ ਰਹੈ ਅਲਿਪਤਾ ਤਿਸੁ ਜਨ ਕੀ
ਪੂਰਨ ਘਾਲੀਐ ॥੨॥

garih raaj meh narak uḏaas karoDhaa.
baho biDh bayḏ paath̃ sabh soDhaa.
dayhee meh jo rahai alipatāa t̃is jan kee
pooran ghaalee-ai. ||2||

ਜਾਗਤ ਸੂਤਾ ਭਰਮਿ ਵਿਗੂਤਾ ॥
ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈਐ ਮੀਤਾ ॥
ਸਾਧਸੰਗਿ ਤੁਟਹਿ ਰਹਿ ਬੰਧਨ ਏਕੋ ਏਕੁ
ਨਿਹਾਲੀਐ ॥੩॥

jaagaṭ̃ sootāa bharam vigootāa.
bin gur mukaṭ̃ na ho-ee-ai meetāa.
saaDhsang̃ t̃uteh ha-o banDhan ayko ayk
nihaalee-ai. ||3||

ਕਰਮ ਕਰੈ ਤ ਬੰਧਾ ਨਹ ਕਰੈ ਤ ਨਿੰਦਾ ॥
ਮੋਹ ਮਗਨ ਮਨੁ ਵਿਆਪਿਆ ਚਿੰਦਾ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਸੁਖੁ ਦੁਖੁ ਸਮ ਜਾਣੈ ਘਟਿ ਘਟਿ
ਰਾਮੁ ਹਿਆਲੀਐ ॥੪॥

karam karai t̃a banDhaa nah karai t̃a
nindāa.
moh magan man vi-aapi-aa chindāa.
gur parsaad̃ sukh̃ dukh̃ sam jaanai ghat
ghat raam hi-aalee-ai. ||4||

ਸੰਸਾਰੈ ਮਹਿ ਸਹਸਾ ਬਿਆਪੈ ॥
ਅਕਥ ਕਥਾ ਅਗੋਚਰ ਨਹੀ ਜਾਪੈ ॥
ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ਓਹੁ ਬਾਲਕ ਵਾਗੀ
ਪਾਲੀਐ ॥੫॥

sansaarai meh sahsaa bi-aapai.
akath kathaa agochar nahee jaapai.
jisahi bujhāa-ay so-ee boojhai oh baalak
vaagee paalee-ai. ||5||

ਛੋਡਿ ਬਹੈ ਤਉ ਛੂਟੈ ਨਾਹੀ ॥
ਜਉ ਸੰਚੈ ਤਉ ਭਉ ਮਨ ਮਾਹੀ ॥
ਇਸ ਹੀ ਮਹਿ ਜਿਸ ਕੀ ਪਤਿ ਰਾਖੈ ਤਿਸੁ ਸਾਧੂ
ਚਉਰੁ ਢਾਲੀਐ ॥੬॥

chhod bahai ta-o chhootai naahee.
ja-o sanchai ta-o bha-o man maahee.
is hee meh jis kee pat raakhai tis
saaDhoo cha-ur dhaalee-ai. ||6||

ਜੋ ਸੂਰਾ ਤਿਸ ਹੀ ਹੋਇ ਮਰਣਾ ॥
ਜੋ ਭਾਗੈ ਤਿਸੁ ਜੋਨੀ ਫਿਰਣਾ ॥
ਜੋ ਵਰਤਾਏ ਸੋਈ ਭਲ ਮਾਨੈ ਬੁਝਿ ਹੁਕਮੈ
ਦੁਰਮਤਿ ਜਾਲੀਐ ॥੭॥

jo sooraa tis hee ho-ay marnaa.
jo bhaagai tis jonee firnaa.
jo vartaa-ay so-ee bhal maanai bujh
hukmai durmat jaalee-ai. ||7||

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੇ ਜਚਨਾ ॥
ਨਾਨਕ ਕੇ ਪੂਰਨ ਸੁਖਦਾਤੇ ਤੂ ਦੇਹਿ ਤ ਨਾਮੁ
ਸਮਾਲੀਐ ॥੮॥੧॥੭॥

jit jit laaveh tit tit lagnaa.
kar kar vaykhai apnay jachnaa.
naanak kay pooran sukh-daatay too deh
ta naam samaalee-ai. ||8||1||7||

Maaroo Mehla-5

Anjulan (Prayers with folded hands)

All humans in this world are looking for peace, happiness, and contentment in their own different ways. But the irony is that almost everybody, instead of feeling happy and cheerful, seems discontented, sad, and worried. In this *shabad*, Guru Ji comments on this general state of human beings and tells the way to obtain true peace, happiness, and contentment.

Regarding worldly wealth, Guru Ji says: “The one in whose house is an abundance (of worldly wealth, in that one’s) house is worry (lest some one may take it away. The one), in whose house is its shortage, keeps wandering in its pursuit. We find that only that one is in peace, who is free from both these states (has neither abundance nor shortage).”(1)

Some people think that the best way to enjoy life is to completely indulge in family life. Others try to find happiness by renouncing family life altogether, running to jungles and remaining absorbed in studying *Vedas* or other scriptures. Regarding both these extremes, Guru Ji says: “(O’ my friends), one who is engrossed in enjoying the luxuries of household, (in reality) is living in hell. One, who has renounced (the family life), even though might study *Vedas* (and other holy scriptures, but that one

still) remains afflicted with anger. The one, who just for the sake of maintaining one's body does the necessary honest toil (as a house holder), that one's effort alone accomplishes (the purpose of life).”(2)

In our self-conceit, many of us remain so engrossed in worldly affairs, as if even while awake, we are asleep and unaware of how we are wasting our entire life without any spiritual advancement. Regarding such people, Guru Ji says: “(O’ my friends, the one who) even though awake is actually asleep (in ritualistic worships), that one is being wasted away by doubt. Because without the (guidance) of the Guru, we cannot obtain salvation. It is only in the company of saint (Guru) that our bonds of self-conceit are broken and we realize the One (God) alone everywhere.”(3)

Regarding the dilemma which a person faces, whether or not to perform rituals and observe other customs dictated by scriptures or tradition, Guru Ji says: “(O’ my friends, while living in family life), if one performs (various religious) deeds, one gets bound (in these). If one doesn't do (these things), then one is maligned. Being engrossed in the (worldly) love, one remains afflicted with anxiety. (The best way is that) by Guru's grace, one should accept both pain and pleasure with same equanimity and we should see the one God pervading in all hearts.”(4)

Commenting on the state of tension in which one generally remains while living in the world, and how one can get relief, Guru Ji says: “(O’ my friends, while (living) in the world, one remains afflicted by (one or the other) Dread. So one cannot even think about (listening to) the discourse of the indescribable (God, which could remove this dread). Only whom (God) makes to understand (this discourse), that one alone realizes it, and whom God sustains like a child.”(5)

Guru Ji now tells us how a person remains in tension, both by completely renouncing, or running after worldly wealth, and what is the best way to live in the world. He says: “(O’ my friends, even) when after renouncing (the worldly wealth, one becomes a recluse, still its attachment) doesn't go away. On the other hand, the one who amasses it, (always) has a fear in the mind (about its possible loss. The truth is that), whose honor (God) saves, while still living amongst (the world that saint is given such honor, as if) a royal fan is being waved over his head.”(6)

Therefore, advising us to face the worldly problems bravely, instead of running away from the world, Guru Ji says: “(O’ my friends), one who faces *Maya* (the worldly problems) like a brave warrior, that one alone (gets so detached from it, as if he or she has died to it. But, the one who runs away from it (to become a yogi or a *sanyasi*), that one has to wander around in existences. Therefore, one should deem as good, whatever (pain or pleasure, God) distributes to that person. Realizing (God's) will, we should burn away our bad intellect (and such evil thoughts as God has been unfair to us).”(7)

Guru Ji therefore, concludes this *shabad* by humbly addressing God, and saying: “(O’ God), to whatever (task) You yoke us, we have to engage in that (job). After creating them You Yourself take care of Your creatures. O’ the Giver of perfect peace to Nanak, if You bless us with (Your Name), only then we can meditate on it.”(8-1-7)

The message of this *shabad* is that we cannot get real happiness, either by amassing wealth or abandoning it, by getting entangled in worldly bonds, or by renouncing the world. We can only obtain happiness, if we realize God’s will and remain contented with what ever pain or pleasure He has given us. For such a state of mind, we should pray to God to bless us with guidance of the Guru and meditation on His Name.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਬਿਰਖੈ ਹੇਠਿ ਸਭਿ ਜੰਤੁ ਇਕਠੇ ॥
ਇਕਿ ਤਤੇ ਇਕਿ ਬੋਲਨਿ ਮਿਠੇ ॥
ਅਸਤੁ ਉਦੋਤੁ ਭਇਆ ਉਠਿ ਚਲੇ ਜਿਉ ਜਿਉ ਅਉਧ
ਵਿਹਾਣੀਆ ॥੧॥

birkhai hayth sabh jant ikthay.
ik tatay ik bolan mithay.
asat udot bha-i-aa uth chalay ji-o ji-o
a-oDh vihaanee-aa. ||1||

ਪਾਪ ਕਰੇਦਤੁ ਸਰਪਰ ਮੁਠੇ ॥
ਅਜਰਾਈਲਿ ਫੜੇ ਫੜਿ ਕੁਠੇ ॥

paap karaydarh sarpar muthay.
ajraa-eel farhay farh kuthay.

ਪੰਨਾ ੧੦੨੦

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ਦੋਜਕਿ ਪਾਏ ਸਿਰਜਣਹਾਰੈ ਲੇਖਾ ਮੰਗੈ ਬਾਣੀਆ ॥੨॥

dojak paa-ay sirjanhaarai laykhaa
mangai baanee-aa. ||2||

ਸੰਗਿ ਨ ਕੋਈ ਭਈਆ ਬੇਬਾ ॥
ਮਾਲੁ ਜੋਬਨੁ ਧਨੁ ਛੋਡਿ ਵੇਸਾ ॥
ਕਰਣ ਕਰੀਮ ਨ ਜਾਤੋ ਕਰਤਾ ਤਿਲ ਪੀੜੇ ਜਿਉ
ਘਾਣੀਆ ॥੩॥

sang na ko-ee bha-ee-aa baybaa.
maal joban Dhan chhod vanjaysaa.
karan kareem na jaato kartaa til
peerhay ji-o ghaanee-aa. ||3||

ਖੁਸਿ ਖੁਸਿ ਲੈਦਾ ਵਸਤੁ ਪਰਾਈ ॥
ਵੇਖੈ ਸੁਣੇ ਤੇਰੈ ਨਾਲਿ ਖੁਦਾਈ ॥
ਦੁਨੀਆ ਲਬਿ ਪਇਆ ਖਾਤ ਅੰਦਰਿ ਅਗਲੀ ਗਲ ਨ
ਜਾਣੀਆ ॥੪॥

khus khus laidaa vasat paraa-ee.
vaykhai sunay tayrai naal khudaa-ee.
dunee-aa lab pa-i-aa khaat andar
agle gal na jaanee-aa. ||4||

ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥
ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥
ਜਿਨਿ ਕੀਤਾ ਤਿਸੈ ਨ ਜਾਣੀ ਅੰਧਾ ਤਾ ਦੁਖੁ ਸਹੈ
ਪਰਾਣੀਆ ॥੫॥

jam jam marai marai fir jammai.
bahut sajaa-ay pa-i-aa days lammai.
jin keetaa tisai na jaanee anDhaa taa
dukh sahai paraanee-aa. ||5||

ਖਾਲਕ ਥਾਵਹੁ ਭੁਲਾ ਮੁਠਾ ॥

ਦੁਨੀਆ ਖੋਲੁ ਬੁਰਾ ਰੁਠ ਤੁਠਾ ॥

ਸਿਦਕੁ ਸਬੂਰੀ ਸੰਤੁ ਨ ਮਿਲਿਓ ਵਤੈ ਆਪਣ ਭਾਣੀਆ ॥੬॥

khaalak thaavhu bhulaa muthaa.

dunee-aa khayl buraa ruth tuthaa.

sidak sabooree sant na mili-o vatai
aapan bhaanee-aa. ||6||

ਮਉਲਾ ਖੋਲ ਕਰੇ ਸਭਿ ਆਪੇ ॥

ਇਕਿ ਕਢੇ ਇਕਿ ਲਹਰਿ ਵਿਆਪੇ ॥

ਜਿਉ ਨਚਾਏ ਤਿਉ ਤਿਉ ਨਚਨਿ ਸਿਰਿ ਸਿਰਿ ਕਿਰਤੁ
ਵਿਹਾਣੀਆ ॥੭॥

ma-ulaa khayl karay sabh aapay.

ik kadhay ik lahar vi-aapay.

ji-o nachaa-ay ti-o ti-o nachan sir sir
kirat vihaanee-aa. ||7||

ਮਿਹਰ ਕਰੇ ਤਾ ਖਸਮੁ ਧਿਆਈ ॥

ਸੰਤਾ ਸੰਗਤਿ ਨਰਕਿ ਨ ਪਾਈ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮ ਦਾਨੁ ਨਾਨਕ ਕਉ ਗੁਣ ਗੀਤਾ ਨਿਤ
ਵਖਾਣੀਆ ॥੮॥੨॥੮॥੧੨॥੨੦॥

mihar karay taa khasam Dhi-aa-ee.

santaa sangat narak na paa-ee.

amrit naam daan naanak ka-o gun
geetaa nit vakhaanee-aa.
||8||2||8||12||20||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji told us that we couldn't get real happiness, either by amassing wealth or by abandoning it, by getting entangled in worldly bonds or by renouncing the world. We can only obtain happiness, if we realize God's will and remain contented with what ever pain or pleasure, He has given us. For such a state of mind, we should pray to God to bless us with guidance of the Guru and meditation on His Name. In this *shabad*, he explains how different beings happen to come in contact with each other, how they get separated and move on to different places as per their destinies, and how their future depends upon the deeds, they do in the present life.

Guru Ji illustrates the getting together of so many different human beings, from different cultures, speaking different languages in the same space of the world, with a beautiful metaphor. He says: "(O' my friends, just as after sunset, different birds and creatures come and sit together on a tree, (similarly we human beings come and live in this world, at about the same time). Some of us are hot tempered and some speak very sweetly. But, just as when sunset ends, and the sun rises again, the (birds) get up and fly off, (similarly as) their life ends, human beings depart (from the world)."(1)

Now describing the fate of those, who indulge in sins in this life, Guru Ji says: "They, who commit sins are definitely cheated out (of the object of life). The demon of death catches them (and punishes them so severely, as if they) are being slaughtered. God has put them in hell, where the judge of righteousness asks them for the account (of their deeds)."(2)

Therefore warning us about our own fate after death, Guru Ji says: "(O' my friends, at the time of departure from the world), neither any brother, nor any sister (of ours is going to) accompany us. All our possessions, youth, and wealth, we would leave

behind us (and they, who have not) realized the kind Creator, (would be subjected to such pain), as if they are being pressed like sesame seeds in an oil press.”(3)

Now addressing those of us who indulge in greed and don't hesitate to commit many sinful deeds for the sake of worldly wealth, he says: “(O' man), again and again you try to usurp things belonging to others, (but remember that) God is with You, and He sees and hears (whatever you do or say). Swayed by greed for worldly (things), you have fallen in the deep pit, (but) you haven't realized what would happen next (and what kind of punishment awaits you).”(4)

Guru Ji now shows us the fate, which is awaiting us if we don't remember God and keep leading a life of sin. He says: “(O' my friends, because of his misdeeds a man) is born again and again to die and to be born again. (The human being) is subjected to intense punishment (and is made to go through myriads of existences, as if) put on a long journey in foreign lands. That blind (fool) doesn't recognize that God who made him, therefore the mortal keeps suffering in pain.”(5)

Commenting further on the state of an ordinary human being, who is not blessed with the guidance of the true Guru, he says: “(O' my friends, the one who is not blessed with the guidance) of the Guru, follows the dictates of one's own mind, Such a person doesn't have any contentment or faith (in God), and forsaking the Creator, gets lost and cheated out of (the objective of life). Then one gets saddened by this bad play of the world (and one's bad experience in it).”(6)

However Guru Ji wants to acknowledge the helplessness of human beings in doing good or bad deeds. He says: “(O' my friends), it is God who Himself stages the entire play (of the world). Some He pulls out (while others remain) drowned in the strong currents (of the river of worldly attachments). As He makes them to dance, the humans (act and) dance accordingly, as per the dictates of the destiny (written on their) foreheads (based on their past deeds).”(7)

Therefore, Guru Ji concludes the *shabad* by acknowledging the absolute necessity of God's grace and the company of saints, and shows us how we should pray to God. He says: “(O' my friends, only if God) shows mercy, then I can contemplate on the Master. (One who does that) in the company of the saints, is not cast into hell. (Therefore, O' God,) give the gift of Your nectar Name to Nanak, so that everyday he may keep singing songs of Your praise.”(8-2-8-12-20)

The message of this *shabad* is that we should remember that we have gathered together in this world for a short time, like birds coming to perch on a tree for passing a night. Soon we would depart from here in accordance with the passing of our life span. Those, who spend their life in accordance with the guidance of the Guru and keep meditating on God's Name, would obtain salvation from future rounds of birth and death. But those, who following the dictates of their own minds try to usurp things belonging to others, or commit other sinful deeds,

they would suffer terrible punishment, and would keep wandering through myriads of existences. However, we shouldn't blame any body for his or her conduct, because every one behaves as per his or her pre-ordained destiny based on past deeds. We should only pray to God to bless us with the company of saints and contemplation of His Name.

Detail of shabads or Ashatpadis: M: 1=11, M: 3=1, M: 5=8, Total=20

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੧

maaroo solhay mehlāa 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਾਚਾ ਸਚੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ॥
ਜਿਨਿ ਸਿਰਜੀ ਤਿਨ ਹੀ ਫੁਨਿ ਗੋਈ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਰਹਣਾ ਤੁਮ ਸਿਉ ਕਿਆ
ਮੁਕਰਾਈ ਹੇ ॥੧॥

saachaa sach so-ee avar na ko-ee.
jin sirjee tin hee fun go-ee.
ji-o bhaavai ti-o raakho rahnaa tum
si-o ki-aa mukraa-ee hay. ||1||

ਆਪਿ ਉਪਾਏ ਆਪਿ ਖਪਾਏ ॥
ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਏ ॥
ਆਪੇ ਵੀਚਾਰੀ ਗੁਣਕਾਰੀ ਆਪੇ ਮਾਰਗਿ ਲਾਈ ਹੇ
॥੨॥

aap upaa-ay aap khapaa-ay.
aapay sir sir DhanDhai laa-ay.
aapay veechaaree gunkaaree aapay
maarg laa-ee hay. ||2||

ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ॥
ਆਪੇ ਆਪੁ ਉਪਾਇ ਪਤੀਨਾ ॥
ਆਪੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ਹੇ
॥੩॥

aapay daanaa aapay beenaa.
aapay aap upaa-ay pateenaa.
aapay pa-un paaneee baisantar aapay
mayl milaa-ee hay. ||3||

ਆਪੇ ਸਸਿ ਸੂਰਾ ਪੂਰੇ ਪੂਰਾ ॥
ਆਪੇ ਗਿਆਨਿ ਧਿਆਨਿ ਗੁਰੁ ਸੂਰਾ ॥
ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੇ ਸਿਉ ਲਿਵ
ਲਾਈ ਹੇ ॥੪॥

aapay sas sooraa pooro pooraa.
aapay gi-aan Dhi-aan gur sooraa.
kaal jaal jam johi na saakai saachay
si-o liv laa-ee hay. ||4||

ਆਪੇ ਪੁਰਖੁ ਆਪੇ ਹੀ ਨਾਰੀ ॥
ਆਪੇ ਪਾਸਾ ਆਪੇ ਸਾਰੀ ॥
ਆਪੇ ਪਿਤ ਬਾਧੀ ਜਗੁ ਖੇਲੈ ਆਪੇ ਕੀਮਤਿ ਪਾਈ ਹੇ
॥੫॥

aapay purakh aapay hee naaree.
aapay paasaa aapay saaree.
aapay pirh baaDhee jag khaylai
aapay keemat paa-ee hay. ||5||

ਆਪੇ ਭਵਰੁ ਫੁਲੁ ਫਲੁ ਤਰਵਰੁ ॥
ਆਪੇ ਜਲੁ ਥਲੁ ਸਾਗਰੁ ਸਰਵਰੁ ॥
ਆਪੇ ਮਛੁ ਕਛੁ ਕਰਣੀਕਰੁ ਤੇਰਾ ਰੂਪੁ ਨ ਲਖਣਾ ਜਾਈ
ਹੇ ॥੬॥

aapay bhavar ful fal tarvar.
aapay jal thal saagar sarvar.
aapay machh kachh karneekar tayraa
roop na lakh-naa jaa-ee hay. ||6||

ਆਪੇ ਦਿਨਸੁ ਆਪੇ ਹੀ ਰੈਣੀ ॥
ਆਪਿ ਪਤੀਜੈ ਗੁਰ ਕੀ ਬੈਣੀ ॥
ਆਦਿ ਜੁਗਾਦਿ ਅਨਾਹਦਿ ਅਨਦਿਨੁ ਘਟਿ ਘਟਿ ਸਬਦੁ
ਰਜਾਈ ਹੇ ॥੭॥

ਆਪੇ ਰਤਨੁ ਅਨੂਪੁ ਅਮੋਲੇ ॥
ਆਪੇ ਪਰਖੇ ਪੂਰਾ ਤੋਲੇ ॥

ਪੰਨਾ ੧੦੨੧

ਆਪੇ ਕਿਸ ਹੀ ਕਸਿ ਬਖਸੇ ਆਪੇ ਦੇ ਲੈ ਭਾਈ ਹੇ
॥੮॥

ਆਪੇ ਧਨਖੁ ਆਪੇ ਸਰਬਾਣਾ ॥
ਆਪੇ ਸੁਖਤੁ ਸਰੂਪੁ ਸਿਆਣਾ ॥
ਕਹਤਾ ਬਕਤਾ ਸੁਣਤਾ ਸੋਈ ਆਪੇ ਬਣਤ ਬਣਾਈ ਹੇ
॥੯॥

ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤ ਜਾਤਾ ॥
ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ ॥
ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ ਜਗੁ ਖੇਲੈ ਖੇਲਾਈ
ਹੇ ॥੧੦॥

ਆਪੇ ਮਛਲੀ ਆਪੇ ਜਾਲਾ ॥
ਆਪੇ ਗਊ ਆਪੇ ਰਖਵਾਲਾ ॥
ਸਰਬ ਜੀਆ ਜਗਿ ਜੋਤਿ ਤੁਮਾਰੀ ਜੈਸੀ ਪ੍ਰਭਿ
ਫੁਰਮਾਈ ਹੇ ॥੧੧॥

ਆਪੇ ਜੋਗੀ ਆਪੇ ਭੋਗੀ ॥
ਆਪੇ ਰਸੀਆ ਪਰਮ ਸੰਜੋਗੀ ॥
ਆਪੇ ਵੇਖਾਣੀ ਨਿਰੰਕਾਰੀ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ ਹੇ
॥੧੨॥

ਖਾਣੀ ਬਾਣੀ ਤੁਝਹਿ ਸਮਾਣੀ ॥
ਜੋ ਦੀਸੈ ਸਭ ਆਵਣ ਜਾਣੀ ॥
ਸੇਈ ਸਾਹ ਸਚੇ ਵਾਪਾਰੀ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ਹੇ
॥੧੩॥

ਸਬਦੁ ਬੁਝਾਏ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥
ਸਰਬ ਕਲਾ ਸਾਚੇ ਭਰਪੂਰਾ ॥
ਅਫਰਿਓ ਵੇਪਰਵਾਹੁ ਸਦਾ ਤੂ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ
ਤਮਾਈ ਹੇ ॥੧੪॥

aapay dīnas aapay hee raīnee.
aap paṭēejai gur kee baīnee.
aad jugaad anaahad an-din ghat ghat
sabad rajaa-ee hay. ||7||

aapay raṭan anoop amolo.
aapay parkhay pooraa tolo.

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aapay kis hee kas bakhsay aapay day
lai bhaa-ee hay. ||8||

aapay Dhanakh aapay sarbaanaa.
aapay sugharh saroop si-aanaa.
kaṭtaa bakṭaa suntaa so-ee aapay
banat banaa-ee hay. ||9||

pa-un guroo paanee pit jaataa.
udar sanjogee Dhartee maataa.
rain dinas du-ay dāa-ee dāa-i-aa jag
khaylai khaylaa-ee hay. ||10||

aapay machhulee aapay jaalaa.
aapay ga-oo aapay rakhvaalaa.
sarab jee-aa jag joṭ tumaaree jaisee
parabh furmaa-ee hay. ||11||

aapay jogee aapay bhogee.
aapay rasee-aa param sanjogee.
aapay vaybaanee nirankaaree
nirbha-o taarhee laa-ee hay. ||12||

khaanee banee tujheh samaanee.
jo deesai sabh aavan jaanee.
say-ee saah sachay vaapaaree satgur
boojh bujhaa-ee hay. ||13||

sabad bujhaa-ay satgur pooraa.
sarab kalaa saachay bharpooraa.
afri-o vayparvaahu sadaa too naa tis
til na tamaa-ee hay. ||14||

ਕਾਲੁ ਬਿਕਾਲੁ ਭਏ ਦੇਵਾਨੇ ॥

ਸਬਦੁ ਸਹਜ ਰਸੁ ਅੰਤਰਿ ਮਾਨੇ ॥

ਆਪੇ ਮੁਕਤਿ ਤ੍ਰਿਪਤਿ ਵਰਦਾਤਾ ਭਗਤਿ ਭਾਇ
ਮਨਿ ਭਾਈ ਹੇ ॥੧੫॥

kaal bikaal bha-ay dayvaanay.

sabadu sa^hj ras an^tar maanay.

aapay mukat^t taripat^t vardaat^aaa bhagat
bhaa-ay man bhaa-ee hay. ||15||

ਆਪਿ ਨਿਰਾਲਮੁ ਗੁਰ ਗਮ ਗਿਆਨਾ ॥

ਜੋ ਦੀਸੈ ਤੁਝ ਮਾਹਿ ਸਮਾਨਾ ॥

ਨਾਨਕੁ ਨੀਚੁ ਭਿਖਿਆ ਦਰਿ ਜਾਚੈ ਮੈ ਦੀਜੈ ਨਾਮੁ
ਵਡਾਈ ਹੇ ॥੧੬॥੧॥

aap niraalam gur gam gi-aanaa.

jo deesai tujh maahi samaanaa.

naanak neech bhikhi-aa dar jaachai mai
deejai naam vadaa-ee hay. ||16||1||

Maaroo Soalhey Mehla-1

This is the first *shabad* in the series of sixteen stanzas hymns, uttered by first Guru Nanak Dev Ji. That is why; it is titled “**Maaroo Soalahey Mehla-1**”. Different faiths and cultures have their different understanding and concepts about the world, and its relationship with its Creator. Some believe that the world got evolved on its own and there is no such thing as God or Super Power, who created it. Others believe that God and the world are two different entities, and there are so many other variations in the concepts about God and this world in different faiths and beliefs. In this *shabad*, Guru Ji, tells us what in fact is the relationship between God and the rest of things, places, and creatures in the world.

He says: “(O’ my friends), He alone is the eternal and everlasting (God) and no one else. He, who has created (this world), has also destroyed it. (Therefore O’ God, we have) to live as You keep us, how could we disobey You.”(1)

Describing the relationship between God and all the creatures, Guru Ji says: “(O’ my friends, God) Himself creates, and Himself destroys (them). He Himself yokes each and everyone to his or her task. He Himself ponders over (the deeds of human beings), Himself blesses them with virtues, and Himself puts them on the (right) path.”(2)

Regarding the maker of elements such as air and water, he says: “(O’ my friends, God) Himself is the knower (of all hearts, and) Himself watches (the deeds of His creatures). He feels glad upon creating (and making Himself) manifest. He Himself has created air, water, and fire, and has Himself brought about their union (to create the world).”(3)

Guru Ji wants to make it clear, that it is not just the earth, but that perfect Master also has created all other planets. He says: “(O’ my friends), He Himself is the Sun and the Moon, and His light is perfectly pervading everywhere. He Himself is wise in His meditation, and Himself the brave Guru (who enlightens people with divine wisdom). No death or its noose can touch the one, who has attuned his mind with the eternal (God).”(4)

Now coming to the human beings and the play of the world, Guru Ji says: “(O’ my friends, God) Himself is the male and Himself the female. (He Himself is playing the male and female roles in this chess like worldly game). He Himself is the dice and Himself the chess piece. He Himself sets the world arena, Himself plays in it and Himself evaluates (it).”(5)

Guru Ji wants to make it clear, that it is not just the human beings in which God is pervading, but He is pervading in each and every creature and every thing else. He says: “(O’ my friends, God Himself) is the bumble- bee, Himself the flower, fruit, and the tree. He Himself is the water, land, sea and lake. He Himself is the fish, the tortoise, and the creator and cause (of everything. O’ God), Your form cannot be comprehended.”(6)

Describing how God pervades everything else, Guru Ji says: “(O’ my friends, God) Himself is the day, and Himself the night. He Himself gets pleased through the word of the Guru. From the beginning of ages and even before that, He has been existing without break, and in each and every heart His Word (of command) is working.”(7)

Now Guru Ji describes, how God Himself judges and evaluates the deeds of His creatures. He says: “(O’ my friends, God) Himself is the invaluable jewel of unparalleled beauty. He Himself also examines (each mortal like a jewel, and ensures that it is perfect in weight (of his virtues). Yes, He Himself approves (some one, after) examining one like a jewel on His touchstone. (In short, He is the one who creates and destroys all, as if) He is the one, who is selling and who is buying (these jewel like creatures).”(8)

Describing, how God plays on both sides of every thing, Guru Ji says: “He Himself is the bow, and Himself the bow-man. He Himself is sagacious, Himself handsome, and Himself wise. (In fact), it is He who says, lectures, or listens (to anything). He Himself has made (this worldly) arrangement.”(9)

Now explaining the arrangement made by God for sustenance and comfort of His creatures, he says: “(O’ my friends, God Himself is) the air (which is as essential for physical survival, as) the Guru (is for the spirit, and He Himself is) the water (which is like) the father (for all creatures). The earth is like the mother for all the creatures, because like her, it produces all the food necessary for their survival from its belly. Similarly day and night are like the female and male nurses (in whose laps) the world is playing (the game, which God Himself) is making it to play.”(10)

Guru Ji goes on to say: “(O’ God), You Yourself are the fish, and Yourself the net. You Yourself are the cow, and Yourself the cowherd. In all the creatures of the world is Your light and (every one does), as You command.”(11)

But that is not all, Guru Ji adds: “(O’ my friends, God) Himself is the yogi (detached from the world), and Himself experiences (its pains and pleasures). He Himself enjoys

all the relishes, and He Himself is the supreme power, that unites (the mortals). On His own, He remains speechless and formless, and is fearlessly (absorbed in a) trance.”(12)

Now acknowledging, how all the things which we see will ultimately merge back into God, from whom they emerged, Guru Ji addresses God and says: “(O’ God), all sources of creation and speech will (ultimately) merge in You. Everything we see is (subject to) coming and going. (However), they alone are the true salesmen of (God) the eternal Banker, whom the true Guru has imparted this (right) knowledge (about God, and the world).”(13)

Continuing his address to God, Guru Ji says: “(O’ God), the perfect true Guru gives us this understanding, that (You) the eternal (God), are all powerful and pervading (everywhere). You are untouchable and always carefree, who hasn’t even a little bit of avarice (in Him).”(14)

Explaining further what kind of wisdom, the true Guru imparts, he says: “(O’ my friends, the one who truly listens and acts on the Guru’s advice), for that one life and death become irrelevant. Such a person simply enjoys the relish of the poise brought about by the (wisdom contained in the Guru’s) word. In whose mind, worship of God becomes pleasing, (God) the Giver of gifts (Himself) blesses that person with salvation and satiation (from worldly desires).”(15)

Guru Ji concludes the *shabad*, by addressing God, and saying: “(O’ God, even though You remain detached, but through the Guru, one can gain knowledge (about You, and also realize that) whatever is visible, (ultimately) merges in You. Please bless him with the glory of (Your) Name, Lowly Nanak begs for this charity at Your door..”(16-1)

The message of this *shabad* is that it is God Himself, who is playing all the roles, in all places, both as male or female, water or fish, and He has provided air, water, earth, day and night to sustain and entertain us like our parents and nurses. Every thing, which we see is perishable, the only entity, who is going to last forever is God Himself. Therefore, if want to obtain salvation, then we should pray to God for the guidance of the Guru and the gift of His Name and loving devotion.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਆਪੇ ਧਰਤੀ ਧਉਲੁ ਅਕਾਸੰ ॥
ਆਪੇ ਸਾਚੇ ਗੁਣ ਪਰਗਾਸੰ ॥
ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਆਪੇ ਆਪੇ ਕਾਰ ਕਮਾਈ ਹੇ
॥੧॥

maaroo mehlaa 1.

aapay Dhartee Dha-ul akaasa^N.
aapay saachay gun pargaasa^N.
jaṭee saṭee santokḥee aapay aapay kaar
kamaa-ee hay. ||1|

ਜਿਸੁ ਕਰਣਾ ਸੋ ਕਰਿ ਕਰਿ ਵੇਖੈ ॥
ਕੋਇ ਨ ਮੇਟੈ ਸਾਚੇ ਲੇਖੈ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਆਪੇ ਦੇ ਵਡਿਆਈ ਹੇ ॥੨॥

ਪੰਚ ਚੋਰ ਚੰਚਲ ਚਿਤੁ ਚਾਲਹਿ ॥
ਪਰ ਘਰ ਜੋਹਹਿ ਘਰੁ ਨਹੀ ਭਾਲਹਿ ॥
ਕਾਇਆ ਨਗਰੁ ਢਰੈ ਢਹਿ ਢੇਰੀ ਬਿਨੁ ਸਬਦੈ
ਪਤਿ ਜਾਈ ਹੇ ॥੩॥

ਗੁਰ ਤੇ ਬੂਝੈ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ ॥
ਮਨਸਾ ਮਾਰਿ ਮਨੈ ਸਿਉ ਲੂਝੈ ॥
ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਸੇ ਤੁਧ ਹੀ ਜੇਹੇ ਨਿਰਭਉ ਬਾਲ
ਸਖਾਈ ਹੇ ॥੪॥

ਆਪੇ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥
ਆਪੇ ਜੋਤਿ ਸਰੂਪੀ ਬਾਲਾ ॥
ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਸਰੂਪੀ ਰੂਪੁ ਨ ਰੇਖਿਆ
ਕਾਈ ਹੇ ॥੫॥

ਬੇਦ ਕਤੇਬੀ ਭੇਦੁ ਨ ਜਾਤਾ ॥
ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭ੍ਰਾਤਾ ॥
ਸਗਲੇ ਸੈਲ ਉਪਾਇ ਸਮਾਏ ਅਲਖੁ ਨ ਲਖਣਾ
ਜਾਈ ਹੇ ॥੬॥

ਕਰਿ ਕਰਿ ਥਾਕੀ ਮੀਤ ਘਨੇਰੇ ॥
ਕੋਇ ਨ ਕਾਟੈ ਅਵਗੁਣ ਮੇਰੇ ॥
ਸੁਰਿ ਨਰ ਨਾਥੁ ਸਾਹਿਬੁ ਸਭਨਾ ਸਿਰਿ ਭਾਇ
ਮਿਲੈ ਭਉ ਜਾਈ ਹੇ ॥੭॥

ਭੂਲੇ ਚੂਕੇ ਮਾਰਗਿ ਪਾਵਹਿ ॥
ਆਪਿ ਭੁਲਾਇ ਤੂਹੈ ਸਮਝਾਵਹਿ ॥
ਬਿਨੁ ਨਾਵੈ ਮੈ ਅਵਰੁ ਨ ਦੈਸੈ ਨਾਵਹੁ ਗਤਿ ਮਿਤਿ
ਪਾਈ ਹੇ ॥੮॥

ਪੰਨਾ ੧੦੨੨

ਗੰਗਾ ਜਮੁਨਾ ਕੇਲ ਕੇਦਾਰਾ ॥
ਕਾਸੀ ਕਾਂਤੀ ਪੁਰੀ ਦੁਆਰਾ ॥
ਗੰਗਾ ਸਾਗਰੁ ਬੇਣੀ ਸੰਗਮੁ ਅਠਸਠਿ ਅੰਕਿ
ਸਮਾਈ ਹੇ ॥੯॥

jis karnaa so kar kar vaykhai.
ko-ay na maytai saachay laykhai.
aapay karay karaa-ay aapay aapay day
vadi-aa-ee hay. ||2||

panch chor chanchal chit chaa leh.
par ghar joh eh ghar na hee bhaaleh.
kaa-i-aa nagar dhahai dheh dhayree bin
sabdai pat jaa-ee hay. ||3||

gur tay boojhai taribhavan soojhai.
mansaa maar manai si-o loojhai.
jo tuDh sayveh say tuDh hee jayhay
nirbha-o baal sakhaa-ee hay. ||4||

aapay surag machh pa-i-aalaa.
aapay jot saroop ee baalaa.
jataa bikat bikraal saroop ee roop na
raykh-i-aa kaa-ee hay. ||5||

bayd kataybee bhayd na jaataa.
naa tis maat pitaa sut bharaataa.
saglay sail upaa-ay samaa-ay alakh na
lakh-naa jaa-ee hay. ||6||

kar kar thaakee meet ghanayray.
ko-ay na kaatai avgun mayray.
sur nar naath saahib sabhnaa sir bhaa-
ay milai bha-o jaa-ee hay. ||7||

bhoolay chookay maarag paavahi.
aap bhulaa-ay toohai samjhaavahi.
bin naavai mai avar na deesai naavhu
gat mit paa-ee hay. ||8||

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gangaa jamunaa kayl kaydaaraa.
kaasee kaa^Ntee puree du-aaraa.
gangaa saagar baynee sangam athsath
ank samaa-ee hay. ||9||

ਆਪੇ ਸਿਧ ਸਾਧਿਕੁ ਵੀਚਾਰੀ ॥
 ਆਪੇ ਰਾਜਨੁ ਪੰਚਾ ਕਾਰੀ ॥
 ਤਖਤਿ ਬਹੈ ਅਦਲੀ ਪ੍ਰਭੁ ਆਪੇ ਭਰਮੁ ਭੇਦੁ ਭਉ
 ਜਾਈ ਹੇ ॥੧੦॥

aapay siDh saaDhik veechaaree.
 aapay raajan panchaa kaaree.
 takhat bahai adlee parabh aapay
 bharam bhayd bha-o jaa-ee hay. ||10||

ਆਪੇ ਕਾਜੀ ਆਪੇ ਮੁਲਾ ॥
 ਆਪਿ ਅਭੁਲੁ ਨ ਕਬਹੂ ਭੁਲਾ ॥
 ਆਪੇ ਮਿਹਰ ਦਇਆਪਤਿ ਦਾਤਾ ਨਾ ਕਿਸੈ ਕੋ
 ਬੈਰਾਈ ਹੇ ॥੧੧॥

aapay kaajee aapay mulaa.
 aap abhul na kabhoo bhulaa.
 aapay mihar da-i-aapat daataa naa kisai
 ko bairaa-ee hay. ||11||

ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ ਵਡਿਆਈ ॥
 ਸਭਸੈ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਈ ॥
 ਭਰਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਨਿਹਕੇਵਲੁ ਗੁਪਤੁ ਪ੍ਰਗਟੁ
 ਸਭ ਠਾਈ ਹੇ ॥੧੨॥

jis bakh say tis day vadi-aa-ee.
 sabhsai daataa til na tamaa-ee.
 bharpur Dhaar rahi-aa nihkayval gupat
 pargat sabh thaa-ee hay. ||12||

ਕਿਆ ਸਾਲਾਹੀ ਅਗਮ ਅਪਾਰੈ ॥
 ਸਾਚੇ ਸਿਰਜਣਹਾਰ ਮੁਰਾਰੈ ॥
 ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮੇਲੇ ਮੇਲਿ ਮਿਲੈ
 ਮੇਲਾਈ ਹੇ ॥੧੩॥

ki-aa saalaah-ee agam apaarai.
 saachay sirjanhaar muraarai.
 jis no nadar karay tis maylay mayl milai
 maylaa-ee hay. ||13||

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਦੁਆਰੈ ॥
 ਊਭੇ ਸੇਵਹਿ ਅਲਖ ਅਪਾਰੈ ॥
 ਹੋਰ ਕੇਤੀ ਦਰਿ ਦੀਸੈ ਬਿਲਲਾਦੀ ਮੈ ਗਣਤ ਨ
 ਆਵੈ ਕਾਈ ਹੇ ॥੧੪॥

barahmaa bisan mahays du-aarai.
 oobhay sayveh alakh apaarai.
 hor kaytee dar deesai billaadee mai
 ganat na aavai kaa-ee hay. ||14||

ਸਾਚੀ ਕੀਰਤਿ ਸਾਚੀ ਬਾਣੀ ॥
 ਹੋਰ ਨ ਦੀਸੈ ਬੇਦ ਪੁਰਾਣੀ ॥
 ਪੁੰਜੀ ਸਾਚੁ ਸਚੇ ਗੁਣ ਗਾਵਾ ਮੈ ਧਰ ਹੋਰ ਨ ਕਾਈ
 ਹੇ ॥੧੫॥

saachee keerat saachee baanee.
 hor na deesai bayd puraanee.
 poonjee saach sachay gun gaavaa mai
 Dhar hor na kaa-ee hay. ||15||

ਜੁਗੁ ਜੁਗੁ ਸਾਚਾ ਹੈ ਭੀ ਹੋਸੀ ॥
 ਕਉਣੁ ਨ ਮੁਆ ਕਉਣੁ ਨ ਮਰਸੀ ॥
 ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੇਨੰਤੀ ਦਰਿ ਦੇਖਹੁ ਲਿਵ
 ਲਾਈ ਹੇ ॥੧੬॥੨॥

jug jug saachaa hai bhee hosee.
 ka-un na moo-aa ka-un na marsee.
 naanak neech kahai baynantee dar
 daykhhu liv laa-ee hay. ||16||2||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji told us how God is pervading in everything and playing all the roles in seemingly opposite sides. He also told us how everything that we see comes and goes and it is only God who is eternal; therefore we should ask for the gift of His Name alone. In this *shabad*, he continues to elaborate on the wondrous virtues of God and explains how He Himself is running the show of this world in a most astonishing way.

Starting with the earth and the sky itself, Guru Ji says: “(O’ my friends, God) Himself is the earth, Himself the mythical bull (who supports this earth), and Himself the sky. He Himself makes manifest His eternal virtues. He Himself is the celibate, Himself the giver of charity, and the man of contentment, and He Himself is the doer of all the deeds.”(1)

Guru Ji wants to further clarify that after creating the world, God has not stepped aside and let the universe run on its own. He says: “(O’ my friends), He who has created (this universe, that God also) looks after it after creating it again and again and nobody can erase what the eternal (God) has written (in His command). He Himself does and makes others do everything and Himself gives honor (to those, whom He wishes).”(2)

Next Guru Ji tells us why we do certain undesirable things, which land us in trouble and make us lose our honor. He says: “(O’ my friends), within us live five thieves (the impulses of lust, anger, greed, attachment, and ego), which misguide our mercurial mind. (Swayed by these impulses, human beings) look with covetous eyes into other houses, but do not search their own house. (In this way, afflicted by the sinful habits), our body starts becoming weak and is ultimately) ruined; without following the (Guru’s) words (of advice), our honor is lost.”(3)

On the other hand describing the conduct of a Guru following person who seeks and acts on the guidance of the Guru, he says: “(O’ my friends, the one who) obtains (true) understanding from the Guru, to that one (God) is revealed in all the three worlds. (Instead of trying to steal or usurp from others), stilling one’s own desire, one struggles with one’s mind, (and keeps it under control. O’ God, such Guru’s followers), who serve You (by meditating on Your Name), become like You and You the fear free (God), become like their childhood friend.”(4)

Coming back to his theme, how God is pervading in every place and every person, he says: “(O’ God), You Yourself are the heaven, the world, and the underworld (because all the three worlds have emerged out of You). You Yourself are the manifestation of light and the highest of all. You Yourself, (sometimes adopt the form of a yogi) with matted hair (and sometimes adopt) the most dreadful form, and yet You have no form or features.”(5)

Guru Ji now tells, how no one has been able to truly understand God. He says: “(O’ my friends), neither the *Vedas*, nor Semitic books (Bible, Quran, and Torah), have understood the mystery (of God). He has no mother, father, son, or brother. He has created and demolished all mountains, and that indescribable (God) cannot be described.”(6)

Describing, how that God is the best and most powerful friend, Guru Ji says: “I got exhausted making innumerable friends (including false saints, angels, and gods), but no one could eradicate my faults. That God is the Master of all gods and humans, whom He meets through loving (devotion), all that person’s dread goes away.”(7)

Therefore addressing God, Guru Ji says: “(O’ God), You show the right path to the lost and strayed ones. You Yourself mislead and then Yourself give them right understanding. (Therefore), without (meditating on Your) Name, I cannot see any other (way), and it is only through Your Name that any one has understood Your state and limit.”(8)

Some people make special efforts to visit holy places in search of God, but Guru Ji wants to tell us that all these holy places and rivers reside in God Himself, therefore we don’t need to go anywhere for spiritual enlightenment. He says: “(O’ my friends), *Ganges, Yamuna*, (and all other holy rivers and places, such as) *Brindawan* (where god Krishna used to play), *Kedar Nath* (a holy place in Garhwal, India), *Mathura* (the birth place of god Krishna), *Puri Dwaarka* (Dwaarka Puri, South India), *Ganga Sagar* (The place where river *Ganges* joins the ocean), *Tirbeni* (the confluence of rivers *Ganges, Yamuna, and Saraswati*), and the rest of sixty eight holy places all are contained in (the lap) of God.”(9)

But, it is not just the holy places that are contained in God, Guru Ji says: “(O’ my friends, God) Himself is the adept, Himself the seeker, and Himself the man of contemplation. He Himself is the king and Himself the counsel (or jury) of five. He Himself sits on the throne as a judge, and all the doubt, difference, and fears goes away (in His presence).”(10)

Lest, we may not mistakenly believe that God is contained only in Hindu holy places or holy men, Guru Ji wants to stress that He is pervading in the hearts of people of all faiths including Muslims. Therefore, he says: “(O’ my friends, God) Himself is the *Qazi* (the Muslim judge and priest), and Himself the *Mullah* (who calls for prayer). He Himself is infallible and has never made a mistake. He Himself is the merciful donor, and is enemy of none.”(11)

Regarding His compassion and grace, Guru Ji says: “(O my friends), on whom He bestows His grace, He blesses that person with glory. He is the benefactor of all, but doesn’t have even an iota of greed. Pervading in all, that immaculate Being is supporting all, and in visible or invisible form is present in all places.”(12)

Regarding the praise of God, Guru Ji says: “(O’ my friends), how may I praise that incomprehensible and infinite God, who is the eternal Creator of all and Destroyer of demons. On whom He bestows His grace, He unites that person with Himself. Yes, whom He unites with Him (through the holy congregation, He) keeps that person united with Him.”(13)

Now describing, how great is He, and what great powers and entities bow before Him, Guru Ji says: “(O’ my friends, even primal gods like), *Brahma, Vishnu and Shiva* keep standing at His door, ready to serve that indescribable and infinite God. How many others are seen crying (and praying) at His door, I do not have any account of them.” (14)

To summarize, Guru Ji says: “(O’ my friends), eternal is God’s praise and eternal is His word (or command). Even in *Vedas* and *Puranaas*, I cannot see anybody else (who is eternal. God’s Name alone) is the everlasting wealth, therefore I sing only the praises of that eternal (God), and for me there is no other place of support.”(15)

Therefore concluding the *shabad*, Guru Ji says: “(O’ my friends, that) eternal God has been present, is there now and will be present in all the ages. (Tell me, that except for Him), who has not died, or who would (never) die. Therefore lowly Nanak submits: “(O’ God), sitting in Your court, You are caring for (all creatures).”(16-2)

The message of this *shabad* is that God is pervading all the lands, skies, oceans, pilgrimage stations, and all other places in the world. God Himself strays people into wrong paths and He Himself brings them back to the right path. It is impossible to praise that indescribable, unfathomable, and infinite God. He alone is eternal, and all else is short-lived, therefore we should only worship Him and no one else.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਦੂਜੀ ਦੁਰਮਤਿ ਅੰਨੀ ਬੋਲੀ ॥
ਕਾਮ ਕ੍ਰੋਧ ਕੀ ਕਚੀ ਚੋਲੀ ॥
ਘਰਿ ਵਰੁ ਸਹਜੁ ਨ ਜਾਣੈ ਛੋਹਰਿ ਬਿਨੁ ਪਿਰ
ਨੀਦ ਨ ਪਾਈ ਹੇ ॥੧॥

doojee dūmatī annee bolee.
kaam kroDh kee kachee cholee.
ghar var sahj na jaanai chhohar bin pir
need na paa-ee hay. ||1||

ਅੰਤਰਿ ਅਗਨਿ ਜਲੈ ਭੜਕਾਰੇ ॥
ਮਨਮੁਖੁ ਤਕੇ ਕੁੰਡਾ ਚਾਰੇ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕਿਉ ਸੁਖੁ ਪਾਈਐ
ਸਾਚੇ ਹਾਥਿ ਵਡਾਈ ਹੇ ॥੨॥

antār agan jalai bhatkaaray.
manmukh takay kundaa chaaray.
bin satgur sayvay ki-o sukh paa-ee-ai
saachay haath vadaa-ee hay. ||2||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੇ ॥
ਤਸਕਰ ਪੰਚ ਸਬਦਿ ਸੰਘਾਰੇ ॥
ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ
ਮਨਹਿ ਸਮਾਈ ਹੇ ॥੩॥

kaam kroDh aha^Nkaar nivaaray.
taskar panch sabad sanghaaray.
gi-aan kharhag lai man si-o loojhai mansaa
maneh samaa-ee hay. ||3||

ਮਾ ਕੀ ਰਕਤੁ ਪਿਤਾ ਬਿਦੁ ਧਾਰਾ ॥
ਮੂਰਤਿ ਸੂਰਤਿ ਕਰਿ ਅਪਾਰਾ ॥
ਜੋਤਿ ਦਾਤਿ ਜੇਤੀ ਸਭ ਤੇਰੀ ਤੂ ਕਰਤਾ ਸਭ
ਠਾਈ ਹੇ ॥੪॥

maa kee rakat pītāa bid Dhaaraa.
moorat soorat kar aapaaraa.
jot daat jaytee sabh tayree too kartaa sabh
thaa-ee hay. ||4||

ਤੁਝ ਹੀ ਕੀਆ ਜੰਮਣ ਮਰਣਾ ॥
ਗੁਰ ਤੇ ਸਮਝ ਪੜੀ ਕਿਆ ਡਰਣਾ ॥
ਤੂ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਦੇਖਹਿ ਦੁਖੁ
ਦਰਦੁ ਸਰੀਰੁ ਜਾਈ ਹੇ ॥੫॥

tujh hee kee-aa jaman marnaa.
gur tay samajh parhee ki-aa darnaa.
too da-i-aal da-i-aa kar daykheh dukh
darad sareerahu jaa-ee hay. ||5||

ਨਿਜ ਘਰਿ ਬੈਸਿ ਰਹੇ ਭਉ ਖਾਇਆ ॥
ਧਾਵਤ ਰਾਖੇ ਠਾਕਿ ਰਹਾਇਆ ॥
ਕਮਲ ਬਿਗਾਸ ਹਰੇ ਸਰ ਸੁਭਰ ਆਤਮ ਰਾਮੁ
ਸਖਾਈ ਹੇ ॥੬॥

nij ghar bais rahay bha-o khaa-i-aa.
Dhaavat raakhay thaak rahaa-i-aa.
kamal bigaas haray sar subhar aatam raam
sakhaa-ee hay. ||6||

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ॥
ਕਿਉ ਰਹੀਐ ਚਲਣਾ ਪਰਥਾਏ ॥
ਸਚਾ ਅਮਰੁ ਸਚੇ ਅਮਰਾ ਪੁਰਿ ਸੋ ਸਚੁ ਮਿਲੈ
ਵਡਾਈ ਹੇ ॥੭॥

maran likhaa-ay mandal meh aa-ay.
ki-o rahee-ai chalnaa parthaa-ay.
sachaa amar sachay amraa pur so sach
milai vadaa-ee hay. ||7||

ਆਪਿ ਉਪਾਇਆ ਜਗਤੁ ਸਬਾਇਆ ॥
ਜਿਨਿ ਸਿਰਿਆ ਤਿਨਿ ਧੰਧੈ ਲਾਇਆ ॥

aap upaa-i-aa jagat sabaa-i-aa.
jin siri-aa tin DhanDhai laa-i-aa.

ਪੰਨਾ ੧੦੨੩

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ਸਚੈ ਊਪਰਿ ਅਵਰ ਨ ਦੀਸੈ ਸਾਚੇ ਕੀਮਤਿ
ਪਾਈ ਹੇ ॥੮॥

sachai oopar avar na deesai saachay
keemat paa-ee hay. ||8||

ਐਥੈ ਗੋਇਲੜਾ ਦਿਨ ਚਾਰੇ ॥
ਖੇਲੁ ਤਮਾਸਾ ਧੁੰਧੁਕਾਰੇ ॥
ਬਾਜੀ ਖੇਲਿ ਗਏ ਬਾਜੀਗਰ ਜਿਉ ਨਿਸਿ
ਸੁਪਨੈ ਭਖਲਾਈ ਹੇ ॥੯॥

aithai go-ilraa din chaaray.
khayl tamaasaa DhunDhookaaray.
baajee khayl ga-ay baajeegar ji-o nis
supnai bhakhlaa-ee hay. ||9||

ਤਿਨ ਕਉ ਤਖਤਿ ਮਿਲੀ ਵਡਿਆਈ ॥
ਨਿਰਭਉ ਮਨਿ ਵਸਿਆ ਲਿਵ ਲਾਈ ॥
ਖੰਡੀ ਬ੍ਰਹਮੰਡੀ ਪਾਤਾਲੀ ਪੁਰੀਈ ਤ੍ਰਿਭਵਣ
ਤਾੜੀ ਲਾਈ ਹੇ ॥੧੦॥

tin ka-o takhat milee vadi-aa-ee.
nirbha-o man vasi-aa liv laa-ee.
khandee barahmandee paataalee puree-ee
taribhavan taarhee laa-ee hay. ||10||

ਸਾਚੀ ਨਗਰੀ ਤਖਤੁ ਸਚਾਵਾ ॥
ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਸੁਖੁ ਪਾਵਾ ॥
ਸਾਚੇ ਸਾਚੈ ਤਖਤਿ ਵਡਾਈ ਹਉਮੈ ਗਣਤ
ਗਵਾਈ ਹੇ ॥੧੧॥

saachee nagree takhat sachavaa.
gurmukh saach milai sukh paavaa.
saachay saachai takhat vadaa-ee ha-umai
ganat gavaa-ee hay. ||11||

ਗਣਤ ਗਣੀਐ ਸਹਸਾ ਜੀਐ ॥
ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਦੂਐ ਤੀਐ ॥
ਨਿਰਮਲੁ ਏਕੁ ਨਿਰੰਜਨੁ ਦਾਤਾ ਗੁਰ ਪੂਰੇ ਤੇ
ਪਤਿ ਪਾਈ ਹੇ ॥੧੨॥

ganat ganee-ai sahsaa jee-ai.
ki-o sukh paavai doo-ai tee-ai.
nirmal ayk niranjan daataa gur pooray tay
pat paa-ee hay. ||12||

ਜੁਗਿ ਜੁਗਿ ਵਿਰਲੀ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥
ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਮਨੁ ਰਾਤਾ ॥
ਤਿਸ ਕੀ ਓਟ ਗਗੀ ਸੁਖੁ ਪਾਇਆ ਮਨਿ
ਤਨਿ ਮੈਲੁ ਨ ਕਾਈ ਹੇ ॥੧੩॥

jug jug virlee gurmukh jaatāa.
saachaa rav rahi-aa man raatāa.
tis kee ot gahee sukh paa-i-aa man tan
mail na kaa-ee hay. ||13||

ਜੀਭ ਰਸਾਇਣਿ ਸਾਚੈ ਰਾਤੀ ॥
ਹਰਿ ਪ੍ਰਭੁ ਸੰਗੀ ਭਉ ਨ ਭਰਾਤੀ ॥
ਸ੍ਰਵਣ ਸ੍ਰੋਤ ਰਜੇ ਗੁਰਬਾਣੀ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਈ ਹੇ ॥੧੪॥

jeebh rasaa-in saachai raatēe.
har parabh sangee bha-o na bharaatēe.
sarvan sarot rajay gurbaanee jotēe jot
milaa-ee hay. ||14||

ਰਖਿ ਰਖਿ ਪੈਰ ਧਰੇ ਪਉ ਧਰਣਾ ॥
ਜਤ ਕਤ ਦੇਖਉ ਤੇਰੀ ਸਰਣਾ ॥
ਦੁਖੁ ਸੁਖੁ ਦੇਹਿ ਤੂਹੈ ਮਨਿ ਭਾਵਹਿ ਤੁਝ ਹੀ
ਸਿਉ ਬਣਿ ਆਈ ਹੇ ॥੧੫॥

rakh rakh pair Dharay pa-o Dharnaa.
jat kat daykh-a-u tayree sarṇaa.
dukh sukh deh toohai man bhaaveh tujh
hee si-o ban aa-ee hay. ||15||

ਅੰਤ ਕਾਲਿ ਕੋ ਬੋਲੀ ਨਾਹੀ ॥
ਗੁਰਮੁਖਿ ਜਾਤਾ ਤੁਧੁ ਸਾਲਾਹੀ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾਤੀ
ਲਾਈ ਹੇ ॥੧੬॥੩॥

ant kaal ko baylee naahee.
gurmukh jaatāa tuDh saalaahēe.
naanak naam ratay bairagee nij ghar
taarhee laa-ee hay. ||16||3||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji impressed upon us that it is God who is pervading all the lands, skies, oceans, holy places, and all other places in the world. In this *shabad*, he tells us how in spite of all the advice, a human being remains misled in doubt and dread, and keeps suffering the pain of birth and death. Therefore, he once again tells us how by following the advice of the Guru, we can realize God and save ourselves from unnecessary pain and suffering.

Comparing a human being to a misled bride, Guru Ji says: “Being swayed by duality and bad intellect, the (human bride) is blind and deaf (because, she can neither see God with her own eyes, nor can listen to the Guru’s advice. She is so afflicted with evil impulses, as if) she is wearing the frail gown of lust and anger. Her Spouse resides in the house (of her heart, but) the ignorant bride cannot recognize Him, and without the groom she cannot sleep in peace.”(1)

Describing further how the self-conceited human being keeps suffering because of fire like (worldly) desires, Guru Ji says: “(O’ my friends), within (a person) keeps raging the blazing fire (of worldly desire), therefore the self-conceited (person) keeps wandering in all the four directions. But without serving (and following) the true Guru, how can one obtain peace? This honor is in the hands of the eternal (God. He bestows it on whomsoever He pleases).”(2)

Now telling us how through the guidance of the Guru, one obtains peace, he says: “(O’ my friends, to obtain true peace, one ought) to get rid of lust, anger, and greed. By concentrating on the word (of advice of the Guru), one should slay the five thieves (the evil impulses of lust, anger, greed, attachment, and ego. As if) holding the sword of divine knowledge in the hand, one should battle with the mind, so that one’s (worldly) desire (is slayed and) is absorbed in the mind.”(3)

However recognizing one’s helplessness in being what one is, Guru Ji pleads to God on our behalf and says: “O’ God, with the blood of the mother and sperm of the father, (it is You, who has) created the (human) figure of infinite beauty. Within all is Your light, whatever they have is Your gift and You the Creator are present in all places.”(4)

Stating what he has learnt from his Guru, he says: “(O’, God), it is You who has created the process of birth and death. One, who comes to know (this truth) from the Guru, there remains nothing for that one to be afraid of. Because towards whom You the merciful (God) sees with a glance of grace, all pain and suffering goes out of (that person’s) body.”(5)

Describing what other blessings and immaculate wisdom those people obtain who act on the guidance of the Guru, he says: “(O’ my friends, they who listen to the immaculate advice of the Guru), abide in their own house (remain attuned to God within them). They drive away their fear (of death). They stop their mind from running after (worldly desires). Their hearts bloom like lotuses, and (their sense organs are) filled (with the bliss of God’s love), because the all-pervading God becomes their close companion.”(6)

However, such Guru guided persons realize and accept some basic facts about life, including the inevitability of death. Therefore, Guru Ji says: “(O’ my friends, they who reflect on the Guru’s word, realize that) we have come to the arena (of the world) with death already written (in our destiny. They realize that) we cannot stay (forever in the world); for sure, we have to go to the other world. Eternal is this command of the eternal (God). They who remain abiding in the eternal city of God (by always keeping attuned to Him), obtain the glory of union with that eternal (God).”(7)

Guru Ji adds: “(O’ my friends, they who have obtained true understanding from the Guru, realize that) God Himself has created the entire world. He who has created (the human beings) has also yoked them to their tasks. (To me), no one seems higher than the eternal God. Who can evaluate the worth of that immortal (God)?”(8)

Commenting on the short stay of a human being in this world, Guru Ji says: “(O’ my friends, a person’s stay in this world) is like the short stay of a cowherd (during rainy season) in a pasture. This world is nothing but a (false) play and a show, (but the human beings don’t realize this, due to the) darkness of ignorance. Like jugglers the humans have come and gone (empty handed from here) after performing their acts. It is just like mumbling in a dream (upon finding some treasure, or seeing a nightmare).”(9)

Now Guru Ji tells us, who are the fortunate ones who are blessed with the greatest divine honor. He says: “(O’ my friends, they have been) bestowed the honor to sit (on the throne, alongside the eternal God), who have attuned themselves to Him, and in whose mind has come to abide that fear free eternal (God). He is present in His meditative trance, in all the continents, solar systems, nether regions, and the three worlds.”(10)

Commenting on the bliss and merits enjoyed by such persons, and the state of their mind, Guru Ji says: “(O’ my friends), true is the (body) town, and true is the throne (of that person’s heart), who by Guru’s grace enjoys the comfort of meeting the eternal (God. Such a person) is blessed with the honor to (sit alongside) the eternal (God) on His eternal throne, (because that person has) completely stopped any count of his or her egoistic (deeds).”(11)

Explaining, why it is necessary to stop counting our egoistic deeds, Guru Ji says: “(O’ my friends), by keeping account of our egoistic (possessions or deeds, there) always remains a dread in our mind. How can one enjoy peace, when one is entangled in duality (loving things other than God), or the three (modes of *Maya*, the impulses for vice, virtue, or power? We should remember that) it is only the one stainless Donor, who is immaculate, and it is only by (the grace of) the perfect Guru, that anybody has obtained honor (in this and the next world).”(12)

However Guru Ji notes: “(Throughout all the ages, it is only a very rare person, who by Guru’s grace has realized that the eternal God is pervading everywhere, and that person’s mind is imbued with (His) love. By holding on to His refuge, that person has obtained peace, and in his or her mind or body doesn’t remain any dirt (of evil thoughts).”(13)

Elaborating on the blessings enjoyed by a Guru following person, who seeks the support of God, Guru Ji says: “(O’ my friends, one who’s) tongue is imbued with the relish of love for the eternal (God, knows that now) God has become his or her friend and companion, (therefore that person feels) no dread or doubt. Such a person’s ears get satiated listening to *Gurbani* (the Guru’s word), and that person’s light (soul) remains merged in the (prime) soul (of God).”(14)

Now Guru Ji shares his own state of mind with God, and says: “(O’ God), I have done each and every action of my life, as if I had placed each and every foot on the ground after a great thought, (lest it is caught in the mud of worldly desires). Wherever I look, I see that (ultimately all seek) Your refuge. Now, whether You give me pain or pleasure, only You are pleasing to my mind, and I am only imbued with Your love.”(15)

In conclusion, Guru Ji says: “(O’ God), they who seek the Guru’s guidance, understand that no one can be our companion in the end. Therefore, they only praise You. O’ Nanak, they who are imbued with (God’s) Name), remain detached (from worldly involvements), and they remain attuned to the home of their self (the God’s abode).”(16-3)

The message of this *shabad* is that if we want to obtain honor in the court of that God whose throne is eternal, and whose command is pervading in all the three words, then instead of wasting our time in the useless calculations leading to self-conceit, duality or the three modes of *Maya*, we should follow the advice of the Guru, sing praises of God and remain attuned to His abode, within our own heart.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਆਦਿ ਜੁਗਾਦੀ ਅਪਰ ਅਪਾਰੇ ॥
ਆਦਿ ਨਿਰੰਜਨ ਖਸਮ ਹਮਾਰੇ ॥
ਸਾਚੇ ਜੋਗ ਜੁਗਤਿ ਵੀਚਾਰੀ ਸਾਚੇ ਤਾੜੀ ਲਾਈ
ਹੇ ॥੧॥

ਕੇਤਤਿਆ ਜੁਗ ਧੰਧੁਕਾਰੈ ॥
ਤਾੜੀ ਲਾਈ ਸਿਰਜਣਹਾਰੈ ॥
ਸਚੁ ਨਾਮੁ ਸਚੀ ਵਡਿਆਈ ਸਾਚੈ ਤਖਤਿ
ਵਡਾਈ ਹੇ ॥੨॥

ਸਤਜੁਗਿ ਸਤੁ ਸੰਤੋਖੁ ਸਰੀਰਾ ॥
ਸਤਿ ਸਤਿ ਵਰਤੈ ਗਹਿਰ ਗੰਭੀਰਾ ॥
ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਪਰਖੈ ਸਾਚੈ ਹੁਕਮਿ ਚਲਾਈ
ਹੇ ॥੩॥

ਸਤ ਸੰਤੋਖੀ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੇ ਸੋ ਸੂਰਾ ॥
ਸਾਚੀ ਦਰਗਹ ਸਾਚੁ ਨਿਵਾਸਾ ਮਾਨੈ ਹੁਕਮੁ
ਰਜਾਈ ਹੇ ॥੪॥

ਸਤਜੁਗਿ ਸਾਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥
ਸਚਿ ਵਰਤੈ ਸਾਚਾ ਸੋਈ ॥
ਮਨਿ ਮੁਖਿ ਸਾਚੁ ਭਰਮ ਭਉ ਭੰਜਨੁ ਗੁਰਮੁਖਿ
ਸਾਚੁ ਸਖਾਈ ਹੇ ॥੫॥

ਤ੍ਰੇਤੈ ਧਰਮ ਕਲਾ ਇਕ ਚੁਕੀ ॥
ਤੀਨਿ ਚਰਣ ਇਕ ਦੁਬਿਧਾ ਸੁਕੀ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਾਚੁ ਵਖਾਣੈ ਮਨਮੁਖਿ ਪਚੈ
ਅਵਾਈ ਹੇ ॥੬॥

ਮਨਮੁਖਿ ਕਦੇ ਨ ਦਰਗਹ ਸੀਝੈ ॥
ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਅੰਤਰੁ ਰੀਝੈ ॥
ਬਾਧੇ ਆਵਹਿ ਬਾਧੇ ਜਾਵਹਿ ਸੋਝੀ ਬੂਝ ਨ
ਕਾਈ ਹੇ ॥੭॥

maaroo mehlaa 1.

aad jugaa^{dee} apar apaaray.
aad niranjan k^{hasam} hamaaray.
saachay jog jugat^{veechaaree} saachay
taar^{hee} laa-ee hay. ||1||

kayt^{rhi}-aa jug DhunDhookaarai.
taar^{hee} laa-ee sirjanha^{arai}.
sach naam sachee vadi-aa-ee saachai
tak^{hat} vadaa-ee hay. ||2||

satjug sat^{santokh} sareeraa.
sat^{sant} var^{tai} gahir gamb^{bheeraa}.
sachaa saahib sach park^{hai} saachai
hukam chala^{ee} hay. ||3||

sat^{santokh} satgur poora^a.
gur kaa saba^d manay so soora^a.
saachee d^{argeh} saach nivaasaa maanai
hukam rajaa-ee hay. ||4||

satjug saach kahai sab^h ko-ee.
sach var^{tai} saachaa so-ee.
man muk^h saach bh^{aram} bh^a-o bh^{anjan}
gurmuk^h saach sak^{haa}-ee hay. ||5||

taray^{tai} Dh^{aram} kalaa ik chookee.
teen charaⁿ ik du^biDh^{aa} sookee.
gurmuk^h hovai so saach vak^{haanai}
manmuk^h pachai avaa-ee hay. ||6||

manmuk^h ka^day na d^{argeh} seej^{hai}.
bin sab^{dai} ki-o ant^{ar} reej^{hai}.
baaDh^{ay} aavahi baaDh^{ay} jaaveh soj^{hee}
booj^h na kaa-ee hay. ||7||

ਦਇਆ ਦੁਆਪੁਰਿ ਅਧੀ ਹੋਈ ॥

da-i-aa du-aapur aDhee ho-ee.

ਪੰਨਾ ੧੦੨੪

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ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ ॥
ਦੁਇ ਪਗ ਧਰਮੁ ਧਰੇ ਧਰਣੀਧਰ ਗੁਰਮੁਖਿ
ਸਾਚੁ ਤਿਥਾਈ ਹੇ ॥੮॥

gurmukh virlaa cheenai ko-ee.
du-ay pag Dharam Dharay DharneeDhar
gurmukh saach tithaa-ee hay. ||8||

ਰਾਜੇ ਧਰਮੁ ਕਰਹਿ ਪਰਥਾਏ ॥
ਆਸਾ ਬੰਧੇ ਦਾਨੁ ਕਰਾਏ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਥਾਕੇ ਕਰਮ
ਕਮਾਈ ਹੇ ॥੯॥

raajay Dharam karahi parthaa-ay.
aasaa banDhay daan karaa-ay.
raam naam bin mukat na ho-ee thaakay
karam kamaa-ee hay. ||9||

ਕਰਮ ਧਰਮ ਕਰਿ ਮੁਕਤਿ ਮੰਗਾਹੀ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬਦਿ ਸਲਾਹੀ ॥
ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ ਪਰਪੰਚੁ ਕਰਿ
ਭਰਮਾਈ ਹੇ ॥੧੦॥

karam Dharam kar mukat mangaa-ee.
mukat padaarath sabaḍ salaah-ee.
bin gur sabdai mukat na ho-ee parpanch
kar bharmaa-ee hay. ||10||

ਮਾਇਆ ਮਮਤਾ ਛੋਡੀ ਨ ਜਾਈ ॥
ਸੇ ਛੂਟੇ ਸਚੁ ਕਾਰ ਕਮਾਈ ॥
ਅਹਿਨਿਸਿ ਭਗਤਿ ਰਤੇ ਵੀਚਾਰੀ ਠਾਕੁਰ ਸਿਉ
ਬਣਿ ਆਈ ਹੇ ॥੧੧॥

maa-i-aa mamtaa chhodee na jaa-ee.
say chhootay sach kaar kamaa-ee.
ahinis bhagat ratay veechaaree thaakur
si-o ban aa-ee hay. ||11||

ਇਕਿ ਜਪ ਤਪ ਕਰਿ ਕਰਿ ਤੀਰਥ ਨਾਵਹਿ ॥
ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ॥
ਹਠਿ ਨਿਗ੍ਰਹਿ ਅਪਤੀਜੁ ਨ ਭੀਜੈ ਬਿਨੁ ਹਰਿ
ਗੁਰ ਕਿਨਿ ਪਤਿ ਪਾਈ ਹੇ ॥੧੨॥

ik jap tap kar kar tīrath naaveh.
ji-o tūdh bhaavai tīvai chalaaveh.
hath nigrahi apteej na bheejai bin har gur
kin pat paa-ee hay. ||12||

ਕਲੀ ਕਾਲ ਮਹਿ ਇਕ ਕਲ ਰਾਖੀ ॥
ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਕਿਨੈ ਨ ਭਾਖੀ ॥
ਮਨਮੁਖਿ ਕੂੜੁ ਵਰਤੈ ਵਰਤਾਰਾ ਬਿਨੁ ਸਤਿਗੁਰ
ਭਰਮੁ ਨ ਜਾਈ ਹੇ ॥੧੩॥

kalee kaal meh ik kal raakhee.
bin gur pooray kinai na bhaakhee.
manmukh koorh vartai vartaaraa bin
satgur bharam na jaa-ee hay. ||13||

ਸਤਿਗੁਰੁ ਵੇਪਰਵਾਹੁ ਸਿਰੰਦਾ ॥
ਨਾ ਜਮ ਕਾਣਿ ਨ ਛੰਦਾ ਬੰਦਾ ॥
ਜੋ ਤਿਸੁ ਸੇਵੇ ਸੋ ਅਬਿਨਾਸੀ ਨਾ ਤਿਸੁ ਕਾਲੁ
ਸੰਤਾਈ ਹੇ ॥੧੪॥

satgur vayparvaahu sirandaa.
naa jam kaan na chhandaa bandaa.
jo tis sayvay so abhinaasee naa tis kaal
santaa-ee hay. ||14||

ਗੁਰ ਮਹਿ ਆਪੁ ਰਖਿਆ ਕਰਤਾਰੇ ॥
ਗੁਰਮੁਖਿ ਕੋਟਿ ਅਸੰਖ ਉਧਾਰੇ ॥
ਸਰਬ ਜੀਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ਨਿਰਭਉ ਮੈਲੁ
ਨ ਕਾਈ ਹੇ ॥੧੫॥

gur meh aap rakhi-aa kartaaray.
gurmukh kot asa^Nkh uDhaaray.
sarab jee-aa jagjeevan daataa nirbha-o
mail na kaa-ee hay. ||15||

ਸਗਲੇ ਜਾਚਹਿ ਗੁਰ ਭੰਡਾਰੀ ॥
ਆਪਿ ਨਿਰੰਜਨੁ ਅਲਖ ਅਪਾਰੀ ॥

ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਪ੍ਰਭ ਜਾਚੈ ਮੈ ਦੀਜੈ ਸਾਚੁ
ਰਜਾਈ ਹੇ ॥੧੬॥੪॥

saglay jaacheh gur bhandaaree.

aap niranjan alakh apaaree.

naanak saach kahai parabh jaachai mai
deejai saach rajaa-ee hay. ||16||4||

Maaroo Mehla-1

There are lots of theories floating around according to different faiths and scientists about God and the creation or evolution of this universe. In this *shabad*, Guru Ji tells us what were the conditions before God created the universe, how man has been morally going down through the ages and what should we truly beg from the eternal God.

Addressing God Himself, Guru Ji says: “O’ the highest limitless (Being), who was present even before the beginning of ages, O’ the eternal (God), from the very beginning You are our immaculate Master. They who have contemplated on the way to Your union have attuned their mind to the eternal (God).”(1)

Wondering about the conditions before the creation of the universe and how long these conditions continued, Guru Ji says: “(I wonder), for how many ages there has been pitch darkness in which the Creator remained absorbed in His (meditative) trance. Eternal is the Name of that Creator, eternal is His glory, who is sitting forever on His eternal throne.”(2)

Describing how man’s morals changed through time, he says: “(At first it was *Sat Yug* or the age of truth). In *Sat Yug*, truth and contentment pervaded in (the human) bodies. The deeply profound true God was pervading everywhere. That true God assays the mortals (on the touchstone of) Truth, and runs the world as per His eternal command.”(3)

Before going further, Guru Ji cautions us and says: “(O’ my friends), the perfect true Guru is (the embodiment of) truth and contentment. The one who obeys the Guru’s word (of advice) is truly brave; (the Guru’s advice is that the one) who obeys God’s will, obtains eternal place in the eternal court (of God).”(4)

Elaborating on the conduct and character of the people in *Sat Yug* or the age of truth. He says: “(O’ my friends), in *Sat Yug* everybody uttered truth; everybody conducted himself or herself in truth and perceived the eternal (God) pervading everywhere. In everybody’s mind and tongue was truth, which destroyed all dread and doubt and truth was the friend and companion of all the Guru’s followers.”(5)

Now Guru Ji moves on to the next age, known as *Treta* (or the third age). Commenting on this period, he says: “In the *Treta* period, the righteousness lost one of its powers, (as if out of its four legs, now it was standing) on three legs, and the one (impulse of) Duality became dominant (in the hearts of human beings. In such

conditions, the one who) is a Guru's follower, utters truth (lives a truthful living). But the self-conceited person is wasted away in evil ways.”(6)

Commenting further on the state and fate of self-conceited persons, Guru Ji says: “(O’ my friends, a self-conceited person is never approved in God’s court. Without (reflecting on the Guru’s) word, his or her inner self isn’t satiated. (Such persons) come (to this world), bound by their destinies (based on their past deeds), and also depart bound (by their deeds in their present birth), because they don’t have any intellect or understanding (to mend themselves).” (7)

Now describing how the moral and spiritual values degenerated further with the passing of time, Guru Ji says: “(O’ my friends, in the next age called) *Duappar*, the compassion (in men) was reduced to half. But only a rare person recognizes this situation through Guru’s grace. So *Dharma* (the law of righteousness), which supports the earth, seemed to be supporting itself on two legs only. But even then, where there was a Guru’s follower, there was truth.” (8)

Commenting on the conduct of kings and rulers in the *Duappar* age, Guru Ji says: “(In that period), the kings used to do some righteous deeds for some selfish motives, and tied to some hope they used to give in charity. They got exhausted doing such ritualistic deeds, but without (meditating) on God’s Name, they couldn’t obtain salvation.” (9)

Guru Ji adds: “(These people) were looking for salvation by performing (different) faith rituals. (They didn’t realize that) the commodity of salvation (is obtained only) by praising (God) through the word (of the Guru). Yes, without the word (of guidance) of the Guru, salvation is not possible. After creating the world, God has strayed it in doubt.” (10)

Describing how human beings are helpless in this regard, and what they can do, Guru Ji says: “(O’ my friends, the human beings are helpless, because) they cannot get rid of their worldly attachment. Only those have been liberated (from these bonds) who have earned the credit of (meditating on the) eternal (God’s Name). Such thoughtful persons, day and night remain imbued with (God’s) devotion and they are in intimate relationship with the Master.” (11)

Now commenting on those who try to please God through ritualistic deeds, Guru Ji says: “(O’ God), there are some, who after doing worships and penances bathe at holy places. (They do these things, because) as You wish, You make them act accordingly. (They don’t realize, that God) is not impressed by the deeds of obstinacy or austerity. (In short), without the guidance of the Guru-God, no one has obtained honor (in God’s court).” (12)

With the passage of time, the state of the world deteriorated even further and entered the period known as *Kal Yug* (the present age). Regarding this age, Guru Ji says: “(O’ my friends), in *Kal Yug*, (the moral and spiritual values have so deteriorated, as if the faith or) *Dharma* has been left with one leg only. Without the perfect Guru, no one

has taught (how, even in such conditions one can still live righteously). Therefore the self-conceited person does deeds in falsehood and without (the guidance of) the true Guru, one's doubt doesn't go away.”(13)

Now describing the merits of the true Guru and how through his guidance, one is able to shed one's doubt and fear of death, Guru Ji says: “(O' my friends), the true Guru is (the embodiment) of the carefree Creator (Himself). He has neither the fear of demon of death, nor is dependent upon any human being (for anything). Whosoever serves (and follows his advice), becomes immortal and (even the fear of) death doesn't bother (such a person).”(14)

Continuing to describe the glories of the Guru, he says: “(O' my friends), the Creator has (mysteriously) placed Himself in the Guru. Therefore (the Guru has) ferried across myriads of those who have followed his advice. In fact, (the Guru) is giver of (true spiritual) life to all the creatures, and there is no dirt (of evil) in that fear-free (Guru).”(15)

In conclusion, Guru Ji says: “(O' my friends), all beg (for the charity of Name) from that Guru, the (God's) store-keeper. That immaculate God Himself is indescribable and without limit. O' God, Nanak says the truth, and begs You to bestow (this gift on) me that I may (always) live in Your true will (and happily accept, whatever You give me).”(16-4)

The message of this *shabad* is that with the passage of time the world has so degenerated as if three fourth of *Dharma* or the sense of righteousness has disappeared from it. However, even in the present time we can obtain salvation, if instead of doing ritualistic deeds such as reading scriptures, doing penances, or bathing at holy places, we follow the Guru's advice and meditate on God's Name.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਸਾਚੈ ਮੇਲੇ ਸਬਦਿ ਮਿਲਾਏ ॥
ਜਾ ਤਿਸੁ ਭਾਣਾ ਸਹਜਿ ਸਮਾਏ ॥
ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਧਰੀ ਪਰਮੇਸਰਿ ਅਵਰੁ ਨ ਦੂਜਾ
ਭਾਈ ਹੇ ॥੧॥

saachai maylay sabad milaa-ay.
jaa tis bhaanaa sahj samaa-ay.
taribhavan jot Dharee parmaysar avar na
doojaa bhaa-ee hay. ||1||

ਜਿਸ ਕੇ ਚਾਕਰ ਤਿਸ ਕੀ ਸੇਵਾ ॥
ਸਬਦਿ ਪਤੀਜੈ ਅਲਖ ਅਭੇਵਾ ॥
ਭਗਤਾ ਕਾ ਗੁਣਕਾਰੀ ਕਰਤਾ ਬਖਸਿ ਲਏ
ਵਡਿਆਈ ਹੇ ॥੨॥

jis kay chaakar tis kee sayvaa.
sabad pateejai alakh abhayvaa.
bhagtaa kaa gunkaaree kartaa bakhass
la-ay vadi-aa-ee hay. ||2||

ਦੇਦੇ ਤੋਟਿ ਨ ਆਵੈ ਸਾਚੇ ॥
ਲੈ ਲੈ ਮੁਕਰਿ ਪਉਦੇ ਕਾਚੇ ॥
ਮੂਲੁ ਨ ਭੂਝਹਿ ਸਾਚਿ ਨ ਰੀਝਹਿ ਦੂਜੈ ਭਰਮਿ
ਭੁਲਾਈ ਹੇ ॥੩॥

dayday tot na aavai saachay.
lai lai mukar pa-uday kaachay.
mool na boojheh saach na reejheh doojai
bharam bhulaa-ee hay. ||3||

ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਦਿਨ ਰਾਤੀ ॥
ਸਾਚੇ ਕੀ ਲਿਵ ਗੁਰਮਤਿ ਜਾਤੀ ॥
ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਸੇ ਲੂਟੇ ਗੁਰਮੁਖਿ ਸਾਬਤੁ
ਭਾਈ ਹੇ ॥੪॥

ਕੂੜੇ ਆਵੈ ਕੂੜੇ ਜਾਵੈ ॥
ਕੂੜੇ ਰਾਤੀ ਕੂੜੁ ਕਮਾਵੈ ॥
ਸਬਦਿ ਮਿਲੇ ਸੇ ਦਰਗਹ ਪੈਧੇ ਗੁਰਮੁਖਿ ਸੁਰਤਿ
ਸਮਾਈ ਹੇ ॥੫॥

ਕੂੜਿ ਮੁਠੀ ਠਗੀ ਠਗਵਾਤੀ ॥
ਜਿਉ ਵਾਤੀ ਓਜਾਤਿ ਉਜਾਤੀ ॥
ਨਾਮ ਬਿਨਾ ਕਿਛੁ ਸਾਦਿ ਨ ਲਾਗੈ ਹਰਿ
ਬਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ਹੇ ॥੬॥

ਭੋਜਨੁ ਸਾਚੁ ਮਿਲੈ ਆਖਾਈ ॥
ਨਾਮ ਰਤਨੁ ਸਾਰੀ ਵਡਿਆਈ ॥
ਚੀਨੈ ਆਪੁ ਪਛਾਣੈ ਸੋਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ
ਹੇ ॥੭॥

ਪੰਨਾ ੧੦੨੫

ਨਾਵਹੁ ਭੁਲੀ ਚੋਟਾ ਖਾਏ ॥
ਬਹੁਤੁ ਸਿਆਣਪ ਭਰਮੁ ਨ ਜਾਏ ॥
ਪਚਿ ਪਚਿ ਮੁਏ ਅਚੇਤ ਨ ਚੇਤਹਿ ਅਜਗਰਿ
ਭਾਰਿ ਲਦਾਈ ਹੇ ॥੮॥

ਬਿਨੁ ਬਾਦ ਬਿਰੋਧਹਿ ਕੋਈ ਨਾਹੀ ॥
ਮੈ ਦੇਖਾਲਿਹੁ ਤਿਸੁ ਸਾਲਾਹੀ ॥
ਮਨੁ ਤਨੁ ਅਰਪਿ ਮਿਲੈ ਜਗਜੀਵਨੁ ਹਰਿ ਸਿਉ
ਬਣਤ ਬਣਾਈ ਹੇ ॥੯॥

ਪ੍ਰਭ ਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਪਾਵੈ ॥
ਜੇ ਕੋ ਵਡਾ ਕਹਾਇ ਵਡਾਈ ਖਾਵੈ ॥
ਸਾਚੇ ਸਾਹਿਬ ਤੋਟਿ ਨ ਦਾਤੀ ਸਗਲੀ ਤਿਨਹਿ
ਉਪਾਈ ਹੇ ॥੧੦॥

ਵਡੀ ਵਡਿਆਈ ਵੇਪਰਵਾਹੇ ॥
ਆਪਿ ਉਪਾਏ ਦਾਨੁ ਸਮਾਹੇ ॥
ਆਪਿ ਦਇਆਲੁ ਦੂਰਿ ਨਹੀ ਦਾਤਾ ਮਿਲਿਆ
ਸਹਜਿ ਰਜਾਈ ਹੇ ॥੧੧॥

gurmukh jaag rahay din raatē.
saachay kee liv gurmat̃ jaatē.
manmukh so-ay rahay say lootay
gurmukh saabat̃ bhāa-ee hay. ||4||

koorhay aavai koorhay jaavai.
koorhay raatē koorh kamaavai.
sabad milay say dargeh paidhay gurmukh
surat̃ samaa-ee hay. ||5||

koorh muthee thagee thagvaarhee.
ji-o vaarhee ojaarh ujaarhee.
naam binaa kichh saad na laagai har
bisri-ai dukh paa-ee hay. ||6||

bhojan saach milai aaghaa-ee.
naam ratan saachee vadi-aa-ee.
cheenai aap pachhaanaai so-ee jotē jot̃
milaa-ee hay. ||7||

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naavhu bhulee chotaa khaa-ay.
bahut̃ si-aanap bharam na jaa-ay.
pach pach mu-ay achayt̃ na cheeteh
ajgar bhaar ladaa-ee hay. ||8||

bin baad biroDheh ko-ee naahee.
mai daykhaalihu tis saalaahē.
man tan arap milai jagjeevan har si-o
banat̃ banaa-ee hay. ||9||

parabh kee gat̃ mit̃ ko-ay na paavai.
jay ko vadaa kahaa-ay vadaa-ee khaavai.
saachay saahib tot̃ na daatē saglee t̃ineh
upaa-ee hay. ||10||

vadee vadi-aa-ee vayparvaahay.
aap upaa-ay daan samaahay.
aap da-i-aal door nahee daataa mili-aa
sahj rajaa-ee hay. ||11||

ਇਕਿ ਸੋਗੀ ਇਕਿ ਰੋਗਿ ਵਿਆਪੇ ॥

ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੇ ॥

ਭਗਤਿ ਭਾਉ ਗੁਰ ਕੀ ਮਤਿ ਪੂਰੀ ਅਨਹਦਿ
ਸਬਦਿ ਲਖਾਈ ਹੇ ॥੧੨॥

ik sogee ik rog vi-aapay.

jo kichh karay so aapay aapay.

bhagat bhāa-o gur kee mat pooree anhad
sabad lakhāa-ee hay. ||12||

ਇਕਿ ਨਾਗੇ ਭੁਖੇ ਭਵਹਿ ਭਵਾਏ ॥

ਇਕਿ ਹਨੁ ਕਰਿ ਮਰਹਿ ਨ ਕੀਮਤਿ ਪਾਏ ॥

ਗਤਿ ਅਵਿਗਤ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਬੂਝੈ ਸਬਦੁ
ਕਮਾਈ ਹੇ ॥੧੩॥

ik naagay bhookhay bhavēh bhavaa-ay.

ik hath kar mareh na keemat paa-ay.

gat avigat kee saar na jānai boojhai
sabad kamaa-ee hay. ||13||

ਇਕਿ ਤੀਰਥਿ ਨਾਵਹਿ ਅੰਨੁ ਨ ਖਾਵਹਿ ॥

ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਦੇਹ ਖਪਾਵਹਿ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਤੁ ਬਿਧਿ
ਪਾਰਿ ਲੰਘਾਈ ਹੇ ॥੧੪॥

ik tirath naaveh ann na khaaveh.

ik agan jalaaveh dayh khapaaveh.

raam naam bin mukat na ho-ee kit biDh
paar langhāa-ee hay. ||14||

ਗੁਰਮਤਿ ਛੋਡਹਿ ਉਝਤਿ ਜਾਈ ॥

ਮਨਮੁਖਿ ਰਾਮੁ ਨ ਜਪੈ ਅਵਾਈ ॥

ਪਚਿ ਪਚਿ ਬੂਡਹਿ ਕੂੜੁ ਕਮਾਵਹਿ ਕੂੜਿ ਕਾਲੁ
ਬੈਰਾਈ ਹੇ ॥੧੫॥

gurmat chhodeh ujharh jaa-ee.

manmukh raam na japai avaa-ee.

pach pach booDheh koorh kamaaveh
koorh kaal bairaa-ee hay. ||15||

ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ॥

ਬੂਝੈ ਹੁਕਮੁ ਸੋ ਸਾਚਿ ਸਮਾਵੈ ॥

ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਮਨਿ ਭਾਵੈ ਗੁਰਮੁਖਿ ਕਾਰ
ਕਮਾਈ ਹੇ ॥੧੬॥੫॥

hukmay aavai hukmay jaavai.

boojhai hukam so saach samaavai.

naanak saach milai man bhaavai
gurmukh kaar kamaa-ee hay. ||16||5||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji told us that with the passage of time the world has so degenerated as if three fourth of *Dharma* or the sense of righteousness has disappeared from it. However, even in the present time we can obtain salvation, if instead of doing ritualistic deeds such as reading scriptures, doing penances, or bathing at holy places, we follow the Guru's advice and meditate on God's Name. In this *shabad*, he elaborates on the above concept and tells us how those who followed Guru's advice have obtained true understanding and salvation by meditating on God's Name, while the egocentrics who did ritualistic deeds, suffered through rounds of birth and death.

First stating the importance of acting on the Guru's word, he says: "(O' my friends), God has established His light in all the three worlds; except for Him there is no other. (Whomsoever that) eternal (God) has united with Him, (He has done it) through the (Guru's) word. When it so pleased Him, they got absorbed in a state of equipoise."(1)

Describing the attitude of the devotees towards God and how He protects them, Guru Ji says: “He, whose servants (the devotees consider themselves), they only serve Him. (They know that the) indescribable and mysterious (God) is pleased only (when they sing His praises) through the (Guru’s) word. That Creator is the giver of merits to the devotees, and this is His greatness that He forgives (their faults).”(2)

Commenting further on the greatness of God and the limited and false thinking of many self-conceited persons, Guru Ji says: “(O’ my friends, that) eternal God never falls short while bestowing (His boons), but (many) false mortals keep denying, even while receiving (these gifts). They don’t realize at all (His gracious nature, and) don’t feel pleased with that eternal (God). They are lost in doubt and duality, (hoping to get their desires fulfilled from other sources).”(3)

Comparing the conduct of the Guru’s followers and the self-conceited persons, Guru Ji says: “The Guru’s followers, day and night remain awake (alert to the false worldly allurements). From the Guru, they have learnt the way to remain attuned to the eternal (God). So while the self-conceited, have remained asleep (in worldly allurements, and) have been cheated (out of the capital of their life breaths), the Guru’s followers remain whole (and achieve their life objective).”(4)

Continuing his above comparison, Guru Ji says: “A self-conceited soul (bride) comes in this world in falsehood and departs in falsehood. She remains imbued with false (worldly values), and earns only the false (worldly) wealth. But through the word (of the Guru), they who have been united (with God,) are honored in God’s court and through the Guru their mind remains merged (in God).”(5)

But that is not all. Commenting further on the fate of those who are cheated by the false worldly values, Guru Ji says: “(The life of a soul bride, who has been) cheated by falsehood, by the cheats (like the evil impulses of lust, anger, and greed) is like a ruined orchard planted in wilderness. (Ultimately she realizes that) except for (God’s) Name, nothing seems sweet and by forsaking God we suffer in pain, (but then it is too late).”(6)

Now Guru Ji describes the conduct of those who focus on amassing true wealth of God’s Name. He says: “(O’ my friends, they) who are blessed with the true food (of God’s Name), get satiated (from worldly desires. The one, who is blessed with) the jewel of (God’s) Name, obtains everlasting glory (both in this and the next world. But only the one) who examines one’s self realizes (the object of one’s life), and merges his or her soul in the (prime) soul (of God).”(7)

Referring back to those self-conceited ones who, forsaking God’s Name, keep running after worldly wealth, Guru Ji says: “The self-conceited bride (soul), who has strayed away from (God’s) Name, keeps suffering. Even though, she may think herself very (worldly) wise, her doubt doesn’t go away. All such persons, who remain inattentive and do not remember (God), are consumed by burning in sorrows and remain loaded with a very heavy load (of sins).”(8)

Commenting on the general state of the world, Guru Ji says: “(O’ my friends), there is no one, who is not involved in some kind of clash or conflict (with someone else. If there is such a person), show me, and I would praise him. It is only by surrendering our body and mind (and following the guidance of the Guru), instead of the dictates of our own mind that we meet (God), the life of the world. Such is the way, God has designed (for union with Him).”(9)

Now talking about the greatness of God, Guru Ji says: “(O’ my friends), nobody knows the state or limit of God. If somebody feels that he or she is so great that he or she knows the (extent of God, the arrogance of such) greatness consumes a person. It is that eternal God, who has created all (the universe), and He never falls short of bestowing His bounties.”(10)

Continuing to describe the glories of God, Guru Ji says: “(O’ my friends), so great is the glory of God (that even after taking care of such a vast universe), He remains carefree. He Himself creates (all the creatures) and He provides them with their sustenance. That merciful God, the giver of gifts is not far from anybody. (But), whomsoever He has met, He has met in an imperceptible way, in His own will.”(11)

Commenting further on the working of God, he says: “(O’ my friends), there are some, who are afflicted with sorrow; and some are suffering from disease. But whatever God does, He does on His own. Following, Guru’s perfect instruction, one who lovingly worships (God) through His nonstop (divine) word, God reveals Himself to that one.”(12)

Now Guru Ji notes, how instead of following the Guru’s word, many people waste their lives in false ritualistic deeds. He says: “(O’ my friends), there are some who wander around different places naked and hungry. Some die while doing obstinate deeds (such as standing in cold running water, or remaining hungry for many days), but they don’t know the value (of human life). They don’t understand the difference between a high or low (spiritual) state (of mind). Because, it is only by living according to the word (of advice of the) Guru, that one understands this thing.”(13)

Continuing to comment on the state of those, who subject themselves to extreme ritualistic tortures, Guru Ji says: “There are some, who go and bathe at pilgrimage stations, or do not eat food (and survive only on milk). Some light fires (and keep sitting before it, or) torture their bodies (in different ways). They don’t realize that without (meditating on) God’s Name, salvation is not obtained and in no other way, one is ferried across (the worldly ocean)”(14)

But most unfortunate are those, who while going on the right path suddenly get misguided and then are completely lost. Talking about such people, Guru Ji says: “There are some, who forsake Guru’s instruction and get strayed into wrong paths. Such a self-conceited person doesn’t meditate on (God’s) Name and keeps wandering aimlessly. (Such people) keep getting consumed and drowned in their false deeds (for the sake of worldly wealth), and because of their false conduct, death becomes their (sworn) enemy (and subjects them to very harsh punishments).”(15)

In closing, Guru Ji says: “(O’ my friends, everybody) comes (into this world) as per (God’s) will and departs (from here) as per His will. The one who realizes (God) merges in the eternal (God). O’ Nanak, that one alone meets the eternal (God), to whose mind He seems pleasing, and who has acted in accordance with the Guru’s (advice).” (16-5)

The message of this *shabad* is that if we want to meet God and remain absorbed in the bliss of union with the Master of the universe, then instead of resorting to any ritualistic deeds or torturing ourselves by doing penances, we should listen and act upon the Guru’s word (*Gurbani* as included in *Guru Granth Sahib*), and meditate on God’s Name, with true love and devotion.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਆਪੇ ਕਰਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਜਿਨਿ ਆਪੇ ਆਪਿ ਉਪਾਇ ਪਛਾਤਾ ॥
ਆਪੇ ਸਤਿਗੁਰੁ ਆਪੇ ਸੇਵਕੁ ਆਪੇ ਸ੍ਰਿਸਟਿ
ਉਪਾਈ ਹੇ ॥੧॥

ਆਪੇ ਨੇੜੈ ਨਾਹੀ ਦੂਰੇ ॥
ਬੂਝਹਿ ਗੁਰਮੁਖਿ ਸੇ ਜਨ ਪੂਰੇ ॥
ਤਿਨ ਕੀ ਸੰਗਤਿ ਅਹਿਨਿਸਿ ਲਾਹਾ ਗੁਰ ਸੰਗਤਿ
ਏਹ ਵਡਾਈ ਹੇ ॥੨॥

ਜੁਗਿ ਜੁਗਿ ਸੰਤ ਭਲੇ ਪ੍ਰਭ ਤੇਰੇ ॥
ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਰਸਨ ਰਸੇਰੇ ॥
ਉਸਤਤਿ ਕਰਹਿ ਪਰਹਰਿ ਦੁਖੁ ਦਾਲਦੁ ਜਿਨ
ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ਹੇ ॥੩॥

ਓਇ ਜਾਗਤ ਰਹਹਿ ਨ ਸੂਤੇ ਦੀਸਹਿ ॥
ਸੰਗਤਿ ਕੁਲ ਤਾਰੇ ਸਾਚੁ ਪਰੀਸਹਿ ॥
ਕਲਿਮਲ ਮੈਲੁ ਨਾਹੀ ਤੇ ਨਿਰਮਲ ਓਇ ਰਹਹਿ
ਭਗਤਿ ਲਿਵ ਲਾਈ ਹੇ ॥੪॥

ਬੂਝਹੁ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਬਾਣੀ ॥
ਏਹੁ ਜੋਬਨੁ ਸਾਸੁ ਹੈ ਏਹੁ ਪੁਰਾਣੀ ॥
ਆਜੁ ਕਾਲਿ ਮਰਿ ਜਾਈਐ ਪ੍ਰਾਣੀ ਹਰਿ ਜਪੁ ਜਪਿ
ਰਿਦੈ ਧਿਆਈ ਹੇ ॥੫॥

ਛੋਡਹੁ ਪ੍ਰਾਣੀ ਕੂੜ ਕਬਾੜਾ ॥
ਕੂੜੁ ਮਾਰੇ ਕਾਲੁ ਉਛਾਹਾੜਾ ॥
ਸਾਕਤ ਕੂੜਿ ਪਰਹਿ ਮਨਿ ਹਉਮੈ ਦੁਹੁ ਮਾਰਗਿ
ਪਚੈ ਪਚਾਈ ਹੇ ॥੬॥

maaroo mehlaa 1.

aapay kartaa purakh biDhaataa.
jin aapay aap upaa-ay pachhaataa.
aapay satgur aapay sayvak aapay
sarisat upaa-ee hay. ||1||

aapay nayrhai naahee dooray.
boojheh gurmukh say jan pooray.
tin kee sangat ahinis laahaa gur sangat
ayh vadaa-ee hay. ||2||

jug jug sant bhalay parabh tayray.
har gun gaavahi rasan rasayray.
ustat karahi parhar dukh daalad jin
naahee chint paraa-ee hay. ||3||

o-ay jaagat rahesh na sootay deeseh.
sangat kul taaray saach pareeseh.
kalimal mail naahee tay nirmal o-ay
rahesh bhagat liv laa-ee hay. ||4||

boojhhu har jan satgur banee.
ayhu joban saas hai dayh puraanee.
aaj kaal mar jaa-ee-ai paraanee har jap
jap ridai Dhi-aa-ee hay. ||5||

chhodahu paraanee koorh kabaarhaa.
koorh maaray kaal uchhaahaarhaa.
saakat koorh pacheh man ha-umai duhu
maarag pachai pachaa-ee hay. ||6||

ਪੰਨਾ ੧੦੨੬

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ਛੋਡਿਹੁ ਨਿੰਦਾ ਤਾਤਿ ਪਰਾਈ ॥
ਪਤਿ ਪਤਿ ਦਝਹਿ ਸਾਤਿ ਨ ਆਈ ॥
ਮਿਲਿ ਸਤਸੰਗਤਿ ਨਾਮੁ ਸਲਾਹਹੁ ਆਤਮ ਰਾਮੁ
ਸਖਾਈ ਹੇ ॥੭॥

chhodihu nindaa taat paraa-ee.
parh parh dajheh saat na aa-ee.
mil satsangat naam salaahahu aatam
raam sakhaa-ee hay. ||7||

ਛੋਡਹੁ ਕਾਮ ਕ੍ਰੋਧੁ ਬੁਰਿਆਈ ॥
ਹਉਮੈ ਧੰਧੁ ਛੋਡਹੁ ਲੰਪਟਾਈ ॥
ਸਤਿਗੁਰ ਸਰਣਿ ਪਰਹੁ ਤਾ ਉਬਰਹੁ ਇਉ ਤਰੀਐ
ਭਵਜਲੁ ਭਾਈ ਹੇ ॥੮॥

chhodahu kaam kroDh buri-aa-ee.
ha-umai DhanDh chhodahu lampataa-ee.
satgur saran parahu taa ubrahu i-o
taree-ai bhavjal bhaa-ee hay. ||8||

ਆਗੈ ਬਿਮਲ ਨਦੀ ਅਗਨਿ ਬਿਖੁ ਝੋਲਾ ॥
ਤਿਥੈ ਅਵਹੁ ਨ ਕੋਈ ਜੀਉ ਇਕੋਲਾ ॥
ਭਤ ਭਤ ਅਗਨਿ ਸਾਗਰੁ ਦੇ ਲਹਰੀ ਪਤਿ ਦਝਹਿ
ਮਨਮੁਖ ਤਾਈ ਹੇ ॥੯॥

aagai bimal nadee agan bikh jhaylaa.
tithai avar na ko-ee jee-o ikaylaa.
bharh bharh agan saagar day lahree
parh dajheh manmukh taa-ee hay. ||9||

ਗੁਰ ਪਹਿ ਮੁਕਤਿ ਦਾਨੁ ਦੇ ਭਾਣੈ ॥
ਜਿਨਿ ਪਾਇਆ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥
ਜਿਨ ਪਾਇਆ ਤਿਨ ਪੂਛਹੁ ਭਾਈ ਸੁਖੁ ਸਤਿਗੁਰ
ਸੇਵ ਕਮਾਈ ਹੇ ॥੧੦॥

gur peh mukat daan day bhaanai.
jin paa-i-aa so-ee biDh jaanai.
jin paa-i-aa tin poochhahu bhaa-ee
sukh satgur sayv kamaa-ee hay. ||10||

ਗੁਰ ਬਿਨੁ ਉਰਝਿ ਮਰਹਿ ਬੇਕਾਰਾ ॥
ਜਮੁ ਸਿਰਿ ਮਾਰੇ ਕਰੇ ਖੁਆਰਾ ॥
ਬਾਧੇ ਮੁਕਤਿ ਨਾਹੀ ਨਰ ਨਿੰਦਕ ਡੂਬਹਿ ਨਿੰਦ
ਪਰਾਈ ਹੇ ॥੧੧॥

gur bin urajh mareh baykaaraa.
jam sir maaray karay khu-aaraa.
baaDhay mukat naahee nar nindak
doobeh nind paraa-ee hay. ||11||

ਬੋਲਹੁ ਸਾਚੁ ਪਛਾਣਹੁ ਅੰਦਰਿ ॥
ਦੂਰਿ ਨਾਹੀ ਦੇਖਹੁ ਕਰਿ ਨੰਦਰਿ ॥
ਬਿਘਨੁ ਨਾਹੀ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ ਇਉ ਭਵਜਲੁ
ਪਾਰਿ ਲੰਘਾਈ ਹੇ ॥੧੨॥

bolhu saach pachhaanhu andar.
door naahee daykhu kar nandar.
bighan naahee gurmukh tar taaree i-o
bhavjal paar langhaa-ee hay. ||12||

ਦੇਹੀ ਅੰਦਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ॥
ਆਪੇ ਕਰਤਾ ਹੈ ਅਬਿਨਾਸੀ ॥
ਨਾ ਜੀਉ ਮਰੈ ਨ ਮਾਰਿਆ ਜਾਈ ਕਰਿ ਦੇਖੈ
ਸਬਦਿ ਰਜਾਈ ਹੇ ॥੧੩॥

dayhee andar naam nivaasee.
aapay kartaa hai abhinaasee.
naa jee-o marai na maari-aa jaa-ee kar
daykhai sabad rajaa-ee hay. ||13||

ਓਹੁ ਨਿਰਮਲੁ ਹੈ ਨਾਹੀ ਅੰਧਿਆਰਾ ॥
ਓਹੁ ਆਪੇ ਤਖਤਿ ਬਹੈ ਸਚਿਆਰਾ ॥
ਸਾਕਤ ਕੂੜੇ ਬੰਧਿ ਭਵਾਈਅਹਿ ਮਰਿ ਜਨਮਹਿ
ਆਈ ਜਾਈ ਹੇ ॥੧੪॥

oh nirmal hai naahee anDhi-aaraa.
oh aapay takhat bahai sachi-aaraa.
saakat koorhay banDh bhavaa-ee-ah
mar janmeh aa-ee jaa-ee hay. ||14||

ਗੁਰ ਕੇ ਸੇਵਕ ਸਤਿਗੁਰ ਪਿਆਰੇ ॥
ਓਇ ਬੈਸਹਿ ਤਖਤਿ ਸੁ ਸਬਦੁ ਵੀਚਾਰੇ ॥

ਤਤੁ ਲਹਹਿ ਅੰਤਰਗਤਿ ਜਾਣਹਿ ਸਤਸੰਗਤਿ ਸਾਚੁ
ਵਡਾਈ ਹੇ ॥੧੫॥

ਆਪਿ ਤਰੈ ਜਨੁ ਪਿਤਰਾ ਤਾਰੇ ॥
ਸੰਗਤਿ ਮੁਕਤਿ ਸੁ ਪਾਰਿ ਉਤਾਰੇ ॥

ਨਾਨਕੁ ਤਿਸ ਕਾ ਲਾਲਾ ਗੋਲਾ ਜਿਨਿ ਗੁਰਮੁਖਿ
ਹਰਿ ਲਿਵ ਲਾਈ ਹੇ ॥੧੬॥੬॥

gur kay sayvak satgur pi-aaray.

o-ay baiseh takhat so sabad
veechaaray.

tat laheh antargat jaaneh satsangat
saach vadaa-ee hay. ||15||

aap tarai jan pitraa taaray.

sangat mukat so paar utaaray.

naanak tis kaa laalaa golaa jin gurmukh
har liv laa-ee hay. ||16||6||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to meet God and remain absorbed in the bliss of union with the Master of the universe, then instead of resorting to any ritualistic deeds or torturing ourselves by doing penances, we should listen and act upon the Guru's word (*Gurbani* as included in *Guru Granth Sahib*), and meditate on God's Name with true love and devotion. In this *shabad*, he tells us some more basic facts about this world and gives us some very practical advice regarding leading our life and obtaining salvation from the perpetual pains of birth and death.

First telling us about the world, Guru Ji says: "(O' my friends), God Himself is the Creator (of this world) and pervades everywhere. He Himself has created the creatures and has assumed the responsibility of taking care of them. He Himself is the true Guru (or enlightener), Himself the devotee, and He Himself has created the universe." (1)

Describing how God is near us all, and how those who realize this fact through the Guru benefit themselves and others, Guru Ji says: "(O' my friends, being all pervading, God) Himself is near to all, and not far (from anyone). Through the Guru, they who understand (this fact), become perfect beings (who know the right way to conduct themselves). This is the glory of company of the Guru that one profits day and night by remaining in their company." (2)

Now Guru Ji addresses God to express his admiration for His saints and says: "O' God, blessed are Your saints, in age after age. (Because) with relish they keep singing Your praise. By singing Your praises, they get rid of all their pain and penury and have no worry on any account." (3)

Describing the general conduct of life of God's saints, he says: "(O' my friends, the saints of God) always remain awake (to worldly enticements), and are never seen asleep (or inattentive to such things). Their company emancipates one's lineage, because they always distribute (God's) eternal (Name). Within them, (there is absolutely) no filth (of sins, they live) a pure life and remain absorbed in (God's) devotion." (4)

Now in direct and simple words Guru Ji tells us how to lead our life in a truthful and most productive way. He says: “(O’ my friends, by associating) with the devotees of God, understand the word of the true Guru. (Understand that all this) youth, life-breath, and body will (ultimately) become old (and weak). O’ mortals today or tomorrow (sooner or later), we will all die, therefore by meditating on Him again and again, we should contemplate Him in our mind.”(5)

Continuing his advice, Guru Ji says: “O’ human beings, renounce all the talk about the false, short lived worldly attachments. They who are imbued with the false (worldly wealth), the demon of death thrashes them ruthlessly. Because of ego in their minds, *Saakats* (the worshippers of power) are ruined. They who follow the way of duality (love things other than God, their ego) ruins and consumes them.”(6)

Next forbidding us to engage in any kind of slander or jealousy, he says: “(O’ my friends), abandon (your habit of) slandering, or having any kind of jealousy with others. (They who indulge in these evils, suffer so much in agony, as if) they are being burnt and tortured again and again, and never get any peace. (Therefore), joining the company of saintly persons, praise God’s Name. (By doing so, the) all-pervading God would become your (friend and) helper.”(7)

Also asking us to forsake other evil tendencies, Guru Ji says: “(O’ my friends), abandon the evils (like) lust and anger. Also forsake strife born out of ego and involvement in evil pursuits. If you seek the shelter of the true Guru, then you would rise above (these evils). O’ brothers, this is how we swim across the dreadful (worldly) ocean.”(8)

Now Guru Ji tells us why it is necessary for us to abandon the evil habits mentioned above. He says: “(O’ my friends, when we indulge in the evil habits our future life journey, particularly after death becomes so troublesome and painful, as if) in front of us is a river of pure raging fire, from which leap out the flames of poison. There is nobody (to help, and) the soul is all by itself. The ocean of fire thunderously emits big flames and falling (into that ocean of fire), the self-conceited ones are burnt down.”(9)

But in his compassion Guru Ji still tells us who can save us from such terrible pain and suffering as described above. He says: “(O’ my friends, it is only) the Guru, who can give the gift of emancipation (to a person, from such sufferings). But he gives this gift (of God’s Name, the way to salvation) as he pleases. Only those, who have obtained (this gift), know the way (to obtain it). O’ my brothers, go and ask those who have obtained (the gift of Name, and they would tell you, that) peace is only obtained by serving the true Guru (and following his advice).”(10)

Now describing what happens, if we don’t follow the advice of the Guru, he says: “(O’ my friends), without (the guidance) of the Guru, (human beings) die getting entangled in sins. Then the demon of death hits them with blows on their heads and humiliates them. They, who are bound (in the evil habit of) slander, don’t obtain release (from this evil habit), and they get drowned (and ultimately ruined by their evil habit of) slandering others.”(11)

Therefore, Guru Ji advises: “(O’ human beings, always) speak the truth and recognize the eternal God within (you). If you look carefully (and patiently think in your mind, you would find that) He is not far (from you). Following the Guru’s advice, they, who have embarked on the ship (of God, and have meditated on His Name), have crossed over without any obstruction. (This is how the Guru) helps us to get across the dreadful (worldly) ocean.”(12)

In order to explain, how and why meditating on God’s Name helps us to swim across this worldly ocean, Guru Ji states some basic facts about God’s Name, our body, and the soul in it. He says: “(O’ my friends), within our body resides that (God’s) Name. That imperishable Creator Himself is present (in everybody). Our soul (being a spark of God), never dies, nor can be killed. After creating (the creatures, He) takes care of them in accordance with His command.”(13)

Commenting further on the unique qualities of God and the fate of those worshippers of power, who don’t acknowledge Him, Guru Ji says: “That (God) is immaculate and there is no darkness (of worldly attachment or other evils) in Him. That eternal God Himself sits on the throne (of everyone’s heart). But the worshippers of power are bound in the false (worldly) bonds, they keep dying to be born again, and keep coming and going.”(14)

Contrasting the above, with the conduct and fate of those who act on Guru’s advice, he says: “The servants of the Guru, (who faithfully follow his command) are dear to the true Guru. By reflecting on the word (of the Guru), they sit on the throne (of the heart). They find the quintessence of God (within), and through holy congregation obtain true glory.”(15)

In closing, Guru Ji says: “(O’ my friends), a devotee of God, himself swims across and also ferries across his ancestors. They, who are in his company, also obtain salvation and he ferries them across (the worldly ocean. Therefore) Nanak is a humble slave of that person, who by Guru’s grace has attuned his mind to God.”(16-6)

The message of this *shabad* is that if we want to avoid the terrible fate which is awaiting us in the form of a sea of fire, and want to avoid being subjected to the torture of birth and death again and again, then we should listen to the Guru’s advice, discard our vices, such as lust, anger, greed, jealousy, and the habit of slandering others. We should realize that God is not far from us, and is present within our own body. Therefore following Guru’s advice we should keep meditating on His Name with true love and devotion.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਕੇਤੇ ਜੁਗ ਵਰਤੇ ਗੁਬਾਰੈ ॥
ਤਾੜੀ ਲਾਈ ਅਪਰ ਅਪਾਰੈ ॥
ਧੁੰਧੁਕਾਰਿ ਨਿਰਾਲਮੁ ਬੈਠਾ ਨਾ ਤਦਿ ਧੰਧੁ ਪਸਾਰਾ ਹੇ
॥੧॥

maaroo mehlāa 1.

kayṭay jug varṭay gubaarai.
ṭaarḥee laa-ee apar apaarai.
DhunDhookaar niraalam baithaa naa
ṭad DhanDh pasaraa hay. ||1||

ਜੁਗ ਛਤੀਹ ਤਿਨੈ ਵਰਤਾਏ ॥
ਜਿਉ ਤਿਸੁ ਭਾਣਾ ਤਿਵੈ ਚਲਾਏ ॥
ਤਿਸਹਿ ਸਰੀਕੁ ਨ ਦੀਸੈ ਕੋਈ ਆਪੇ ਅਪਰ ਅਪਾਰਾ
ਹੇ ॥੨॥

ਗੁਪਤੇ ਬੂਝਹੁ ਜੁਗ ਚਤੁਆਰੇ ॥
ਘਟਿ ਘਟਿ ਵਰਤੈ ਉਦਰ ਮਝਾਰੇ ॥
ਜੁਗੁ ਜੁਗੁ ਏਕਾ ਏਕੀ ਵਰਤੈ ਕੋਈ ਬੂਝੈ ਗੁਰ ਵੀਚਾਰਾ
ਹੇ ॥੩॥

ਬਿੰਦੁ ਰਕਤੁ ਮਿਲਿ ਪਿੰਡੁ ਸਰੀਆ ॥
ਪਉਣੁ ਪਾਣੀ ਅਗਨੀ ਮਿਲਿ ਜੀਆ ॥
ਆਪੇ ਚੋਜ ਕਰੇ ਰੰਗ ਮਹਲੀ ਹੋਰ ਮਾਇਆ ਮੋਹ
ਪਸਾਰਾ ਹੇ ॥੪॥

ਗਰਭ ਕੁੰਡਲ ਮਹਿ ਉਰਧ ਧਿਆਨੀ ॥
ਆਪੇ ਜਾਣੈ ਅੰਤਰਜਾਮੀ ॥
ਸਾਸਿ ਸਾਸਿ ਸਚੁ ਨਾਮੁ ਸਮਾਲੇ ਅੰਤਰਿ ਉਦਰ
ਮਝਾਰਾ ਹੇ ॥੫॥

ਪੰਨਾ ੧੦੨੭

ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਆਇਆ ॥
ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥
ਏਕੁ ਵਿਸਾਰੇ ਤਾ ਪਿੜ ਹਾਰੇ ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ
॥੬॥

ਬਾਲਕੁ ਮਰੈ ਬਾਲਕ ਕੀ ਲੀਲਾ ॥
ਕਹਿ ਕਹਿ ਰੋਵਹਿ ਬਾਲੁ ਰੰਗੀਲਾ ॥
ਜਿਸ ਕਾ ਸਾ ਸੇ ਤਿਨ ਹੀ ਲੀਆ ਭੂਲਾ ਰੋਵਣਹਾਰਾ ਹੇ
॥੭॥

ਭਰਿ ਜੋਬਨਿ ਮਰਿ ਜਾਹਿ ਕਿ ਕੀਜੈ ॥
ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਰੋਵੀਜੈ ॥
ਮਾਇਆ ਕਾਰਣਿ ਰੋਇ ਵਿਗੁਚਹਿ ਧ੍ਰਿਗੁ ਜੀਵਣੁ
ਸੰਸਾਰਾ ਹੇ ॥੮॥

ਕਾਲੀ ਹੂ ਫੁਨਿ ਧਉਲੇ ਆਏ ॥
ਵਿਣੁ ਨਾਵੈ ਗਥੁ ਗਇਆ ਗਵਾਏ ॥
ਦੁਰਮਤਿ ਅੰਧੁਲਾ ਬਿਨਸਿ ਬਿਨਸੈ ਮੂਠੇ ਰੋਇ ਪੁਕਾਰਾ
ਹੇ ॥੯॥

jug chhateeh tinai varṭaa-ay.
ji-o tis bhaanaa tivai chala-ay.
tiseh sareek na deesai ko-ee aapay
apar apaaraa hay. ||2||

guptay boojhhu jug chatu-aaray.
ghat ghat varṭai udar majhaaray.
jug jug aykaa aykee varṭai ko-ee
boojhai gur veechaaraa hay. ||3||

bind rakat mil pind saree-aa.
pa-un paanee agnee mil jee-aa.
aapay choj karay rang mahlee hor
maa-i-aa moh pasaaraa hay. ||4||

garabh kundal meh uraDh Dhi-aanee.
aapay jaanai anṭarjaamee.
saas saas sach naam samaalay anṭar
udar majhaaraa hay. ||5||

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chaar padaarath lai jag aa-i-aa.
siv saktee ghar vaasaa paa-i-aa.
ayk visaaray taa pirh haaray anDhulai
naam visaaraa hay. ||6||

baalak marai baalak kee leela.
kahi kahi roveh baal rangeela.
jis kaa saa so tin hee lee-aa bhoolaa
rovanhaaraa hay. ||7||

bhar joban mar jaahi ke keejai.
mayraa mayraa kar roveejai.
maa-i-aa kaaran ro-ay vigoocheh
Dharig jeevan sansaraa hay. ||8||

kaalee hoo fun Dha-ulay aa-ay.
vin naavai gath ga-i-aa gavaa-ay.
durmat anDhulaa binas binaasai
moothay ro-ay pookaaraa hay. ||9||

ਆਪੁ ਵੀਚਾਰਿ ਨ ਰੋਵੈ ਕੋਈ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੋਝੀ ਹੋਈ ॥
ਬਿਨੁ ਗੁਰ ਬਜਰ ਕਪਾਟ ਨ ਖੂਲਹਿ ਸਬਦਿ ਮਿਲੈ
ਨਿਸਤਾਰਾ ਹੇ ॥੧੦॥

ਬਿਰਧਿ ਭਇਆ ਤਨੁ ਫੀਜੈ ਦੇਹੀ ॥
ਰਾਮੁ ਨ ਜਪਈ ਅੰਤਿ ਸਨੇਹੀ ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੈ ਮੁਹਿ ਕਾਲੈ ਦਰਗਹ ਝੂਠੁ ਖੁਆਰਾ
ਹੇ ॥੧੧॥

ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੈ ਕੂੜਿਆਰੇ ॥
ਆਵਤ ਜਾਤ ਪੜੈ ਸਿਰਿ ਛਾਰੇ ॥
ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ਨ ਪਾਏ ਪੇਈਅੜੈ ਸਿਰਿ ਮਾਰਾ
ਹੇ ॥੧੨॥

ਖਾਜੈ ਪੈੜੈ ਰਲੀ ਕਰੀਜੈ ॥
ਬਿਨੁ ਅਭ ਭਗਤੀ ਬਾਦਿ ਮਰੀਜੈ ॥
ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਜਮੁ ਮਾਰੇ ਕਿਆ
ਚਾਰਾ ਹੇ ॥੧੩॥

ਪਰਵਿਰਤੀ ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥
ਗੁਰ ਕੈ ਸੰਗਿ ਸਬਦਿ ਘਰੁ ਜਾਣੈ ॥
ਕਿਸ ਹੀ ਮੰਦਾ ਆਖਿ ਨ ਚਲੈ ਸਚਿ ਖਰਾ ਸਚਿਆਰਾ
ਹੇ ॥੧੪॥

ਸਾਚ ਬਿਨਾ ਦਰਿ ਸਿਝੈ ਨ ਕੋਈ ॥
ਸਾਚ ਸਬਦਿ ਪੈੜੈ ਪਤਿ ਹੋਈ ॥
ਆਪੇ ਬਖਸਿ ਲਏ ਤਿਸੁ ਭਾਵੈ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਾ
ਹੇ ॥੧੫॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੁਕਮੁ ਪਛਾਣੈ ॥
ਜੁਗਹ ਜੁਗੰਤਰ ਕੀ ਬਿਧਿ ਜਾਣੈ ॥
ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਤਹੁ ਤਾਰੀ ਸਚੁ ਤਾਰੇ
ਤਾਰਣਹਾਰਾ ਹੇ ॥੧੬॥੧੭॥

aap veechaar na rovai ko-ee.
satgur milai ta sojhee ho-ee.
bin gur bajar kapaat na k^hooleh
sabad milai nistaaraa hay. ||10||

biraD^h b^ha-i-aa tan ch^heejai dayhee.
raam na jap-ee ant^h sanayhee.
naam visaar chalai muhi kaalai
d^hargeh j^hooth^h k^hu-aaraa hay. ||11||

naam visaar chalai koor^hi-aaro.
aavat^h jaat^h par^hhai sir ch^hhaaro.
saahurr^hhai g^hhar vaas na paa-ay
pay-ee-ar^hhai sir maaraa hay. ||12||

k^haa^hjai paij^hhai ralee kareejai.
bin ab^h b^hagtee baad^h mareejai.
sar apsar kee saar na jaan^hai jam
maaray ki-aa chaaraa hay. ||13||

parvir^htee narvirat^h pach^hhaanai.
gur kai sang sabad^h g^hhar jaan^hai.
kis hee mandaa aak^h na chalai sach
k^hharaa sachi-aaraa hay. ||14||

saach binaa dar sij^hhai na ko-ee.
saach sabad^h paij^hhai pat^h ho-ee.
aapay bak^hhas la-ay tis b^hhaavai
ha-umai garab nivaaraa hay. ||15||

gur kirpaa tay hukam pach^hhaanai.
jugah jugant^har kee biD^h jaan^hai.
naanak naam japahu tar taaree sach
taaray taaran^hhaaraa hay. ||16||17||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji told us that if we want to avoid the terrible fate which is awaiting us in the form of a sea of fire, and want to avoid being subjected to the repeated tortures of birth and death, then we should listen to the Guru's advice, discard our vices such as lust, anger, greed, jealousy, and slandering others. We

should realize that God is not far from us, is present within our own body; therefore following Guru's advice we should keep meditating on His Name with true love and devotion. In this *shabad*, he beautifully describes the story of life of a human being, starting even before conception; how a human being was created, how one goes through different stages of life, from childhood to old age, and what is the best way to lead that life and be once again united with that God who created him.

First talking about the situation, before the creation of this universe, Guru Ji says: "Many ages passed in complete darkness (about which nothing can be said). Then the infinite, limitless God was absorbed in His meditative trance. In that darkness (of the unknowable period), God was all by Himself, and there was no expanse, or worldly business."(1)

Continuing to describe the happenings before the creation of the universe, Guru Ji says: "(God) passed thirty six (unaccountable) eons (about which, nothing is known). He ran (these eras), as He wished. Nobody seems to be His rival (who could question or negate His will). He Himself is (the highest of the high, and) beyond limit."(2)

Now Guru Ji asks us to understand some basic facts about that God. He says: "(O' my friends), understand (this fact that even after creating the universe, God) has been existing invisibly throughout all the four ages (called *Sat Yug*, *Treta*, *Duappar*, and *Kal Yug*). He pervades each and every heart and in each and every body. In every age, only that one (God) alone pervades. But only a rare person understands (this fact) by reflecting on the Guru's word."(3)

Moving on to the creation of human beings, Guru Ji says: "(O' my friends), by joining together the (father's) sperm and (mother's) blood, (God has) created (the human) body. Then joining together the (elements like) air, water, and fire, (He has) constructed the (human frame. After that) sitting in His lovely mansion (in each and every body), He Himself plays His charming plays. Besides that all else is the expanse of *Maya* (or attachment for worldly riches and power)."(4)

Describing a human being's state is in the mother's womb, Guru Ji says: "(O' my friends), within the mother's womb, a human being remains attuned to God, while hanging upside down. The inner Knower Himself knows the state of mind (of the mortal. While in) the mother's womb, with every breath (the mortal) meditates on the eternal (God's) Name."(5)

Now commenting on the objects for which a human being comes into the world, but what it ends up actually doing, Guru Ji says: "(O' my friends, one comes into the world with four objectives (of *Dharma*, *Artha*, *Kama*, and *Moksha* or righteousness, financial security, family life, and salvation. But one gets so obsessed with worldly riches and power, as if one) has set up abode in a power created by God (called *Maya*. Yes, blinded by worldly attachment, one) forsakes God's Name. (One doesn't realize, that) if a person forsakes the one (God), then one loses in the arena (of life)."(6)

Explaining, how the attachment for *Maya* (the worldly wealth and relatives) affects the human mind, Guru Ji says: “If someone dies as a child, (then its relatives cry) reciting again and again the endearing antics of the playful child. (But, they don’t realize, that) He (whose gift that child) was has taken it (back, so) the one who cries is mistaken.”(7)

Now commenting on the situation, when a person dies in full youth, when that person is well set in life and is an earning member of the family, Guru Ji says: “(O’ my friends), if one dies in the prime of youth, what can be done even then? We cry again and again saying he was mine, or she was mine. (But in reality), all cry for the sake of *Maya* (the worldly riches and support that the deceased could provide them), and accursed is such a life in the world.”(8)

But the problem is that in spite of seeing people of all ages departing from the world with our own eyes, we still keep behaving as if we will never die, and even in old age instead of meditating on God’s Name we keep running after worldly possessions. Therefore, Guru Ji says: “Even when the black hair turn grey (and one transitions from youth into old age, still) without (meditating on God’s) Name, one departs (from the world) losing one’s capital (of life-breaths). Because of one’s bad intellect, that blind (fool) ruins himself or herself and others, and deceived (by worldly riches and attachments, even in old age keeps) wailing and crying (for the same thing).”(9)

Describing how the true Guru can help a person from being deceived by the worldly involvements and bad advice of the mind, he says: “(O’ my friends), anyone who reflects on oneself (and examines one’s own spiritual enlightenment), doesn’t cry (or repent). But one obtains (this) understanding only when one meets (and listens to) the true Guru. Without (the guidance of the Guru), the hard steel doors (of human intellect) are not opened, (and one’s intellect remains asleep). Only when one receives (the guidance of the Guru’s) word does that one get emancipation.”(10)

Switching back to his comments on man’s state in old age and after that, Guru Ji says: “When one becomes old, one’s body becomes very weak. (But still), one doesn’t remember God, who could be one’s real friend in the end. Forsaking God’s Name, one departs from this world with dishonor, and because of falsehood, one is ruined in God’s court.”(11)

Describing what happens to a person who is ruined because of falsehood, (or the love of false worldly riches), Guru Ji says: “The false person (who remains busy in worldly pursuits throughout life), forsaking God’s Name, departs from the world (empty handed. Such a person) keeps coming and going and (suffers so much humiliation), as if ashes are being thrown over that person’s head. Such a soul (bride) doesn’t get to reside in her in-laws house (God’s mansion), and bears blows in her parents’ home (keeps suffering in pain in this world).”(12)

Commenting on the general life conduct of human beings, Guru Ji says: “We eat, wear, and make merry. (We remain so pre-occupied in these affairs), that without

worshipping God from our heart, we die in vain. One who doesn't know the difference between virtue and vice, the demon of death punishes that one, who has no way to escape (him).”(13)

Describing what kind of person is able to avoid such punishment and is approved in God's court, Guru Ji says: “(The one who) knows how to remain detached (from the world), even while engaged in one's worldly duties; who in the company of the Guru keeps one's mind attuned to the Guru's word, realizes (God in) the heart. Such a person never conducts his or her life, considering any one bad, and thus living a truthful life, is judged true (in God's court).”(14)

Continuing his advice, Guru Ji says: “(O' my friends), without (meditating on the Name of) the eternal God, nobody successfully reaches God's door. (It is only, by attuning oneself to the) word of praise of the eternal (God), that one wears (the robe) of honor (in God's court. But only the one, on whom (God) bestows His grace, becomes dear to Him, and then one dispels all ego and arrogance (from one's within).”(15)

In conclusion, Guru Ji says: “(O' my friends, only through) Guru's grace, does one recognize (God's) will, and comprehend the way (this universe has been running) for ages. Nanak says: “(O' my friends) meditate on God's Name, (because Name alone is like a) ship to ferry us across (the dreadful worldly ocean. In this way) the eternal God, who is capable of doing so, ferries us across (the dreadful ocean).”(16-1-7)

The message of this *shabad* is that we should realize that God has existed for ages after ages and even before the ages. It is He who created the human being with all the five essential elements, from the union of mother and father. But from childhood to old age, a human being keeps lost in the games and pursuits of worldly riches, and departs from here losing the capital stock of life-breaths. As a result, one keeps suffering in rounds of birth and death. If we want to save ourselves from these perpetual pains, then we should listen to the Guru's advice, and lead our life in a truthful way, and keep meditating on the Name of that eternal God. Then we would be honored in God's court, and ferried across this worldly ocean.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਹਰਿ ਸਾ ਮੀਤੁ ਨਾਹੀ ਮੈ ਕੋਈ ॥
ਜਿਨਿ ਤਨੁ ਮਨੁ ਦੀਆ ਸੁਰਤਿ ਸਮੋਈ ॥
ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਿ ਸਮਾਲੇ ਸੋ ਅੰਤਰਿ ਦਾਨਾ
ਬੀਨਾ ਹੇ ॥੧॥

ਗੁਰੁ ਸਰਵਰੁ ਹਮ ਹੰਸ ਪਿਆਰੇ ॥
ਸਾਗਰ ਮਹਿ ਰਤਨ ਲਾਲ ਬਹੁ ਸਾਰੇ ॥
ਮੋਤੀ ਮਾਣਕ ਹੀਰਾ ਹਰਿ ਜਸੁ ਗਾਵਤ ਮਨੁ ਤਨੁ
ਬੀਨਾ ਹੇ ॥੨॥

maaroo mehlāa 1.

har saa meet̃ naahee mai ko-ee.
jin tan man dee-aa surat̃ samo-ee.
sarab jee-aa part̃ipaal samaalay so
ant̃ar d̃aanaa beenaa hay. ||1||

gur sarvar ham hans pi-aaray.
saagar meh raṭan laal baho saaray.
mot̃ee maanak heeraa har jas gaavat̃
man tan b̃heenaa hay. ||2||

ਹਰਿ ਅਗਮ ਅਗਾਹੁ ਅਗਾਧਿ ਨਿਰਾਲਾ ॥
 ਹਰਿ ਅੰਤੁ ਨ ਪਾਈਐ ਗੁਰ ਗੋਪਾਲਾ ॥
 ਸਤਿਗੁਰ ਮਤਿ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਮੇਲਿ ਲਏ
 ਰੰਗਿ ਲੀਨਾ ਹੇ ॥੩॥

ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਕਿਨੇਹੀ ॥
 ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਸਨੇਹੀ ॥
 ਦਰਗਹ ਮੁਕਤਿ ਕਰੇ ਕਰਿ ਕਿਰਪਾ ਬਖਸੇ
 ਅਵਗੁਣ ਕੀਨਾ ਹੇ ॥੪॥

ਪੰਨਾ ੧੦੨੮

ਸਤਿਗੁਰੁ ਦਾਤਾ ਮੁਕਤਿ ਕਰਾਏ ॥
 ਸਭਿ ਰੋਗ ਗਵਾਏ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਏ ॥
 ਜਮੁ ਜਾਗਾਤਿ ਨਾਹੀ ਕਰੁ ਲਾਗੈ ਜਿਸੁ ਅਗਨਿ
 ਬੁਝੀ ਠਰੁ ਸੀਨਾ ਹੇ ॥੫॥

ਕਾਇਆ ਹੰਸ ਪ੍ਰੀਤਿ ਬਹੁ ਧਾਰੀ ॥
 ਓਹੁ ਜੋਗੀ ਪੁਰਖੁ ਓਹੁ ਸੁੰਦਰਿ ਨਾਰੀ ॥
 ਅਹਿਨਿਸਿ ਭੋਗੈ ਚੋਜ ਬਿਨੋਦੀ ਉਠਿ ਚਲਤੈ
 ਮਤਾ ਨ ਕੀਨਾ ਹੇ ॥੬॥

ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਰਹੇ ਪ੍ਰਭ ਛਾਜੈ ॥
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਜੈ ॥
 ਮਨੂਆ ਡੋਲੈ ਦੂਤ ਸੰਗਤਿ ਮਿਲਿ ਸੋ ਪਾਏ ਜੋ
 ਕਿਛੁ ਕੀਨਾ ਹੇ ॥੭॥

ਨਾਮੁ ਵਿਸਾਰਿ ਦੇਖ ਦੁਖ ਸਹੀਐ ॥
 ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥
 ਨਰਕ ਕੂਪ ਮਹਿ ਗੋਤੇ ਖਾਵੈ ਜਿਉ ਜਲ ਤੇ
 ਬਾਹਰਿ ਮੀਨਾ ਹੇ ॥੮॥

ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ॥
 ਜੈਸਾ ਕੀਚੈ ਤੈਸੇ ਪਾਈਐ ॥
 ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਰਤਿ
 ਬਾਧਾ ਗ੍ਰਸਿ ਦੀਨਾ ਹੇ ॥੯॥

ਖੰਡੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ॥
 ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ ॥
 ਮਾਤ ਪਿਤਾ ਕਲਤ੍ਰ ਸੁਤ ਬੇਲੀ ਨਾਹੀ ਬਿਨੁ ਹਰਿ
 ਰਸ ਮੁਕਤਿ ਨ ਕੀਨਾ ਹੇ ॥੧੦॥

har agam agaahu agaaDh niraalaa.
 har ant na paa-ee-ai gur gopaalaa.
 satgur mat taray taaranhaaraa mayl
 la-ay rang leenaa hay. ||3||

satgur baajhahu mukat kinayhee.
 oh aad jugaadee raam sanayhee.
 dargeh mukat karay kar kirpaa bakh^hsay
 avgun keenaa hay. ||4||

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satgur daataa mukat karaa-ay.
 sabh rog gavaa-ay amrit ras paa-ay.
 jam jaagaat naahee kar laagai jis agan
 bujhee thar seenaa hay. ||5||

kaa-i-aa hans pareet baho Dhaaree.
 oh jogee purakh oh sundar naaree.
 ahinis bhogai choj binodee uth chaltai
 mataa na keenaa hay. ||6||

sarisat upaa-ay rahay parabh chhaajai.
 pa-un paanee baisantar gaajai.
 manoo-aa dolai doot sangat mil so
 paa-ay jo kichh keenaa hay. ||7||

naam visaar dokh dukh sahee-ai.
 hukam bha-i-aa chalnaa ki-o rahee-ai.
 narak koop meh gotay khaavai ji-o jal tay
 baahar meenaa hay. ||8||

cha-oraaseeh narak saakat bhogaa-ee-ai.
 jaisaa keechai taiso paa-ee-ai.
 satgur baajhahu mukat na ho-ee kirat
 baaDhaa garas deenaa hay. ||9||

khanday Dhaar galee at bheerhee.
 laykhaa leejai til Ji-o peerhee.
 maat pitaa kaltar sut baylee naahee bin
 har ras mukat na keenaa hay. ||10||

ਮੀਤ ਸਖੇ ਕੇਤੇ ਜਗ ਮਾਹੀ ॥
ਬਿਨੁ ਗੁਰ ਪਰਮੇਸਰ ਕੋਈ ਨਾਹੀ ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਮੁਕਤਿ ਪਰਾਇਣਿ ਅਨਦਿਨੁ
ਕੀਰਤਨੁ ਕੀਨਾ ਹੇ ॥੧੧॥

ਕੂੜੁ ਛੋਡਿ ਸਾਚੇ ਕਉ ਧਾਵਹੁ ॥
ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ॥
ਸਾਚ ਵਖਰ ਕੇ ਵਾਪਾਰੀ ਵਿਰਲੇ ਲੈ ਲਾਹਾ
ਸਉਦਾ ਕੀਨਾ ਹੇ ॥੧੨॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਖਰੁ ਲੈ ਚਲਹੁ ॥
ਦਰਸਨੁ ਪਾਵਹੁ ਸਹਜਿ ਮਹਲਹੁ ॥
ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹਹਿ ਜਨ ਪੂਰੇ ਇਉ
ਸਮਦਰਸੀ ਚੀਨਾ ਹੇ ॥੧੩॥

ਪ੍ਰਭ ਬੇਅੰਤ ਗੁਰਮਤਿ ਕੋ ਪਾਵਹਿ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮਨ ਕਉ ਸਮਝਾਵਹਿ ॥
ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨਹੁ
ਇਉ ਆਤਮ ਰਾਮੈ ਲੀਨਾ ਹੇ ॥੧੪॥

ਨਾਰਦ ਸਾਰਦ ਸੇਵਕ ਤੇਰੇ ॥
ਤ੍ਰਿਭਵਣਿ ਸੇਵਕ ਵਡਹੁ ਵਡੇਰੇ ॥
ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂ ਸਿਰਿ ਸਿਰਿ ਦਾਤਾ ਸਭੁ
ਤੇਰੇ ਕਾਰਣੁ ਕੀਨਾ ਹੇ ॥੧੫॥

ਇਕਿ ਦਰਿ ਸੇਵਹਿ ਦਰਦੁ ਵਵਾਏ ॥
ਓਇ ਦਰਗਹੁ ਪੈਧੇ ਸਤਿਗੁਰੁ ਛਡਾਏ ॥

ਹਉਮੈ ਬੰਧਨ ਸਤਿਗੁਰਿ ਤੋੜੇ ਚਿਤੁ ਚੰਚਲੁ
ਚਲਣਿ ਨ ਦੀਨਾ ਹੇ ॥੧੬॥

ਸਤਿਗੁਰ ਮਿਲਹੁ ਚੀਨਹੁ ਬਿਧਿ ਸਾਈ ॥
ਜਿਤੁ ਪ੍ਰਭੁ ਪਾਵਹੁ ਗਣਤ ਨ ਕਾਈ ॥
ਹਉਮੈ ਮਾਰਿ ਕਰਹੁ ਗੁਰ ਸੇਵਾ ਜਨ ਨਾਨਕ
ਹਰਿ ਰੰਗਿ ਭੀਨਾ ਹੇ ॥੧੭॥੨॥੮॥

meet sakhay kaytay jag maahee.
bin gur parmayas ko-ee naahee.
gur kee sayvaa mukat paraa-in an-din
keertan keenaa hay. ||11||

koorh chhod saachay ka-o Dhaavahu.
jo ichhahu so-ee fal paavhu.
saach vakhar kay vaapaaree viralay lai
laahaa sa-udaa keenaa hay. ||12||

har har naam vakhar lai chalu.
darsan paavhu sahj mahlahu.
gurmukh khoj laheh jan pooray i-o
samadrasee cheenaa hay. ||13||

parabh bay-ant gurmat ko paavahi.
gur kai sabad man ka-o samjhaavahi.
satgur kee banee sat sat kar maanhu i-o
aatam raamai leenaa hay. ||14||

naarad saarad sayvak tayray.
taribhavan sayvak vadahu vadayray.
sabh tayree kudrat too sir sir daataa sabh
tayro kaaran keenaa hay. ||15||

ik dar sayveh darad vanjaa-ay.
o-ay dargeh paiDhay satguroo
chhad-ay.
ha-umai banDhan satgur torhay chit
chanchal chalan na deenaa hay. ||16||

satgur milhu cheenahu biDh saa-ee.
jit parabh paavhu ganat na kaa-ee.
ha-umai maar karahu gur sayvaa jan
naanak har rang bheena hay.
||17||2||8||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that we should realize that God has existed for ages after ages and even before the ages. It is He who created the man with all the five essential elements, from the union of mother and father. But from childhood to

old age, man keeps lost in the games, and pursuits of worldly riches, and departs from here losing his capital stock of life-breaths. As a result, he keeps suffering in rounds of birth and death. If we want to save ourselves from these perpetual pains, then we should listen to the Guru's advice, and lead our life in a truthful way and keep meditating on the Name of that eternal God. Then we would be honored in God's court, and ferried across this worldly ocean. In this *shabad*, he sheds more light on the above concept, and tells us how God is our best friend, how the Guru can help us in uniting with Him, and what happens to those, who don't listen to the Guru's advice, and keep engrossed in worldly attachments.

Guru Ji says: "I do not know any friend like God. (It is God), who has given (me this) body and mind, and has instilled me with consciousness. He cherishes and sustains all beings. He is present (in all creatures), knows what is in their hearts, and sees what anybody does."(1)

Now describing how the Guru brings us closer to God, he says: "(O' my friends), the Guru is like an immaculate pool, and we are like (his) beloved swans (in that pool). In that sea (of the Guru), there are lots of jewels and rubies, including pearls and diamonds of God's praise, singing which, one's mind and body is immersed (in God's blissful love)."(2)

Guru Ji adds: "That God is inaccessible, incomprehensible, unfathomable, and detached. We cannot find the end or limit of that Guru God. Through the true Guru's instruction, that savior God saves us by imbuing us with His love."(3)

Stating how the Guru's guidance is absolutely essential, he goes to the extent of saying: "(O' my friends), without (the guidance of) the true Guru, no salvation is possible. Since the beginning and even before the beginning of ages, he is the close friend of God. Showing His mercy, (God) grants salvation and forgives the sins, we have committed."(4)

Describing how the Guru helps us to obtain salvation and union with God, Guru Ji says: "(O' my friends), the true Guru is the Giver (of Name, and through Name, he) gets us emancipated. By filling us with the immortalizing elixir (of God's Name), he dispels all our maladies. (In this way), one whose fire (of desire) has been quenched and the mind has been pacified is not subjected to any kind of tax or tariff (troubled) by the demon of death."(5)

Now Guru Ji explains the relationship between the body and the soul, with a very beautiful metaphor. He says: "(O' my friends), the body and the soul are very much in love. (The soul is like) a yogi, and (body) is like a beautiful woman. The playful and sporting (soul) daily enjoys revelries (in the company of the body, but when the call of death comes, then like a complete stranger), it rises and goes away from here without consulting (anybody)."(6)

Resuming his comments on the fate of human beings, Guru Ji says: "After creating the world, God (protects it, like) providing shade over it. He speaks (through the human

body, which is made with elements like) air, water, and fire. (But forsaking that Creator, one's mind) keeps wandering in evil company, and (in the end), one receives (punishment), according to what one has done (in one's lifespan).”(7)

Describing what happens when we forsake God's Name, he says: “(O' my friends), by forsaking (God's) Name, we (get involved in) sins, and then suffer pains (on that account). When (God's) command comes, we have to depart and cannot remain here. Then (the human soul) falls into the pit of hell and suffers like a fish out of water.”(8)

Elaborating on the pains which a person's soul suffers who doesn't follow Guru's advice and cares only for worldly wealth and power, he says: “The worshipper of (worldly) power is subjected to the hell of being born into 8.4 million of species, (because such is the divine law that) whatever we do, we bear the consequences accordingly. Then, we are so bound by the writ based on our deeds, that without (the guidance of the) Guru, we cannot get emancipation.”(9)

Now, describing what kind of treacherous paths and pains, the human soul has to pass through, after it departs from the world, Guru Ji says: “(After death, the soul has to pass through) an extremely narrow street, (passing through) which is like walking on the sharp edge of a sword. (In God's court), it is asked to account for its deeds, (and when found deficient, it is subjected to terrible punishment) like pressing sesame seeds (in an oil press). There is no mother, father, wife, or any friend (to help the soul). Except the relish of God's Name, no one is emancipated (from such pain).”(10)

Stressing upon the absolute necessity of the guidance of the Guru in our life, he says: “(O' my friends, one) may have many friends and mates in the world, but except the Guru God, there is no body (who can help us after death). Only the service of the Guru (by following his advice) is the way to salvation. (Because, in Guru's service), one sings praises (of God) day and night.”(11)

Therefore, Guru Ji advises: “(O' human beings) abandoning falsehood, go (and seek) the eternal (God. Then) whatever, you wish, you would obtain that fruit. (But, because of the sway of false worldly riches), rare are the dealers of the true commodity (of God's Name), who have transected such a profitable deal.”(12)

So using the metaphor of the trade, Guru Ji advises: “(O' my friends), take along with you the commodity of (God's) Name from here, on your journey to the yond. By doing this), you would easily obtain (God's) sight (and His) mansion. This is the way, how the Guru's followers find (God), through His perfect devotee (the Guru), and this is how, they realize the all-loving God (in them).”(13)

However, Guru Ji notes: “God is limitless, only a rare person finds Him by following Guru's instruction. Through the Guru's word, they train their mind (to remain away from evils. O' my friends), believe that the word of the Guru is absolutely true. By doing this, you would be attuned to (and remain merged in) the all-pervading God.”(14)

Next praising God directly, Guru Ji says: “(O’ God), all great sages like *Narad*, and *Saraswati* (the goddess of music), are Your servants. Even the highest of high in all the three worlds are Your servants. All this (universe) is Your creation. You are the sustainer of each and every creature. You are the Cause and Doer of everything.”(15)

Continuing his praise of God, he says: (O’ God), there are some who serve at Your door, and get rid of their pains and sufferings. The true Guru emancipates them (from evil tendencies), and they are honored in Your court. The true Guru breaks their bonds of ego, so that they don’t let their mercurial mind to wander off (into wrong pursuits).”(16)

In closing, Guru Ji says: “(O’ my friends), go and meet the true Guru and learn from him the way to realize God, and you would not be required to render any account (of your past deeds). Stilling your ego, perform Guru’s service (by acting on his advice). Devotee Nanak (says, by doing this) one is totally immersed in God’s Love.”(17-2-8)

The message of this *shabad* is that if we want to avoid rendering accounts of our deeds in this world, avoid the pains and sufferings of going through 8.4 million species, and avoid the punishment at the hands of demon of death, then we should go and meet the true Guru and understand from him the way to meet God, who like an all-powerful friend can save us from all troubles here in this world and the next.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਅਸੁਰ ਸਘਾਰਣ ਰਾਮੁ ਹਮਾਰਾ ॥
ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਾਮੁ ਪਿਆਰਾ ॥
ਨਾਲੇ ਅਲਖੁ ਨ ਲਖੀਐ ਮੂਲੇ ਗੁਰਮੁਖਿ ਲਿਖੁ
ਵੀਚਾਰਾ ਹੇ ॥੧॥

asur saghaaran raam hamaaraa.
ghat ghat rama-ee-aa raam pi-aaraa.
naalay alakh na lakhee-ai moolay
gurmukh likh veechaaraa hay. ||1||

ਗੁਰਮੁਖਿ ਸਾਧੁ ਸਰਣਿ ਤੁਮਾਰੀ ॥

gurmukh saaDhoo saran tumaaree.

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ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਪਾਰਿ ਉਤਾਰੀ ॥
ਅਗਨਿ ਪਾਣੀ ਸਾਗਰੁ ਅਤਿ ਗਹਰਾ ਗੁਰੁ
ਸਤਿਗੁਰੁ ਪਾਰਿ ਉਤਾਰਾ ਹੇ ॥੨॥

kar kirpaa parabh paar utaaree.
agan paanee saagar at gahraa gur
satgur paar utaaraa hay. ||2||

ਮਨਮੁਖ ਅੰਧੁਲੇ ਸੋਝੀ ਨਾਹੀ ॥
ਆਵਹਿ ਜਾਹਿ ਮਰਹਿ ਮਰਿ ਜਾਹੀ ॥
ਪੂਰਬਿ ਲਿਖਿਆ ਲੇਖੁ ਨ ਮਿਟਈ ਜਮ ਦਰਿ ਅੰਧੁ
ਖੁਆਰਾ ਹੇ ॥੩॥

manmukh anDhulay sojhee naahee.
aavahi jaahi mareh mar jaahae.
poorab likhi-aa laykh na mit-ee jam dar
anDh khu-aaraa hay. ||3||

ਇਕਿ ਆਵਹਿ ਜਾਵਹਿ ਘਰਿ ਵਾਸੁ ਨ ਪਾਵਹਿ ॥
ਕਿਰਤ ਕੇ ਬਾਧੇ ਪਾਪ ਕਮਾਵਹਿ ॥
ਅੰਧੁਲੇ ਸੋਝੀ ਬੂਝ ਨ ਕਾਈ ਲੋਭੁ ਬੁਰਾ ਅਹੰਕਾਰਾ
ਹੇ ॥੪॥

ਪਿਰ ਬਿਨੁ ਕਿਆ ਤਿਸੁ ਧਨ ਸੀਗਾਰਾ ॥
ਪਰ ਪਿਰ ਰਾਤੀ ਖਸਮੁ ਵਿਸਾਰਾ ॥
ਜਿਉ ਬੇਸੁਆ ਪੂਤ ਬਾਪੁ ਕੋ ਕਹੀਐ ਤਿਉ ਫੋਕਟ
ਕਾਰ ਵਿਕਾਰਾ ਹੇ ॥੫॥

ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਦੂਖ ਘਨੇਰੇ ॥
ਨਰਕਿ ਪਚਹਿ ਅਗਿਆਨ ਅੰਧੇਰੇ ॥
ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਲੀਜੈ ਜਿਨਿ ਹਰਿ ਕਾ
ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ ॥੬॥

ਸੂਰਜੁ ਤਪੈ ਅਗਨਿ ਬਿਖੁ ਝਾਲਾ ॥
ਅਪਤੁ ਪਸੂ ਮਨਮੁਖੁ ਬੇਤਾਲਾ ॥
ਆਸਾ ਮਨਸਾ ਕੂੜੁ ਕਮਾਵਹਿ ਰੋਗੁ ਬੁਰਾ
ਬੁਰਿਆਰਾ ਹੇ ॥੭॥

ਮਸਤਕਿ ਭਾਰੁ ਕਲਰ ਸਿਰਿ ਭਾਰਾ ॥
ਕਿਉ ਕਰਿ ਭਵਜਲੁ ਲੰਘਸਿ ਪਾਰਾ ॥
ਸਤਿਗੁਰੁ ਬੋਹਿਬੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਨਾਮਿ
ਨਿਸਤਾਰਾ ਹੇ ॥੮॥

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਜਗਿ ਹੇਤੁ ਪਿਆਰਾ ॥
ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ ॥
ਜਮ ਕੇ ਫਾਹੇ ਸਤਿਗੁਰਿ ਤੋੜੇ ਗੁਰਮੁਖਿ ਤਤੁ
ਬੀਚਾਰਾ ਹੇ ॥੯॥

ਕੂੜਿ ਮੁਠੀ ਚਾਲੈ ਬਹੁ ਰਾਹੀ ॥
ਮਨਮੁਖੁ ਦਾੜੈ ਪੜਿ ਪੜਿ ਭਾਹੀ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਗੁਰੂ ਵਡ ਦਾਣਾ ਨਾਮੁ ਜਪਹੁ ਸੁਖ
ਸਾਰਾ ਹੇ ॥੧੦॥

ਸਤਿਗੁਰੁ ਤੁਠਾ ਸਚੁ ਦ੍ਰਿੜਾਏ ॥
ਸਭਿ ਦੁਖ ਮੇਟੇ ਮਾਰਗਿ ਪਾਏ ॥
ਕੰਡਾ ਪਾਇ ਨ ਗਡਈ ਮੂਲੇ ਜਿਸੁ ਸਤਿਗੁਰੁ
ਰਾਖਣਹਾਰਾ ਹੇ ॥੧੧॥

ik aavahi jaaveh ghar vaas na paavahi.
kirat kay baaDhay paap kamaaveh.
anDhulay sojhee boojh na kaa-ee lobh
buraa ahaⁿkaaraa hay. ||4||

pir bin ki-aa tis Dhan seegaaraa.
par pir raatē khasam visaaraa.
ji-o baysu-aa poot baap ko kahee-ai ti-o
fokat kaar vikaaraa hay. ||5||

parayt pinjar meh dookh ghanayray.
narak pacheh agi-aan anDhayray.
Dharam raa-ay kee baakee leejai jin har
kaa naam visaaraa hay. ||6||

sooraj t̥apai agan bikh jhaalaa.
apat̥ pasoo manmukh bayt̥aalaa.
aasaa mansaa koorh kamaaveh rog
buraa buri-aaraa hay. ||7||

mastak bhaar kalar sir bhaaraa.
ki-o kar bhavjal langhas paaraa.
satgur bohith aad̥ jugaadee raam naam
nist̥aaraa hay. ||8||

putar kaltar jag hayt pi-aaraa.
maa-i-aa moh pasri-aa paasaaraa.
jam kay faahay satgur torhay gurmukh
t̥at̥ beechaaraa hay. ||9||

koorh mut̥hee chaalai baho raahee.
manmukh daajhai parh parh bhaahee.
amrit̥ naam guroo vad daanaa naam
japahu sukh saaraa hay. ||10||

satgur t̥uthaa sach drirh-aa-ay.
sabh dukh maytay maarag paa-ay.
kandaa paa-ay na gad-ee moolay jis
satgur raakhⁿhaaraa hay. ||11||

ਖੇਹੂ ਖੇਹ ਰਲੈ ਤਨੁ ਛੀਜੈ ॥
ਮਨਮੁਖੁ ਪਾਥਰੁ ਸੈਲੁ ਨ ਭੀਜੈ ॥
ਕਰਣ ਪਲਾਵ ਕਰੇ ਬਹੁਤੇਰੇ ਨਰਕਿ ਸੁਰਗਿ
ਅਵਤਾਰਾ ਹੇ ॥੧੨॥

ਮਾਇਆ ਬਿਖੁ ਭੁਇਅੰਗਮ ਨਾਲੇ ॥
ਇਨਿ ਦੁਬਿਧਾ ਘਰ ਬਹੁਤੇ ਗਾਲੇ ॥
ਸਤਿਗੁਰ ਬਾਝਹੁ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਭਗਤਿ ਰਤੇ
ਪਤੀਆਰਾ ਹੇ ॥੧੩॥

ਸਾਕਤ ਮਾਇਆ ਕਉ ਬਹੁ ਧਾਵਹਿ ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਕਹਾ ਸੁਖੁ ਪਾਵਹਿ ॥
ਤ੍ਰਿਹੁ ਗੁਣ ਅੰਤਰਿ ਖਪਹਿ ਖਪਾਵਹਿ ਨਾਹੀ ਪਾਰਿ
ਉਤਾਰਾ ਹੇ ॥੧੪॥

ਕੂਕਰ ਸੂਕਰ ਕਹੀਅਹਿ ਕੂੜਿਆਰਾ ॥
ਭਉਕਿ ਮਰਹਿ ਭਉ ਭਉ ਭਉ ਹਾਰਾ ॥

ਮਨਿ ਤਨਿ ਬੂਠੇ ਕੂੜੁ ਕਮਾਵਹਿ ਦੁਰਮਤਿ ਦਰਗਹ
ਹਾਰਾ ਹੇ ॥੧੫॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਮਨੁਆ ਟੇਕੈ ॥
ਰਾਮ ਨਾਮੁ ਦੇ ਸਰਣਿ ਪਰੇਕੈ ॥
ਹਰਿ ਧਨੁ ਨਾਮੁ ਅਮੋਲਕੁ ਦੇਵੈ ਹਰਿ ਜਸੁ ਦਰਗਹ
ਪਿਆਰਾ ਹੇ ॥੧੬॥

ਪੰਨਾ ੧੦੩੦

ਰਾਮ ਨਾਮੁ ਸਾਧੂ ਸਰਣਾਈ ॥
ਸਤਿਗੁਰ ਬਚਨੀ ਗਤਿ ਮਿਤਿ ਪਾਈ ॥
ਨਾਨਕ ਹਰਿ ਜਪਿ ਹਰਿ ਮਨ ਮੇਰੇ ਹਰਿ ਮੇਲੇ
ਮੇਲਣਹਾਰਾ ਹੇ ॥੧੭॥੩੬੯॥

khayhoo khayh ralai tan chheejai.
manmukh paathar sail na bheejai.
karan palaav karay bahutayray narak
surag avtaaraa hay. ||12||

maa-i-aa bikh bhu-i-angam naalay.
in dubiDhaa ghar bahutay gaalay.
satgur baajhahu pareet na upjai bhagat
ratay patee-aaraa hay. ||13||

saakat maa-i-aa ka-o baho Dhaaveh.
naam visaar kahaa sukh paavahi.
tarihu gun antar khapeh khapaaveh
naahee paar utaaraa hay. ||14||

kookar sookar kahee-ahi koorhi-aaraa.
bha-uk mareh bha-o bha-o bha-o
haaraa.
man tan jhoothay koorh kamaaveh
durmat dargeh haaraa hay. ||15||

satgur milai ta manoo-aa taykai.
raam naam day saran paraykai.
har Dhan naam amolak dayvai har jas
dargeh pi-aaraa hay. ||16||

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raam naam saaDhoo sarnaa-ee.
satgur bachnee gat mit paa-ee.
naanak har jap har man mayray har
maylay maylanhaaraa hay. ||17||3||9||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to avoid rendering accounts of our deeds in this world, avoid the pains and sufferings of going through 8.4 million species, and avoid the punishment at the hands of demon of death, then we should go and meet the true Guru and understand from him the way to meet God, who like an all-powerful friend can save us from all troubles here in this world and the next. In

this *shabad*, he explains how God saves us from our internal enemies, such as lust, anger, and greed, and how the Guru gives us the right guidance and brings us closer to God. He also tells what happens to those, who don't listen to the Guru and follow their self-conceit.

First referring to the love and power of God, Guru Ji says: “(O’ my friends), our God is the destroyer of demons, (the internal enemies, such as lust, anger, and greed). That loving God is pervading in each and every heart. But even though He is right within us, still we cannot comprehend that incomprehensible God at all. (O’ my friends), seeking the shelter of the Guru, write (and enshrine in your heart), the thoughts about Him.”(1)

Therefore addressing God, Guru Ji says: “(O’ God), through the saint (Guru) they who seek Your refuge, showing mercy, You ferry them across (the worldly ocean). Yes, this world is like a deep ocean, in which instead of water, fire (of evils is raging). But the true Guru ferries us across (and saves us from falling a victim to these evils).”(2)

However commenting on the state and fate of the self-conceited persons, Guru Ji says: “The blind self-conceited persons (who run after worldly wealth), have no understanding (about the worldly evils). They keep coming and going, and suffering in (the rounds of) birth and death. (But they too are helpless), because the writ of their destiny (based on their past deeds) cannot be erased, and the blind (apostates) keep suffering at the door of demon of death.”(3)

Continuing his comments on the state of self-conceited persons, Guru Ji says: “There are some, who keep coming and going (in and out of this world), but cannot obtain residence in their own abode (and live in peace within themselves). Bound by their destiny (based upon their past deeds), they keep committing sins. These blind fools don't have any knowledge or understanding that greed and arrogance is a very evil thing (which can land one in big trouble).”(4)

Now Guru Ji uses his favorite analogy of comparing a human being with a young bride who is not in love with her spouse, but decks herself with all kinds of ornaments to attract the attention of others. Regarding such faithless humans, who instead of loving God adopt holy garbs to impress other gods and people to amass worldly wealth, he says: “(O’ my friends), what is the use of ornamentation and embellishment (by a bride, who is) separated from her spouse. She has forsaken her own husband, but is having an affair with another male. All her deeds (and rituals) are deemed as an empty (show), just as we deem the son of a prostitute with (contempt).”(5)

Commenting further on the state and fate of those who don't meditate on God's Name, Guru Ji says: “(They, who don't meditate on God's Name, are like) ghosts living in a cage, where they suffer immense pains. Being enveloped by the darkness of ignorance, they are consumed in hell. Because they who have forsaken God's Name (are asked to account for their deeds), and are required to discharge the debt (owed by them to the) judge of righteousness.”(6)

But, that is not all. Regarding the state of self-conceited persons, Guru Ji says: “Within the mind of a self-conceited person is so much (torture and stress, as if in that person) is blazing the scorching sun, from which leap out the poisonous flames (of worldly desires). The self-conceited person is like a lost beast and a ghost. Afflicted with the terrible chronic disease of falsehood, and being bound by hopes and desires, earns nothing but falsehood.”(7)

However in his compassion, Guru Ji tells us how even such sinners can be saved. He says: “(One may wonder how could one who is so full of sins, as if) on one’s head is a heavy load of salt of sins, could cross over the dreadful (worldly) ocean? (The answer is) that from the beginning of ages and throughout all ages, the true Guru is like a ship, (who by attuning humans) to God’s Name, ferries them across (the ocean of worldly problems).”(8)

Now explaining, how the Guru emancipates us from our worldly attachments and helps us swim across the worldly ocean, Guru Ji says: “(O’ my friends), *Maya* (the worldly attachment) has spread its expanse in such a way that the entire world is involved in the love of one’s sons, wife (or other worldly relations, and these relations bind us to the life of sin and noose of death). But under the guidance of the Guru, they who have reflected on the essence (of worldly involvements, and have meditated on God’s Name), their noose of death the true Guru has snapped.”(9)

Therefore Guru Ji advises: “(O’ my friends), deceived by falsehood, (the world) is following many different ways (in search of happiness. But) falling into the fire (of jealousy) again and again, the self-conceited person keeps burning in that fire (such as the neighbor’s wealth or position. O’ my friends, listen to) the very sagacious Guru, who is the giver of the nectar of Name, and meditate on God’s Name; in this is contained supreme peace (and happiness).”(10)

Stating what kinds of blessings the Guru bestows on a person on whom he showers his grace, Guru Ji says: “(O’ my friends), on whom the true Guru shows his mercy, he firmly enshrines eternal (God’s Name in that person). Erasing all sorrows (the Guru) puts that person on (the right) path. (In this way, whose) savior the true Guru becomes, (that person becomes so free from pain, as if) no thorn ever pricks that person’s foot.”(11)

However contrasting the above with the state of a self-conceited person, Guru Ji says: “(O’ my friends), a self- conceited person is like a stone, whose heart never gets soaked (with God’s loving devotion. Consuming in worldly attachments throughout life, ultimately such a person’s body becomes weak and dies), and then the (body) dust mixes with dust, (but the soul doesn’t obtain any enlightenment). Therefore, even though it may wail and weep and make many efforts, it has to keep going through heaven and hell (and keep suffering the pains of birth and death).”(12)

Describing further how without the guidance of the Guru a person keeps suffering in various ways, Guru Ji says: “(Without the guidance of the Guru, a person cannot get

rid of the temptation to amass worldly wealth, as if) like a poisonous snake, *Maya* (the worldly attachment) remains clinging to that person. This duality (the love of things other than God) has ruined many homes. But without (the guidance of the) true Guru, love (for God's Name) doesn't well up (in one's mind, and only when) one is imbued with loving devotion for God, that one's soul is satiated.”(13)

Therefore, regarding the self-conceited *Saakats*, who only care for worldly wealth, Guru Ji says: “(O’ my friends), the *Saakats* always rise and run too much after worldly wealth. But how can they obtain peace by forsaking the (God's) Name? They destroy themselves and also others in the three modes (of *Maya*, the impulses for vice, virtue, or power, and) are never able to cross over (the worldly ocean or get rid of the rounds of birth and death).”(14)

Continuing his comments on the self-conceited persons, who spend all their lives running after false worldly wealth, Guru Ji says: “(Such *Saakats*, entangled in the filth of) falsehood are called dogs and pigs. Because (like dogs), they get exhausted and die barking (for worldly wealth). Being false both in their mind and body, they amass falsehood (of worldly wealth), and because of their evil intellect, suffer defeat in God's court.”(15)

Therefore coming back to the importance of the Guru in man's life, Guru Ji says: “(O’ my friends, only) when one meets the true Guru, then he gives solace to one's mind. He gives (the gift) of God's Name (to that person), who seeks his shelter. Yes, (the Guru) gives the invaluable God's Name, because God's praise is held dear in God's court.”(16)

In conclusion, Guru Ji says: “It is (only by seeking) the shelter of the saint (Guru) that we obtain (the wealth of) God's Name. Through the words of the true Guru, we obtain the high (spiritual) state and (God's) limit. Therefore, Nanak says: “O’ my mind, worship and meditate on God, (only then) the uniting (God) unites (a person) with Him.”(17-3-9)

The message of this *shabad* is that if we want to avoid being caught in the web of worldly involvements, and amassing only false worldly wealth and power, which leads us into a life of sin and subjects us to perpetual pains of births and deaths, then we should seek and act on the guidance of the saint (Guru Granth Sahib Ji). Because, the true Guru alone can enlighten us with true divine wisdom, dispel our evil impulses; teach us to be attuned to the loving devotion of God, who alone can unite us with Him.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਘਰਿ ਰਹੁ ਰੇ ਮਨ ਮੁਗਧ ਇਆਨੇ ॥
ਰਾਮੁ ਜਪਹੁ ਅੰਤਰਗਤਿ ਧਿਆਨੇ ॥
ਲਾਲਚ ਛੇਡਿ ਰਚਹੁ ਅਪਰੰਪਰਿ ਇਉ ਪਾਵਹੁ
ਮੁਕਤਿ ਦੁਆਰਾ ਹੇ ॥੧॥

maaroo mehlaa 1.

ghar rahu ray man mugaDh i-aanay.
raam japahu antargat Dhi-aanay.
laalach chhod rachahu aprampar i-o
paavhu mukat du-aaraa hay. ||1||

ਜਿਸੁ ਬਿਸਰਿਐ ਜਮੁ ਜੋਹਣਿ ਲਾਗੈ ॥
ਸਭਿ ਸੁਖ ਜਾਹਿ ਦੁਖਾ ਫੁਨਿ ਆਗੈ ॥
ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਜੀਅਤੇ ਏਹੁ ਪਰਮ
ਤਤੁ ਵੀਚਾਰਾ ਹੇ ॥੨॥

jis bisri-ai jam johan laagai.
sabh sukh jaahi dukhaa fun aagai.
raam naam jap gurmukh jee-arhay ayhu
param tat veechaaraa hay. ||2||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਰਸੁ ਮੀਠਾ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਅੰਤਰਿ ਡੀਠਾ ॥
ਅਹਿਨਿਸਿ ਰਾਮ ਰਹਹੁ ਰੰਗਿ ਰਾਤੇ ਏਹੁ ਜਪੁ ਤਪੁ
ਸੰਜਮੁ ਸਾਰਾ ਹੇ ॥੩॥

har har naam japahu ras meethaa.
gurmukh har ras antar deethaa.
ahinis raam rahhu rang raatay ayhu jap
tap sanjam saaraa hay. ||3||

ਰਾਮ ਨਾਮੁ ਗੁਰ ਬਚਨੀ ਬੋਲਹੁ ॥
ਸੰਤ ਸਭਾ ਮਹਿ ਇਹੁ ਰਸੁ ਟੋਲਹੁ ॥
ਗੁਰਮਤਿ ਖੋਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਬਹੁਤਿ ਨ
ਗਰਭ ਮਝਾਰਾ ਹੇ ॥੪॥

raam naam gur bachnee bolhu.
sant sabhaa meh ih ras tolahu.
gurmat khoj lahu ghar apnaa bahurh
na garabh majhaaraa hay. ||4||

ਸਚੁ ਤੀਰਥਿ ਨਾਵਹੁ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ॥
ਤਤੁ ਵੀਚਾਰਹੁ ਹਰਿ ਲਿਵ ਲਾਵਹੁ ॥
ਅੰਤ ਕਾਲਿ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਹਰਿ ਬੋਲਹੁ ਰਾਮੁ
ਪਿਆਰਾ ਹੇ ॥੫॥

sach tirath naavhu har gun gaavhu.
tat veechaarahu har liv laavhu.
ant kaal jam johi na saakai har bolhu
raam pi-aaraa hay. ||5||

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਾਤਾ ਵਡ ਦਾਣਾ ॥
ਜਿਸੁ ਅੰਤਰਿ ਸਾਚੁ ਸੁ ਸਬਦਿ ਸਮਾਣਾ ॥
ਜਿਸ ਕਉ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ਤਿਸੁ ਚੂਕਾ
ਜਮ ਭੈ ਭਾਰਾ ਹੇ ॥੬॥

satgur purakh daataa vad daanaa.
jis antar saach so sabad samaanaa.
jis ka-o satgur mayl milaa-ay tis
chookaa jam bhai bhaaraa hay. ||6||

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥
ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ ॥
ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ
ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ ॥੭॥

panch tat mil kaa-i-aa keenee.
tis meh raam ratan lai cheenee.
aatam raam raam hai aatam har
paa-ee-ai sabad veechaaraa hay. ||7||

ਸਤ ਸੰਤੋਖਿ ਰਹਹੁ ਜਨ ਭਾਈ ॥
ਖਿਮਾ ਗਹਹੁ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥
ਆਤਮੁ ਚੀਨਿ ਪਰਾਤਮੁ ਚੀਨਹੁ ਗੁਰ ਸੰਗਤਿ ਇਹੁ
ਨਿਸਤਾਰਾ ਹੇ ॥੮॥

sat santokh rahhu jan bhaa-ee.
khimaa gahhu satgur sarnaa-ee.
aatam cheen paraatam cheenahu gur
sangat ih nistaaraa hay. ||8||

ਸਾਕਤ ਕੂੜ ਕਪਟ ਮਹਿ ਟੇਕਾ ॥
ਅਹਿਨਿਸਿ ਨਿੰਦਾ ਕਰਹਿ ਅਨੇਕਾ ॥
ਬਿਨੁ ਸਿਮਰਨ ਆਵਹਿ ਫੁਨਿ ਜਾਵਹਿ ਗੁਭ ਜੋਨੀ
ਨਰਕ ਮਝਾਰਾ ਹੇ ॥੯॥

saakat koorh kapat meh taykaa.
ahinis nindaa karahi anaykaa.
bin simran aavahi fun jaaveh garabh
jonee narak majhaaraa hay. ||9||

ਸਾਕਤ ਜਮ ਕੀ ਕਾਣਿ ਨ ਚੁਕੈ ॥
ਜਮ ਕਾ ਡੰਡੁ ਨ ਕਬਹੂ ਮੂਕੈ ॥
ਬਾਕੀ ਧਰਮ ਰਾਇ ਕੀ ਲੀਜੈ ਸਿਰਿ ਅਫਰਿਓ
ਭਾਰੁ ਅਫਾਰਾ ਹੇ ॥੧੦॥

ਬਿਨੁ ਗੁਰ ਸਾਕਤੁ ਕਹਹੁ ਕੋ ਤਰਿਆ ॥
ਹਉਮੈ ਕਰਤਾ ਭਵਜਲਿ ਪਰਿਆ ॥
ਬਿਨੁ ਗੁਰ ਪਾਰੁ ਨ ਪਾਵੈ ਕੋਈ ਹਰਿ ਜਪੀਐ
ਪਾਰਿ ਉਤਾਰਾ ਹੇ ॥੧੧॥

ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਮੇਟੈ ਕੋਈ ॥
ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਤਾਰੇ ਸੋਈ ॥
ਜਨਮ ਮਰਣ ਦੁਖੁ ਨੇੜਿ ਨ ਆਵੈ ਮਨਿ ਸੋ ਪ੍ਰਭੁ
ਅਪਰ ਅਪਾਰਾ ਹੇ ॥੧੨॥

ਗੁਰ ਤੇ ਭੂਲੇ ਆਵਹੁ ਜਾਵਹੁ ॥
ਜਨਮਿ ਮਰਹੁ ਫੁਨਿ ਪਾਪ ਕਮਾਵਹੁ ॥
ਸਾਕਤ ਮੂੜ ਅਚੇਤ ਨ ਚੇਤਹਿ ਦੁਖੁ ਲਾਗੈ ਤਾ
ਰਾਮੁ ਪੁਕਾਰਾ ਹੇ ॥੧੩॥

ਸੁਖੁ ਦੁਖੁ ਪੁਰਬ ਜਨਮ ਕੇ ਕੀਏ ॥
ਸੋ ਜਾਣੈ ਜਿਨਿ ਦਾਤੈ ਦੀਏ ॥
ਕਿਸ ਕਉ ਦੋਸੁ ਦੇਹਿ ਤੂ ਪ੍ਰਾਣੀ ਸਹੁ ਅਪਣਾ
ਕੀਆ ਕਰਾਰਾ ਹੇ ॥੧੪॥

ਪੰਨਾ ੧੦੩੧

ਹਉਮੈ ਮਮਤਾ ਕਰਦਾ ਆਇਆ ॥
ਆਸਾ ਮਨਸਾ ਬੰਧਿ ਚਲਾਇਆ ॥
ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਕਿਆ ਲੇ ਚਾਲੇ ਬਿਖੁ ਲਾਏ
ਛਾਰ ਬਿਕਾਰਾ ਹੇ ॥੧੫॥

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਜਨ ਭਾਈ ॥
ਅਕਥੁ ਕਥਹੁ ਮਨੁ ਮਨਹਿ ਸਮਾਈ ॥
ਉਠਿ ਚਲਤਾ ਠਾਕਿ ਰਖਹੁ ਘਰਿ ਅਪੁਨੈ ਦੁਖੁ
ਕਾਟੇ ਕਾਟਣਹਾਰਾ ਹੇ ॥੧੬॥

ਹਰਿ ਗੁਰ ਪੂਰੇ ਕੀ ਓਟ ਪਰਾਤੀ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਗੁਰਮੁਖਿ ਜਾਤੀ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਤਿ ਉਤਮ ਹਰਿ ਬਖਸੇ
ਪਾਰਿ ਉਤਾਰਾ ਹੇ ॥੧੭॥੪॥੧੦॥

saakat jam kee kaan na chookai.
jam kaa dand na kabhoo mookai.
baakee Dharam raa-ay kee leejai sir
afri-o bhaar afaaraahay. ||10||

bin gur saakat kahhu ko tari-aa.
ha-umai kartaa bhavjal pari-aa.
bin gur paar na paavai ko-ee har
japee-ai paar utaaraa hay. ||11||

gur kee daat na maytai ko-ee.
jis bakh^say tis taaray so-ee.
janam maran dukh nayr^h na aavai man
so parabh^h apar apaaraa hay. ||12||

gur tay bhoolay aavhu jaavhu.
janam marahu fun paap kamaavahu.
saakat moor^h achayt na cheet^h dukh
laagai taa raam pukaaraa hay. ||13||

sukh dukh purab janam kay kee-ay.
so jaanai jin daatai dee-ay.
kis ka-o dos deh too paraanee saho
apnaa kee-aa karaaraa hay. ||14||

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ha-umai mamtaa kardaa aa-i-aa.
aasaa mansaa banDh chalaai-aa.
mayree mayree karat ki-aa lay chaalay
bikh^h laaday chhaar bikaaraa hay. ||15||

har kee bhaga^t karahu jan bhaa-ee.
akath kathahu man maneh samaa-ee.
uth chaltaa thaak rak^hhahu ghar apunai
dukh kaatay kaatan^hhaaraa hay. ||16||

har gur pooray kee ot paraate^e.
gurmuk^h har liv gurmuk^h jaate^e.
naanak raam naam mat ootam har
bakh^say paar utaaraa hay. ||17||4||10||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to avoid being caught in the web of worldly involvements, and amassing only false worldly wealth and power, which leads us into a life of sin and subjects us to perpetual pains of births and deaths, then we should seek and act on the guidance of the saint (Guru). Because the true Guru alone can enlighten us with divine wisdom, dispel our evil impulses, teach us to be attuned to the loving devotion of God, and unite us with Him. In this *shabad*, Guru Ji lists those steps, taking which; we will obtain emancipation from the bonds of worldly attachments and enjoy the bliss of eternal union with God.

First addressing his own mind (actually ours), Guru Ji says: “O’ my ignorant and foolish mind, keep staying in your own home (of the heart and don’t run in different directions in worldly pursuits). Focusing your attention inwards, meditate on God. Forsaking greed, merge in the limitless (God). In this way, you would find the door to salvation.”(1)

Next stressing the importance of loving God, he says: “O’ my soul, upon forsaking whom, the demon of death starts keeping an eye on you (starts troubling you), all pleasures go away, and we are afflicted with more and more pains after that. O’ Guru following soul; meditate on God’s Name. This is the most sublime thought.”(2)

Listing the merits of God’s Name, he says: “(O’ my friends), meditate on God’s Name again and again. Very sweet (and pleasing) is its taste. The Guru’s followers have experienced relish of God’s (Name) within them. So day and night, remain imbued with the love of God’s (Name), this is the most sublime form of worship, penance, and austerity.”(3)

Now describing what exactly we need to do to meditate on God’s Name and enjoy its virtues, Guru Ji says: “(O’ my friends, through *Gurbani*), the word of the Guru, utter God’s Name. Look for this relish (of God’s Name) in the congregation of saintly people. Following Guru’s instruction, find your own home, (the abode of God within you), after that you would not have to reside in a womb (and suffer the pain of birth and death again).”(4)

Regarding bathing at holy places, Guru Ji advises: “(O’ my friends), bathe at the holy place of eternal (God), by singing God’s praises. Attune yourself to God, and reflect on the quintessence (of true worship of God). If you keep uttering the Name of the loving God, (the fear of) demon of death won’t be able to touch (you) at the time of death.”(5)

Stating the merits of the true Guru, he says: “(O’ my friends), the true Guru is the embodiment of God. He is very wise and benevolent. Within whom is the eternal (God, that person) is absorbed in the word (of God’s praise). After uniting (with himself), whom the true Guru unites (with God), that person is rid of the heavy load of fear of death.”(6)

Commenting on our body and how to make the best use of it, Guru Ji says: “(O’ my friends), by combining five elements (earth, ether, air, fire, and water, God) has fashioned the body. Search out the jewel of (God’s) Name, in it. When we reflect on the word (of the Guru, we realize that) God is soul and the soul is God, and we obtain God by reflecting on the (Guru’s) word.”(7)

Listing some specific traits, which we need to develop in ourselves, Guru Ji advises: “O’ my brotherly devotees, live (with a spirit of) service and contentment. In the company of the Guru, learn how to be compassionate (and to ignore other persons’ excesses towards you). By recognizing (God) within you, recognize Him in others (as well); this kind of conclusion (is obtained) in the company of the Guru.”(8)

Now Guru Ji turns his attention towards the *Saakats*, who instead of listening to the Guru follow their own evil intellect in pursuit of worldly riches and power. He says: “The *Saakats* try to find their support in falsehood and deceit. Day and night, they remain busy in talking ill of others in innumerable ways. (Because of remaining) without meditation on God, they keep coming and going, and repeatedly fall into the hell of the wombs.”(9)

Describing, how the worshippers of power keep suffering, Guru Ji says: “(O’ my friends), the worshippers of power are never able to be free from the servitude of the demon of death. The punishment, which the demon of death (keeps inflicting upon them), never ends. On their heads, always remains the heavy load (of sins), therefore they are made to repay the balance owed by them to the judge of righteousness (and they keep suffering in pain, because of this).”(10)

Therefore, Guru Ji says: “(O’ my friends) tell me, has any worshipper of power crossed over (the dreadful worldly ocean) without the (guidance of) the Guru? Because of indulging in ego, (such a person) remains drowned in the dreadful (worldly) ocean. (The fact is, that) without (the guidance of) the Guru, nobody can cross over (the worldly ocean). Only when we worship God (through the Guru, are we) emancipated.”(11)

Now listing some of the powers and blessings of the Guru, he says: “(O’ my friends), no one can negate the gift bestowed by the Guru. On whom (the Guru) becomes gracious, that (Guru) himself ferries across (that person). The question of birth and death doesn’t come near, because (now in that person’s) mind is that limitless (God).”(12)

Showing the opposite side and telling us, what would happen if we don’t listen to the Guru, he says: “(O’ my friends, if) you go astray from the Guru (and do not follow his advice, then) you will keep coming and going (through the rounds of) birth and death and you will keep committing sins. (On their own), the ignorant unconscious worshippers of power do not remember (God, but) when they are afflicted with (some pain), they cry loudly for God’s (help).”(13)

Now talking about pains and pleasures and the reasons behind these, Guru Ji says: “(O’ my friends), the pains and pleasures (in this life) depend upon the things we did in our past lives. Only that (God), who has given these (pleasures and pains), knows (how did He made this determination)? Whom do you blame (for your sufferings) O’ mortal? (You have to bear (the consequences) of your own doings.” (14)

Noting, the typical conduct of a human being since the very beginning, Guru Ji says: “(O’ my friends, man has been) continuing to indulge in ego and sense of I-amness (from the beginning). He is continuously being bound and driven by hope and desire. By remaining obsessed with the sense of mineness, what can he carry along with him, except loading himself with the ashes or poison of evils (which subject him to even greater punishment in his next birth)?”(15)

Therefore, Guru Ji advises: “O’ my saintly brothers, perform worship of God. Keep remembering that God, whose merits cannot be described. (By doing this), your mind would get absorbed in the mind itself (and would merge in God). Stop (this mind) from running after (worldly riches, then God) the Destroyer of pains would end your sufferings.”(16)

In conclusion, Guru Ji says: “(O’ my friends, the one who) has realized the shelter of God and the perfect Guru, through Guru’s grace, has understood the way to attune the mind to God. O’ Nanak, by being attuned to God’s Name, one’s intellect becomes sublime. Then God showers His grace and ferries that person across (the worldly ocean).”(17-4-10)

The message of this *shabad* is that if we want to obtain salvation from perpetual pains of birth and death then we should reflect on the Guru's word and search out God within our own heart. Under Guru's advice we should sing praises of God and love Him from the core of our heart and meditate on His Name.

ਮਾਠੂ ਮਹਲਾ ੧ ॥

ਸਰਣਿ ਪਰੇ ਗੁਰਦੇਵ ਤੁਮਾਰੀ ॥
ਤੂ ਸਮਰਥੁ ਦਇਆਲੂ ਮੁਰਾਰੀ ॥
ਤੇਰੇ ਚੋਜ ਨ ਜਾਣੈ ਕੋਈ ਤੂ ਪੂਰਾ ਪੁਰਖੁ ਬਿਧਾਤਾ
ਹੇ ॥੧॥

ਤੂ ਆਦਿ ਜੁਗਾਦਿ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥
ਘਟਿ ਘਟਿ ਰੂਪੁ ਅਨੂਪੁ ਦਇਆਲਾ ॥
ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਸਭੁ ਤੇਰੇ ਕੀਆ
ਕਮਾਤਾ ਹੇ ॥੨॥

ਅੰਤਰਿ ਜੋਤਿ ਭਲੀ ਜਗਜੀਵਨ ॥
ਸਭਿ ਘਟ ਭੋਗੈ ਹਰਿ ਰਸੁ ਪੀਵਨ ॥
ਆਪੇ ਲੇਵੈ ਆਪੇ ਦੇਵੈ ਤਿਹੁ ਲੇਈ ਜਗਤ ਪਿਤ
ਦਾਤਾ ਹੇ ॥੩॥

maaroo mehlāa 1.

saran paray gurdayv tumaaree.
too samrath da-i-aal muraaree.
tayray choj na jaanai ko-ee too pooraa
purakh biDhaataa hay. ||1||

too aad jugaad karahi partipaalaa.
ghat ghat roop anoop da-i-aalaa.
ji-o tuDh bhaavai tivai chalaaveh sabh
tayro kee-aa kamaataa hay. ||2||

antār jot bhalee jagjeevan.
sabh ghat bhogai har ras peevan.
aapay layvai aapay dayvai tihu lo-ee
jagat pit daataa hay. ||3||

ਜਗਤੁ ਉਪਾਇ ਖੇਲੁ ਰਚਾਇਆ ॥
ਪਵਣੈ ਪਾਣੀ ਅਗਨੀ ਜੀਉ ਪਾਇਆ ॥
ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ ਸੋ ਦਸਵਾ ਗੁਪਤੁ
ਰਹਾਤਾ ਹੇ ॥੪॥

ਚਾਰਿ ਨਦੀ ਅਗਨੀ ਅਸਰਾਲਾ ॥
ਕੋਈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਬਦਿ ਨਿਰਾਲਾ ॥
ਸਾਕਤ ਦੁਰਮਤਿ ਭੂਬਹਿ ਦਾਝਹਿ ਗੁਰਿ ਰਾਖੇ ਹਰਿ
ਲਿਵ ਰਾਤਾ ਹੇ ॥੫॥

ਅਪੁ ਤੇਜੁ ਵਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥
ਤਿਨ ਮਹਿ ਪੰਚ ਤਤੁ ਘਰਿ ਵਾਸਾ ॥
ਸਤਿਗੁਰ ਸਬਦਿ ਰਹਹਿ ਰੰਗਿ ਰਾਤਾ ਤਜਿ
ਮਾਇਆ ਹਉਮੈ ਭ੍ਰਾਤਾ ਹੇ ॥੬॥

ਇਹੁ ਮਨੁ ਭੀਜੈ ਸਬਦਿ ਪਤੀਜੈ ॥
ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਟੋਕ ਟਿਕੀਜੈ ॥
ਅੰਤਰਿ ਚੋਰੁ ਮੁਹੈ ਘਰੁ ਮੰਦਰੁ ਇਨਿ ਸਾਕਤਿ ਦੂਤੁ
ਨ ਜਾਤਾ ਹੇ ॥੭॥

ਦੁੰਦਰ ਦੂਤੁ ਭੂਤ ਭੀਹਾਲੇ ॥
ਖਿੰਚੋਤਾਣਿ ਕਰਹਿ ਬੇਤਾਲੇ ॥
ਸਬਦ ਸੁਰਤਿ ਬਿਨੁ ਆਵੈ ਜਾਵੈ ਪਤਿ ਖੋਈ
ਆਵਤ ਜਾਤਾ ਹੇ ॥੮॥

ਕੂਤੁ ਕਲਰੁ ਤਨੁ ਭਸਮੈ ਢੇਰੀ ॥
ਬਿਨੁ ਨਾਵੈ ਕੈਸੀ ਪਤਿ ਤੇਰੀ ॥
ਬਾਧੇ ਮੁਕਤਿ ਨਾਹੀ ਜੁਗ ਚਾਰੇ ਜਮਕੰਕਰਿ ਕਾਲਿ
ਪਰਾਤਾ ਹੇ ॥੯॥

ਜਮ ਦਰਿ ਬਾਧੇ ਮਿਲਹਿ ਸਜਾਈ ॥
ਤਿਸੁ ਅਪਰਾਧੀ ਗਤਿ ਨਹੀ ਕਾਈ ॥
ਕਰਣ ਪਲਾਵ ਕਰੇ ਬਿਲਲਾਵੈ ਜਿਉ ਕੁੰਡੀ ਮੀਨੁ
ਪਰਾਤਾ ਹੇ ॥੧੦॥

ਸਾਕਤੁ ਫਾਸੀ ਪੜੈ ਇਕੋਲਾ ॥
ਜਮ ਵਸਿ ਕੀਆ ਅੰਧੁ ਦੁਹੇਲਾ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਸੂਝੈ ਆਜੁ ਕਾਲਿ
ਪਚਿ ਜਾਤਾ ਹੇ ॥੧੧॥

jagaṭ upaa-ay khayl rachaa-i-aa.
pavṇai paanee agnee jee-o paa-i-aa.
dayhee nagree na-o darvaajay so
dasvaa gupaṭ rahaṭaa hay. ||4||

chaar naḏee agnee asraalaa.
ko-ee gurmukh boojhai sabad niraalaa.
saakaṭ durmat doobeh daajheh gur
raakhay har liv raṭaa hay. ||5||

ap tayj vaa-ay parithmee aakaasaa.
tin meh panch tat ghar vaasaa.
satgur sabad raheh rang raṭaa taj
maa-i-aa ha-umai bharaṭaa hay. ||6||

ih man bheejai sabad patteejai.
bin naavai ki-aa tayk tikeejai.
antar chor muhai ghar mandar in saakat
doot na jaṭaa hay. ||7||

dundar doot bhoot bheehaalay.
khinchotaan karahi bayṭaalay.
sabad surat bin aavai jaavai pat kho-ee
aavat jaṭaa hay. ||8||

koorh kalar tan bhasmai dhayree.
bin naavai kaisee pat tayree.
baaDhay mukaṭ naahee jug chaaray
jamkankar kaal paraṭaa hay. ||9||

jam dar baaDhay mileh sajaa-ee.
tis apraaDhee gat nahee kaa-ee.
karan palaav karay billaavai ji-o kundee
meen paraṭaa hay. ||10||

saakaṭ faasee parhai ikaylaa.
jam vas kee-aa anDh duhaylaa.
raam naam bin mukaṭ na soojhai aaj
kaal pach jaṭaa hay. ||11||

ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਬੋਲੀ ਕੋਈ ॥
 ਐਥੈ ਓਥੈ ਰਾਖਾ ਪ੍ਰਭੁ ਸੋਈ ॥
 ਰਾਮ ਨਾਮੁ ਦੇਵੈ ਕਰਿ ਕਿਰਪਾ ਇਉਂ ਸਲਲੈ ਸਲਲ
 ਮਿਲਾਤਾ ਹੇ ॥੧੨॥

ਪੰਨਾ ੧੦੩੨

ਭੂਲੇ ਸਿਖ ਗੁਰੂ ਸਮਝਾਏ ॥
 ਉਝੜਿ ਜਾਏ ਮਾਰਗਿ ਪਾਏ ॥
 ਤਿਸੁ ਗੁਰ ਸੇਵਿ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਦੁਖ ਭੰਜਨ
 ਸੰਗਿ ਸਖਾਤਾ ਹੇ ॥੧੩॥

ਗੁਰ ਕੀ ਭਗਤਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ॥
 ਬ੍ਰਹਮੈ ਇੰਦ੍ਰਿ ਮਹੇਸਿ ਨ ਜਾਣੀ ॥
 ਸਤਿਗੁਰੁ ਅਲਖੁ ਕਹਹੁ ਕਿਉਂ ਲਖੀਐ ਜਿਸੁ ਬਖਸੇ
 ਤਿਸਹਿ ਪਛਾਤਾ ਹੇ ॥੧੪॥

ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਪਰਾਪਤਿ ਦਰਸਨੁ ॥
 ਗੁਰਬਾਣੀ ਸਿਉ ਪ੍ਰੀਤਿ ਸੁ ਪਰਸਨੁ ॥
 ਅਹਿਨਿਸਿ ਨਿਰਮਲ ਜੋਤਿ ਸਬਾਈ ਘਟਿ ਦੀਪਕੁ
 ਗੁਰਮੁਖਿ ਜਾਤਾ ਹੇ ॥੧੫॥

ਭੋਜਨ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ॥
 ਜਿਨਿ ਚਾਖਿਆ ਤਿਨਿ ਦਰਸਨੁ ਡੀਠਾ ॥
 ਦਰਸਨੁ ਦੇਖਿ ਮਿਲੇ ਬੈਰਾਗੀ ਮਨੁ ਮਨਸਾ ਮਾਰਿ
 ਸਮਾਤਾ ਹੇ ॥੧੬॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਪਰਧਾਨਾ ॥
 ਤਿਨ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਨਾ ॥

ਨਾਨਕ ਹਰਿ ਜਸੁ ਹਰਿ ਜਨ ਕੀ ਸੰਗਤਿ ਦੀਜੈ
 ਜਿਨ ਸਤਿਗੁਰੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ ਹੇ
 ॥੧੭॥੫॥੧੧॥

satgur baajh na baylee ko-ee.
 aithai othai raakhaa parabh so-ee.
 raam naam dayvai kar kirpaa i-o sallai
 salal milaatāa hay. ||12||

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bhoolay sikh guroo samjhaa-ay.
 ujharh jaaday maarag paa-ay.
 tis gur sayv sadāa din raatēe dukh
 bhanjan sang sakhaatāa hay. ||13||

gur kee bhagat karahi ki-aa paraanee.
 barahmai in-dar mahays na jaanee.
 satgur alakh kahhu ki-o lakhee-ai jis
 bakhsay tiseh pachhaatāa hay. ||14||

antar paraym paraapat darsan.
 gurbaanee si-o pareet so parsan.
 ahinis nirmal jot sabaa-ee ghat deepak
 gurmukh jaatāa hay. ||15||

bhojan gi-aan mahaa ras meethaa.
 jin chaakhi-aa tin darsan deethaa.
 darsan daykh milay bairaagee man
 mansaa maar samaatāa hay. ||16||

satgur sayveh say parDhaanaa.
 tin ghat ghat antar barahm
 pachhaanaa.
 naanak har jas har jan kee sangat
 deejai jin satgur har parabh jaatāa hay.
 ||17||5||11||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to obtain salvation from perpetual pains of birth and death then we should reflect on the Guru's word and search out God within our own heart. Under Guru's advice, we should sing praises of God, love Him from the core of our heart, and meditate on His Name. In this *shabad*, he shows us how to seek the shelter of the Guru, who in fact is the embodiment of

God Himself. Guru Ji also tells us, what happens to those, who instead of listening to the Guru follow the dictates of their own misguided intellect.

Right at the outset addressing God, Guru Ji says: “O’ Guru God, I have come to Your shelter. You are the all-powerful and merciful God. No one can understand Your wonders. You are the perfect, all-pervading Creator.”(1)

Acknowledging how God has been taking care of us all, Guru Ji says: “(O’ God), You have been sustaining (all the creatures) from the beginning of the ages. O’ merciful God of unparalleled beauty, You pervade each and every heart. You run (this world) as You wish, and every one does what You have made one to do.”(2)

Explaining how God is doing and getting every thing done, Guru Ji says: “(O’ my friends), within all is shining the light (of God), the life of the world. By pervading all hearts, God is enjoying the relish of His Name. He Himself gives, and Himself enjoys (this relish). He is the father and giver (of gifts) to all the three worlds.”(3)

Regarding the general scheme of things in the world and the human body, Guru Ji says: “By creating the world, (as if He has) created a Play. By assembling (elements like) air, water, and fire, He has put the soul in it (and thus created a human being). He has installed nine (visible) doors in the body township, but has kept the tenth door secret.”(4)

Explaining why many people suffer in pains, while others remain free from such suffering, Guru Ji says: “(O’ my friends, in this world (there are four terrible impulses, namely cruelty, attachment, greed and anger, which) flow like four dreadful streams of fire. But only a rare Guru following person understands (this fact and by getting attuned to the Guru’s) word, remains unaffected (by these impulses). Because of their evil intellect, the worshippers of power get drowned and burnt (by these evil impulses), but the one who is attuned (to God), the Guru has saved.”(5)

Describing further the conduct of Guru’s followers, he says: “(O’ my friends, the human soul) has its abode in a house (body frame work), which is made out of the five elements of water, fire, air, earth, and sky. They who remain imbued with the love of the Guru’s word, discard attachment for *Maya*, ego, and doubt (and therefore live in peace).”(6)

Next comparing the state of those Guru’s followers who are convinced by the Guru’s advice, with the *Saakats* or worshippers of power, Guru Ji says: “(O’ my friends, they) whose mind is won over by the (Guru’s immaculate) word, are satiated, except God’s Name they don’t look for any other support. But within the mind of a *Saakat* is (ego, which like) a thief is robbing the body (of its spiritual wealth), but these *Saakats* have not recognized this enemy.”(7)

Describing how other evil impulses rob us of the peace of mind and subject us to perpetual pains of births and deaths, Guru Ji says: “(O’ my friends, the five evil impulses such as lust and anger, torture our mind like) five quarrelsome, dreadful

demons. Like goblins, they pull (the human mind) in different directions. Therefore, without being conscious of the word (of caution by the Guru, one commits many sins and) loses honor and keeps coming and going.”(8)

Therefore addressing us directly, Guru Ji warns us and says: “(O’ man, for your entire life), you keep amassing false (worldly wealth, which in the end would be useless like) barren saline land, and your body (too) would become a heap of dust. Without (meditating on) God’s Name, how could you have any honor (in God’s court? They who) are bound in worldly attachment are never emancipated, and the demon of death marks them (as his special victims).”(9)

Describing the tortures such persons go through, who have been marked by the demon of death, Guru Ji says: “(The person who remains engrossed in worldly attachments and doesn’t meditate on God’s Name) is punished, bound at the door of demon of death. That sinner has no (hope of) deliverance, and wails like a fish caught in the hook.”(10)

Continuing to narrate the sufferings, which the *Saakat* has to go through, Guru Ji says: “(O’ my friends), the *Saakat* has to suffer (pain like) the noose of death all alone. (No one else shares that person’s punishment). When such a person is handed over to the demon of death (for punishment), the blind fool grieves a lot. Being without (the capital of) God’s Name, that person) cannot think of any way of emancipation (from the punishment), so sooner or later such a person is consumed (in severe pains).”(11)

Therefore, once again Guru Ji reminds us and says: “(O’ my friends), without the true Guru, there is no real friend (of a person). Both here and hereafter, that God alone is our savior. Showing his mercy, (the Guru) blesses us with God’s Name. (Then just as) water merges in water, (similarly that person merges in God).”(12)

Therefore, Guru Ji advises: “(O’ my friends), the Guru has given the right understanding to (many) erring sikhs (disciples). He has put on the right path, those who had lost their way. (Therefore), you should (also) serve that Guru day and night, who is the destroyer of pains and your (trustworthy) friend and companion.”(13)

Describing the merits of worship of the Guru, he says: “How can the human beings realize (the value of) Guru’s worship? (Even gods like) *Brahma*, *Indira*, and *Shiva* have not understood (its value). How could we comprehend the incomprehensible true Guru? That person alone understands (the Guru), on whom (God) shows His grace.”(14)

Now listing the blessings a person obtains, who is in true love with the Guru, he says: “The person within whom is (true) love (for the Guru), obtains the sight (of God). The person who is in love with the Guru’s word, gets to touch (God’s feet, and) see His sight. By Guru’s grace, they within whom has lighted the lamp (of divine wisdom), day and night, they see (God’s) light.

Commenting on the virtues of divine wisdom obtained through the Guru, he says: “(O’ my friends), the divine wisdom (obtained through the Guru) is like an extremely sweet and delicious food. They, who have tasted it, have seen the sight (of God). Seeing the sight (of God), they have become detached (from the world) and got united (with Him), because stilling the desires of their minds, they have merged (in God’s meditation).”(16)

In conclusion, Guru Ji says: “(O’ my friends), they who serve (follow) the true Guru are supreme. In each and every heart, they have realized the all-pervading God. Therefore Nanak says: “(O’ God), bless me with Your praise, and with the company of those devotees of God who have realized God, the eternal Guru.”(17-5-11)

The message of this *shabad* is that we should act on the advice given in *Gurbani*, the word of the Guru (as contained in *Guru Granth Sahib Ji*), with love, devotion, and respect. Showing His mercy, God may grant us His sight, end our rounds of birth and death, and bless us with the bliss of His eternal union.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸਾਚੇ ਸਾਹਿਬ ਸਿਰਜਣਹਾਰੇ ॥
ਜਿਨਿ ਧਰ ਚਕ੍ਰ ਧਰੇ ਵੀਚਾਰੇ ॥
ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਾਚਾ ਵੇਪਰਵਾਹਾ
ਹੇ ॥੧॥

ਵੇਕੀ ਵੇਕੀ ਜੰਤ ਉਪਾਏ ॥
ਦੁਇ ਪੰਦੀ ਦੁਇ ਰਾਹ ਚਲਾਏ ॥
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਮੁਕਤਿ ਨ ਹੋਈ ਸਚੁ ਨਾਮੁ ਜਪਿ
ਲਾਹਾ ਹੇ ॥੨॥

ਪੜਹਿ ਮਨਮੁਖ ਪਰੁ ਬਿਧਿ ਨਹੀ ਜਾਨਾ ॥
ਨਾਮੁ ਨ ਬੂਝਹਿ ਭਰਮਿ ਭੁਲਾਨਾ ॥
ਲੈ ਕੈ ਵਢੀ ਦੇਨਿ ਉਗਾਹੀ ਦੁਰਮਤਿ ਕਾ ਗਲਿ
ਫਾਹਾ ਹੇ ॥੩॥

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੜਹਿ ਪੁਰਾਣਾ ॥
ਵਾਦੁ ਵਖਾਣਹਿ ਤਤੁ ਨ ਜਾਣਾ ॥
ਵਿਣੁ ਗੁਰ ਪੂਰੇ ਤਤੁ ਨ ਪਾਈਐ ਸਚ ਸੂਚੇ ਸਚੁ
ਰਾਹਾ ਹੇ ॥੪॥

ਸਭ ਸਾਲਾਹੇ ਸੁਣਿ ਸੁਣਿ ਆਖੈ ॥
ਆਪੇ ਦਾਨਾ ਸਚੁ ਪਰਾਖੈ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਅਪਨੀ ਗੁਰਮੁਖਿ
ਸਬਦੁ ਸਲਾਹਾ ਹੇ ॥੫॥

maaroo mehlaa 1.

saachay saahib sirjanhaaray.
jin Dhar chakar Dharay veechaaray.
aapay kartaa kar kar vaykhai saachaa
vayparvaahaa hay. ||1||

vaykee vaykee jant upaa-ay.
du-ay pandee du-ay raah chalaay-ay.
gur pooray vin mukat na ho-ee sach
naam jap laahaa hay. ||2||

parheh manmukh par biDh nahee
jaanaa.
naam na boojheh bharam bhulaanaa.
lai kai vadhee dayn ugaahae durmat
kaa gal faahaa hay. ||3||

simrit saastar parheh puraanaa.
vaad vakaaneh tat na jaanaa.
vin gur pooray tat na paa-ee-ai sach
soochay sach raahaa hay. ||4||

sabh saalaahay sun sun aakhai.
aapay daanaa sach paraakhai.
jin ka-o nadar karay parabh apnee
gurmukh saba salaaahaa hay. ||5||

ਸੁਣਿ ਸੁਣਿ ਆਖੈ ਕੇਤੀ ਬਾਣੀ ॥
 ਸੁਣਿ ਕਹੀਐ ਕੋ ਅੰਤੁ ਨ ਜਾਣੀ ॥
 ਜਾ ਕਉ ਅਲਖੁ ਲਖਾਏ ਆਪੇ ਅਕਥ ਕਥਾ ਬੁਧਿ
 ਤਾਰਾ ਹੇ ॥੬॥

ਜਨਮੇ ਕਉ ਵਾਜਹਿ ਵਾਧਾਏ ॥
 ਸੋਹਿਲਤੇ ਅਗਿਆਨੀ ਗਾਏ ॥
 ਜੋ ਜਨਮੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ ਕਿਰਤੁ ਪਇਆ
 ਸਿਰਿ ਸਾਰਾ ਹੇ ॥੭॥

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਏ ॥
 ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਦੁਖਾ ਸੁਖ ਦੀਏ ॥
 ਦੁਖ ਸੁਖ ਹੀ ਤੇ ਭਏ ਨਿਰਾਲੇ ਗੁਰਮੁਖਿ ਸੀਲੁ
 ਸਨਾਰਾ ਹੇ ॥੮॥

ਨੀਕੇ ਸਾਚੇ ਕੇ ਵਾਪਾਰੀ ॥
 ਸਚੁ ਸਉਦਾ ਲੈ ਗੁਰ ਵੀਚਾਰੀ ॥
 ਸਚਾ ਵਖਰੁ ਜਿਸੁ ਧਨੁ ਪਲੈ ਸਬਦਿ ਸਚੈ ਓਮਾਰਾ
 ਹੇ ॥੯॥

ਕਾਚੀ ਸਉਦੀ ਤੋਟਾ ਆਵੈ ॥
 ਗੁਰਮੁਖਿ ਵਣਜੁ ਕਰੇ ਪ੍ਰਭ ਭਾਵੈ ॥
 ਪੁੰਜੀ ਸਾਬਤੁ ਰਾਸਿ ਸਲਾਮਤਿ ਚੂਕਾ ਜਮ ਕਾ
 ਫਾਰਾ ਹੇ ॥੧੦॥

ਪੰਨਾ ੧੦੩੩

ਸਭੁ ਕੋ ਬੋਲੈ ਆਪਣ ਭਾਣੈ ॥
 ਮਨਮੁਖੁ ਦੂਜੈ ਬੋਲਿ ਨ ਜਾਣੈ ॥
 ਅੰਧੁਲੇ ਕੀ ਮਤਿ ਅੰਧਲੀ ਬੋਲੀ ਆਇ ਗਇਆ
 ਦੁਖੁ ਤਾਰਾ ਹੇ ॥੧੧॥

ਦੁਖ ਮਹਿ ਜਨਮੈ ਦੁਖ ਮਹਿ ਮਰਣਾ ॥
 ਦੁਖੁ ਨ ਮਿਟੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸਰਣਾ ॥
 ਦੂਖੀ ਉਪਜੈ ਦੂਖੀ ਬਿਨਸੈ ਕਿਆ ਲੈ ਆਇਆ
 ਕਿਆ ਲੈ ਜਾਰਾ ਹੇ ॥੧੨॥

ਸਚੀ ਕਰਣੀ ਗੁਰ ਕੀ ਸਿਰਕਾਰਾ ॥
 ਆਵਣੁ ਜਾਣੁ ਨਹੀ ਜਮ ਧਾਰਾ ॥
 ਡਾਲ ਛੋਡਿ ਤਤੁ ਮੂਲੁ ਪਰਾਤਾ ਮਨਿ ਸਾਚਾ
 ਓਮਾਰਾ ਹੇ ॥੧੩॥

sun sun aakhai kaytee banee.
 sun kahee-ai ko ant na jaanee.
 jaa ka-o alakh lakhaa-ay aapay akath
 kathaa buDh taahaa hay. ||6||

janmay ka-o vaajeh vaaDhaa-ay.
 sohilrhay agi-aanee gaa-ay.
 jo janmai tis sarpar marnaa kirat pa-i-aa
 sir saahaa hay. ||7||

sanjog vijog mayrai parabh kee-ay.
 sarisat upaa-ay dukhhaa sukh dee-ay.
 dukh sukh hee tay bha-ay niraalay
 gurmukh seel sanaahaa hay. ||8||

neekay saachay kay vaapaaree.
 sach sa-udaa lai gur veechaaree.
 sachaa vakhar jis Dhan palai sabad
 sachai omaahaa hay. ||9||

kaachee sa-udee totaa aavai.
 gurmukh vanaj karay parabh bhaavai.
 poonjee saabat raas salaamat chookaa
 jam kaa faahaa hay. ||10||

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sabh ko bolai aapan bhaanai.
 manmukh doojai bol na jaanai.
 anDhulay kee mat anDhlee bolee aa-ay
 ga-i-aa dukh taahaa hay. ||11||

dukh meh janmai dukh meh marnaa.
 dookh na mitai bin gur kee sarnaa.
 dookhee upjai dookhee binsai ki-aa lai
 aa-i-aa ki-aa lai jaahaa hay. ||12||

sachee karnee gur kee sirkaaraa.
 aavan jaan nahee jam Dhaaraa.
 daal chhod tat mool paraataa man
 saachaa omaahaa hay. ||13||

ਹਰਿ ਕੇ ਲੋਗ ਨਹੀ ਜਮੁ ਮਾਰੈ ॥
ਨਾ ਦੁਖੁ ਦੇਖਹਿ ਪੰਥਿ ਕਰਾਰੈ ॥
ਰਾਮ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਅਵਰੁ ਨ ਦੂਜਾ
ਕਾਰਾ ਹੇ ॥੧੪॥

har kay log nahee jam maarai.
naa dukh daykheh panth karaarai.
raam naam ghat antar poojaa avar na
doojaa kaahaa hay. ||14||

ਓਤੁ ਨ ਕਥਨੈ ਸਿਫਤਿ ਸਜਾਈ ॥
ਜਿਉ ਤੁਧੁ ਭਾਵਹਿ ਰਹਹਿ ਰਜਾਈ ॥
ਦਰਗਹ ਪੈਧੇ ਜਾਨਿ ਸੁਰੇਲੇ ਹੁਕਮਿ ਸਚੇ
ਪਾਤਿਸਾਹਾ ਹੇ ॥੧੫॥

orh na kathnai sifaṭ sajaa-ee.
ji-o tuDh bhaaveh rahah rajaa-ee.
dargeh paiDhay jaan suhaylay hukam
sachay paatīsaahaa hay. ||15||

ਕਿਆ ਕਹੀਐ ਗੁਣ ਕਥਹਿ ਘਨੇਰੇ ॥
ਅੰਤੁ ਨ ਪਾਵਹਿ ਵਡੇ ਵਡੇਰੇ ॥
ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਪਤਿ ਰਾਖਹੁ ਤੂ ਸਿਰਿ ਸਾਹਾ
ਪਾਤਿਸਾਹਾ ਹੇ ॥੧੬॥੬॥੧੨॥

ki-aa kahee-ai gun katheh ghanayray.
ant na paavahi vaday vadayray.
naanak saach milai pat raakhoo too sir
saahaa paatīsaahaa hay. ||16||6||12||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that we should act on the advice given in *Gurbani* the word of the Guru (as contained in *Guru Granth Sahib Ji*), with love, devotion, and respect. Showing His mercy, God may grant us His sight, end our rounds of birth and death, and bless us with the bliss of His eternal union.

In this *shabad*, he explains how God Himself has created this universe and has put the human beings on two different paths. One group follows the dictates of their own minds and keeps suffering the pains of birth and death. The other group follows the guidance of a true Guru, and by meditating on God's Name, obtains the bliss of reunion with God.

First giving some basic facts about this world and the creatures living in it, Guru Ji says: "(O' my friends), the eternal God and Creator, who has created the spheres of all the Earth and has supported them with great thought, after creating (the universe), that Creator (Himself) looks after it, (but still) that eternal (God) is care-free."(1)

Now describing, how God has created creatures of many different kinds, Guru Ji says: "He has created the creatures of many different kinds (and species, but as for the human beings, He has) put them on two (different) paths, who take advice from two (different) sources. (But) without (the guidance of the true Guru, salvation (from the pains of birth and death) is not obtained, and the profit lies in meditating on the eternal (God's) Name."(2)

First describing the conduct of the *Manmukhs* or those who instead of listening to the true Guru, follow the guidance of their own minds, Guru Ji says: "(There are some) self-conceited persons, who, although read (holy books), don't comprehend the way (to union with God). They do not understand (what really it means to meditate on God's) Name, therefore they remain lost in illusion (of *Maya*, the worldly riches and

power. They go to the extent of) giving witness (in favor of somebody, by) taking bribe. In this way, by following their evil intellect, they (themselves) put a noose of death around their necks (and subject themselves to punishment by the demon of death).”(3)

Commenting further on the conduct of such pundits, he says: “(These pundits) read *Simrities*, *Shastras*, and *Puranaas* (and other holy books. But after reading these books, they) indulge in strife (on different issues), and don’t grasp the essence (of teachings in these books. Because without the guidance of) the true Guru, we cannot obtain the essence that the eternal (God) is obtained by (treading) on the true and immaculate path (of meditating on God’s Name).”(4)

However, Guru Ji wants to clarify that just praising God from outside doesn’t please Him. He is only pleased when we sing His praise and meditate on His Name from the core of our hearts. Therefore, he says: “(On the surface), all seem to be praising God and uttering (His virtues) after hearing from others. However, that wise (God) Himself knows (what is really in every one’s heart), and tests the truth (or the sincerity in each one’s praise). They on whom God bestows His grace, following the Guru’s (guidance), by enshrining (his) word (in their hearts, they) sing God’s praise.” (5)

Commenting on the limitlessness of God’s praise or His merits and virtues, Guru Ji says: “Myriad of people utter (God’s) praises, after listening again and again from others. They may keep on listening and uttering, (these praises), but still no body knows the limit of God’s (virtues). Only the one, whom the indescribable God reveals Himself, obtains the wisdom to describe His indescribable discourse (and keeps talking about that incomprehensible God).”(6)

Now, Guru Ji wants to make us aware of the inevitability of death. He says: “Upon the birth (of a child), the greetings of joy pour in. The ignorant people sing songs of joy. (But they don’t realize, that anyone) who is born, has definitely to die also, (and as per destiny based on one’s past deeds), a definite date (of death is) inscribed on one’s forehead.”(7)

Commenting further on union and separation through birth and death, or pains and pleasures in the world, Guru Ji says: “It is my (dear) God, who has made (this play) of union and separation (through births and deaths). After creating the world, He Himself has given sorrows and joys (to it). But by following the Guru’s guidance, they who (realize God’s will in everything, as if they are) wearing a shield of poise, remain detached (from pain and pleasure).”(8)

Now commenting on the merits of those who are eager themselves to meditate on God’s Name, and also try to motivate others in this direction, as if they trade in this everlasting commodity, Guru Ji says: “Sublime are they who trade in the everlasting (commodity of God’s Name). By reflecting on the Guru’s word, they acquire the true merchandise (of God’s Name), and the one who has this everlasting commodity and wealth (of God’s Name) in his or her possession enjoys a state of spiritual exhilaration through the word of praise of the eternal (God).”(9)

Comparing the result of acquiring false worldly wealth and the true wealth of God's Name, Guru Ji says: "(When we deal) in the false commodity (of worldly wealth), we suffer a (spiritual) loss. Therefore a Guru's follower does that which is pleasing to God. Such a person's capital and commodity remain secure and fear of death is ended."(10)

But regarding the conduct and fate of the self-conceited persons, Guru Ji says: "A self-conceited person speaks everything on his or her own, (whatever comes in his or her mind). Being swayed by duality, (the love for worldly wealth), the self-conceited person doesn't know any other kind of words. Blind (totally misguided) is the intellect of a (self-conceited) blind person, therefore such a person keeps suffering through the pain of coming and going."(11)

Commenting further on the state of a self-conceited person, Guru Ji says: "(O' my friends), a self-conceited person is born in pain and dies in pain. Without seeking the Guru's refuge, this pain and suffering cannot be ended. Therefore (a self-conceited) person takes birth in pain and perishes in pain. (The end result is that such a person) comes to the world with nothing and departs with nothing, (without making any use of this human life)."(12)

Switching back to the conduct and state of the Guru's followers, he says: "True is the conduct of subjects of the Guru, (the Guru's followers). They are not subjected to coming and going (in this world), or to the jurisdiction of the demon of death. Forsaking the branch (of *Maya*, the worldly wealth, or other lesser gods and goddesses), they have grasped (and realized God) the root, therefore within their mind arises an everlasting zeal (for God's Name)."(13)

Continuing to describe the blessings enjoyed by the Guru following persons, who worship only God and nobody else, Guru Ji says: "(O' my friends), the demon of death doesn't hit (or trouble) the men of God, (who sincerely meditate on His Name). They don't have to tread on any treacherous path or suffer (spiritual) pain. Within their heart resides God's Name, (and they keep worshipping Him); within them is no other (worldly) conflict."(14)

Now acknowledging the powers of God, Guru Ji says: "(O' God), there is no end to the praises (or the rewards which, You give to the Guru's followers), and the punishments (given to the self-conceited. Therefore, Your devotees) live as it pleases You. As per the command of (God), the true King, they go to God's court robed (in honor)."(15)

In conclusion, Guru Ji says: (O' God), myriads utter Your praises, what can be said about those merits. Because, even the highest of the high (gods) cannot find the limit (of these virtues). Therefore, Nanak prays: "O' God, You are the King of all kings, please bless me with Your eternal (Name) and save my honor."(16-6-12)

The message of this *shabad* is that if we want to earn the everlasting profit from this world, then instead of entering into useless discussions and theories, we should reflect on the essence of *Gurbani*, and following that advice we should meditate on God's Name. We should always live in a state of poise both in pain and pleasure and accept God's will with equanimity. By following such a truthful path, we would be received in the court of God with honor and all our pains of births and deaths would end.

ਮਾਰੂ ਮਹਲਾ ੧ ਦਖਣੀ ॥

ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ ॥
ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ ॥
ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ
ਉਪਾਇਦਾ ॥੧॥

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥
ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥
ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ
ਖੋਲਾਇਦਾ ॥੨॥

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ ॥
ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ
ਲਖਾਇਦਾ ॥੩॥

ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਇਕ ਵਾਸਾ ॥
ਆਪੇ ਕੀਤੇ ਖੇਲੁ ਤਮਾਸਾ ॥
ਬਲਦੀ ਜਲਿ ਨਿਵਰੈ ਕਿਰਪਾ ਤੇ ਆਪੇ ਜਲ ਨਿਧਿ
ਪਾਇਦਾ ॥੪॥

ਧਰਤਿ ਉਪਾਇ ਧਰੀ ਧਰਮ ਸਾਲਾ ॥
ਉਤਪਤਿ ਪਰਲਉ ਆਪਿ ਨਿਰਾਲਾ ॥
ਪਵਣੈ ਖੇਲੁ ਕੀਆ ਸਭ ਥਾਈ ਕਲਾ ਖਿੰਚਿ
ਵਾਹਾਇਦਾ ॥੫॥

ਭਾਰ ਅਠਾਰਹ ਮਾਲਣਿ ਤੇਰੀ ॥
ਚਉਰੁ ਢੁਲੈ ਪਵਣੈ ਲੈ ਫੇਰੀ ॥
ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਦੀਪਕ ਰਾਖੇ ਸਸਿ ਘਰਿ ਸੂਰੁ
ਸਮਾਇਦਾ ॥੬॥

ਪੰਖੀ ਪੰਚ ਉਡਰਿ ਨਹੀ ਧਾਵਹਿ ॥
ਸਫਲਿਓ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਪਾਵਹਿ ॥
ਗੁਰਮੁਖਿ ਸਹਜਿ ਰਵੈ ਗੁਣ ਗਾਵੈ ਹਰਿ ਰਸੁ ਚੋਗੁ
ਚੁਗਾਇਦਾ ॥੭॥

maaroo mehlaa 1 dakh-nee.

kaa-i-aa nagar nagar garh andar.
saachaa vaasaa pur gagnandar.
asthir thaana sadaa nirmaa-il aapay aap
upaa-idaa. ||1||

andar kot chhajay hatnaalay.
aapay layvai vasat samaalay.
bajar kapaat jarhay jarh jaanai gur
sabdee kholaa-idaa. ||2||

bheetar kot gufaa ghar jaa-ee.
na-o ghar thaapay hukam rajaa-ee.
dasvai purakh alaykh apaaree aapay
alakh lakhaa-idaa. ||3||

pa-un paanee agnee ik vaasaa.
aapay keeto khayl tamaasaa.
baldee jal nivrai kirpaa tay aapay jal
niDh paa-idaa. ||4||

Dharat upaa-ay Dharee Dharam saalaa.
utpat parla-o aap niraalaa.
pavnai khayl kee-aa sabh thaa-ee kalaa
khinch dhaahaa-idaa. ||5||

bhaar athaarah maalan tayree.
cha-ur dhulai pavnai lai fayree.
chand sooraj du-ay deepak raakhay sas
ghar soor samaa-idaa. ||6||

pankhee panch udar nahee Dhaaveh.
safli-o birakh amrit fal paavahi.
gurmukh sahj ravai gun gaavai har ras
chog chugaa-idaa. ||7||

ਝਿਲਮਿਲਿ ਝਿਲਕੈ ਚੰਦੁ ਨ ਤਾਰਾ ॥
ਸੂਰਜ ਕਿਰਣਿ ਨ ਬਿਜੁਲਿ ਗੈਣਾਰਾ ॥
ਅਕਥੀ ਕਥਉ ਚਿਹਨੁ ਨਹੀ ਕੋਈ ਪੂਰਿ
ਰਹਿਆ ਮਨਿ ਭਾਇਦਾ ॥੮॥

ਪਸਰੀ ਕਿਰਣਿ ਜੋਤਿ ਉਜਿਆਲਾ ॥
ਕਰਿ ਕਰਿ ਦੇਖੈ ਆਪਿ ਦਇਆਲਾ ॥
ਅਨਹਦੁ ਰੁਣੁ ਝੁਣਕਾਰੁ ਸਦਾ ਧੁਨਿ ਨਿਰਭਉ ਕੈ
ਘਰਿ ਵਾਇਦਾ ॥੯॥

ਪੰਨਾ ੧੦੩੪

ਅਨਹਦੁ ਵਾਜੈ ਭ੍ਰਮੁ ਭਉ ਭਾਜੈ ॥
ਸਗਲ ਬਿਆਪਿ ਰਹਿਆ ਪ੍ਰਭੁ ਛਾਜੈ ॥
ਸਭ ਤੇਰੀ ਤੂ ਗੁਰਮੁਖਿ ਜਾਤਾ ਦਰਿ ਸੋਹੈ ਗੁਣ
ਗਾਇਦਾ ॥੧੦॥

ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰਮਲੁ ਸੋਈ ॥
ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਜਾ ਕੋਈ ॥
ਏਕੰਕਾਰੁ ਵਸੈ ਮਨਿ ਭਾਵੈ ਹਉਮੈ ਗਰਬੁ
ਗਵਾਇਦਾ ॥੧੧॥

ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਤਿਗੁਰਿ ਦੀਆ ॥
ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਆ ਤੀਆ ॥
ਏਕੋ ਏਕੁ ਸੁ ਅਪਰ ਪਰੰਪਰੁ ਪਰਖਿ ਖਜਾਨੈ
ਪਾਇਦਾ ॥੧੨॥

ਗਿਆਨੁ ਧਿਆਨੁ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰਾ ॥
ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਚੀਰਾ ॥
ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਜਾਚੈ ਕਰਮਿ ਮਿਲੈ ਸੋ
ਪਾਇਦਾ ॥੧੩॥

ਕਰਮੁ ਧਰਮੁ ਸਚੁ ਹਾਥਿ ਤੁਮਾਰੈ ॥
ਵੇਪਰਵਾਹ ਅਖੁਟ ਭੰਡਾਰੈ ॥
ਤੂ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਸਦਾ ਪ੍ਰਭੁ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਇਦਾ ॥੧੪॥

ਆਪੇ ਦੇਖਿ ਦਿਖਾਵੈ ਆਪੇ ॥
ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥
ਆਪੇ ਜੋਤਿ ਵਿਛੋੜੇ ਕਰਤਾ ਆਪੇ ਮਾਰਿ
ਜੀਵਾਇਦਾ ॥੧੫॥

jhilmil jhilkai chand na taaraa.
sooraj kiran na bijul ghainaaraa.
akthee katha-o chihan nahee ko-ee poor
rahi-aa man bhaa-idaa. ||8||

pasree kiran jot ujji-aalaa.
kar kar daykhai aap da-i-aalaa.
anhad run jhunkaar sadaa Dhun nirbha-o
kai ghar vaa-idaa. ||9||

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anhad vaajai bharam bha-o bhaajai.
sagal bi-aap rahi-aa parabh chhaajai.
sabh tayree too gurmukh jaataa dar sohai
gun gaa-idaa. ||10||

aad niranjan nirmal so-ee.
avar na jaanaa doojaa ko-ee.
aykankaar vasai man bhaavai ha-umai
garab gavaa-idaa. ||11||

amrit pee-aa satgur dee-aa.
avar na jaanaa doo-aa tee-aa.
ayko ayk so apar parampar parakh
khajaanai paa-idaa. ||12||

gi-aan Dhi-aan sach gahir gambheeraa.
ko-ay na jaanai tayraa cheeraa.
jaytee hai taytee tuDh jaachai karam
milai so paa-idaa. ||13||

karam Dharam sach haath tumaarai.
vayparvaah akhut bhandaarai.
too da-i-aal kirpaal sadaa parabh aapay
mayl milaa-idaa. ||14||

aapay daykh dikhaavai aapay.
aapay thaap uthaapay aapay.
aapay jorh vichhorhay kartaa aapay maar
jeevaa-idaa. ||15||

ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਅੰਦਰਿ ॥
ਦੇਖਹਿ ਆਪਿ ਬੈਸਿ ਬਿਜ ਮੰਦਰਿ ॥

ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਹਰਿ ਦਰਸਨਿ ਸੁਖੁ
ਪਾਇਦਾ ॥੧੬॥੧॥੧੩॥

jaytē hai t̥aytē tuDh andar.

daykheh aap bais bij mandar.

naanak saach kahai baynantē har
darsan sukh paa-idaa. ||16||1||13||

Maaroo Mehta-1 Dakhni

In the previous so many shabads, Guru Ji advised us to love God by remembering His Name. But a question naturally arises: Where does that God reside? The answer is that God resides everywhere, but the place, which is nearest, is right within our own body. In this *shabad*, Guru Ji explains this secret and also tells us, how while residing within our body, God has arranged this wonderful play of the world. How can we see His sight and enjoy the bliss of His union?

Using the metaphor of a fort within a city, Guru Ji says: “(O’ my friends), our body is (like) a city; within this city is a fort (with ten gates, and) in the tenth gate is the eternal abode (of God). That immovable abode (of God) is always immaculate, He has created it Himself (and reveals Himself in bodily form).”(1)

Describing the fort and what goes on in it, Guru Ji says: “(O’ my friends), within (this body fort, are such arrangements, as if there are) balconies and shops, (where the business of God’s Name is carried out. God) Himself buys the commodity (of Name and) Himself keeps safe the commodity. (But on one’s own, no one can directly see God, because this fort is) fitted with heavy-duty doors (of worldly attachment, which He normally keeps shut and) opens only through Guru’s word.”(2)

Shedding more light on the abode of God within the body, Guru Ji says: “(O’ my friends), within this (body) fort is a cave, which is the home (of God). In His will, He has installed nine doors (one mouth, two eyes, two ears, two nostrils, and two openings for passing urine and stools), which are visible. But in the invisible) tenth gate, the indescribable and limitless God (resides), who reveals Himself, only on His own.”(3)

Now describing some of the wonders of that God, Guru Ji says: “(O’ my friends, within this body, which is made of elements) like air, water, and fire is the abode of that one (God). On His own, He has created this play and show (of the world. One amazing thing, which He has done is that) the fire, which gets extinguished by water, He has Himself (latently) put in the ocean (as is proven by production of steam energy, and many other scientific discoveries).”(4)

Explaining the relationship of human beings with the rest of the world, and how He can create and destroy everything, Guru Ji says: “(O’ my friends, after) creating the earth, (God) has made this as a place (for the creatures) to practice righteousness (by faithfully discharging their assigned duties). He Himself creates and destroys (the

world, yet He remains) aloof. Everywhere (in all the creatures), He has arranged the play based on the life breaths. (Whenever He so desires), by pulling out the power (of life breaths in them), He makes them fall down (and die).”(5)

Now Guru Ji goes into a state of ecstasy and appreciating the wonders of God, says: “(O’ God, all the so called) eighteen loads of vegetation is like Your gardener. The air-circulating (through it is like a) whisk being (waved over a king). You have installed the Moon and the Sun as two lamps (in this world, but the wonder is that, it looks as if) the sun is merged in the house of moon (because the sun rays are illuminating the moon).”(6)

Next Guru Ji uses a very beautiful metaphor to explain the relationship between the Guru and the Guru’s followers. He says: “(O’ my friends), the Guru is like a fruit-yielding tree. They who obtain the (spiritually) rejuvenating fruit (of God’s Name from this tree); their bird-like five senses (of sound, speech, smell, touch, and taste) do not fly out (in evil directions). Therefore, remaining in a state of poise, a Guru’s follower sings praises (of God, and God Himself makes such a person) feed on the food of God’s elixir.”(7)

Describing the unparalleled quality of divine wisdom, which a Guru’s follower receives from the Guru, he says: “(O’ my friends, the divine wisdom, which a Guru’s follower receives from the Guru) shines like a brilliant light, (but this light is coming) neither from any moon, nor a star. (It is) not a sun’s ray, nor lightening in the sky. (I am) describing that indescribable (light, which has) no features, but is pervading everywhere, and is pleasing to (that person’s) mind, in whom it is pervading.”(8)

Elaborating on the immense wisdom obtained by a Guru’s follower, Guru Ji says: “(O’ my friends, the Guru’s follower) in whose mind spreads the ray of (divine) light, in that person spreads the illumination (of divine wisdom). The merciful God Himself performs and watches (these miracles. Within the mind of that Guru’s follower) starts playing such a sweet continuous (divine melody, as if he or she) is blissfully enjoying a steady state of fearlessness.”(9)

But, that is not all. Guru Ji says: “(When) the non-stop melody of divine music rings (in the mind of a Guru’s follower, all his or her) doubts and dreads flee away. (Such a person then realizes that) God is pervading everywhere and providing His shade (of protection) to everybody. (He says: “O’ God), the entire world is Your creation. It is through the Guru that You are realized, and one looks beautiful singing Your praises at Your door.”(10)

Describing some other merits acquired by such a Guru’s follower, he says: “(O’ my friends, such a Guru’s follower realizes) that immaculate God has been there, even before the beginning of time, and He is free from the effects of *Maya* (the worldly riches and power. He says to himself :) “I do not know any body else, (who is like Him).” In that person’s heart abides the one Creator, who is pleasing to the mind, (and that person) sheds all ego and pride.”(11)

Commenting on the state of mind of such a Guru's follower blessed with the elixir of God's Name, he says: "(O' my friends), one who has quaffed the nectar (of God's) Name, given by the Guru, (cultivates such a faith in God that he or she says: "Except for (the one God), I don't recognize (or worship) any second or third (god or goddess)." He knows that there is one and only one limitless God, who after examining (their deeds), accepts the (mortals) in His treasury."(12)

However, Guru Ji wants to acknowledge that the entire world obtains all blessings from God. Therefore, he humbly says: "(O God), deep and profound is the understanding and contemplation of Your truth. No one knows Your expanse. As much is (the creation, all) that begs from You, but one gets only that, which is obtained by Your grace."(13)

Continuing to appreciate and acknowledge God's powers and mercy, Guru Ji says: "O' God, all rituals, deeds of righteousness, and Truth are in Your hands. O' carefree (God), inexhaustible are Your storehouses. You are always merciful and kind, and You Yourself unite humans (with the Guru and then) unite them with You."(14)

Guru Ji adds: "(O' my friends, God) Himself takes care (of His creation, and) reveals Himself (to some). He Himself creates and destroys (His creation). That Creator Himself attunes some (to Him), and separates others (from Him). He Himself causes (some creatures to die), and then Himself makes them alive."(15)

In closing, he says: "(O' God), as much is the creation, it all (works) within (Your law). Sitting in Your strong mansion, You take care of it. Nanak makes a true supplication that the one who sees God, obtains peace."(16-1-13)

The message of this *shabad* is that the eternal God is seated right within us in the tenth door of the mind. It is as per His will that everything is created or destroyed. The one who follows Guru's advice, sees God within one's own mind, and enjoys true peace, pleasure, and bliss.

ਮਾਠੂ ਮਹਲਾ ੧ ॥

ਦਰਸਨੁ ਪਾਵਾ ਜੇ ਤੁਧੁ ਭਾਵਾ ॥
ਭਾਇ ਭਗਤਿ ਸਾਚੇ ਗੁਣ ਗਾਵਾ ॥
ਤੁਧੁ ਭਾਣੇ ਤੂ ਭਾਵਹਿ ਕਰਤੇ ਆਪੇ ਰਸਨ ਰਸਾਇਦਾ
॥੧॥

ਸੋਹਨਿ ਭਗਤ ਪ੍ਰਭੂ ਦਰਬਾਰੇ ॥
ਮੁਕਤੁ ਭਏ ਹਰਿ ਦਾਸ ਤੁਮਾਰੇ ॥
ਆਪੁ ਗਵਾਇ ਤੇਰੇ ਰੰਗਿ ਰਾਤੇ ਅਨਦਿਨੁ ਨਾਮੁ
ਧਿਆਇਦਾ ॥੨॥

maaroo mehlaa 1.

ḁarsan paavaa jay tuDh bhaavaa.
bhaa-ay bhagaṭ saachay gun gaavaa.
tuDh bhaanay too bhaaveh kartay
aapay rasan rasaa-iḁaa. ||1||

sohan bhagaṭ parabhoo darbaaray.
mukaṭ bha-ay har ḁaas tumaaray.
aap gavaa-ay tayrai rang raatay
an-ḁin naam Dhi-aa-iḁaa. ||2||

ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਦੇਵਾ ॥
ਇੰਦ੍ਰ ਤਪੇ ਮੁਨਿ ਤੇਰੀ ਸੇਵਾ ॥
ਜਤੀ ਸਤੀ ਕੇਤੇ ਬਨਵਾਸੀ ਅੰਤੁ ਨ ਕੋਈ ਪਾਇਦਾ ॥੩॥

ਵਿਣੁ ਜਾਣਾਏ ਕੋਇ ਨ ਜਾਣੈ ॥
ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਣ ਭਾਣੈ ॥
ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ਭਾਣੈ ਸਾਹ
ਲਵਾਇਦਾ ॥੪॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਨਿਹਚਉ ਹੋਵੈ ॥
ਮਨਮੁਖੁ ਆਪੁ ਗਣਾਏ ਰੋਵੈ ॥
ਨਾਵਹੁ ਭੁਲਾ ਠਉਰ ਨ ਪਾਏ ਆਇ ਜਾਇ ਦੁਖੁ
ਪਾਇਦਾ ॥੫॥

ਨਿਰਮਲ ਕਾਇਆ ਊਜਲ ਹੰਸਾ ॥
ਤਿਸੁ ਵਿਚਿ ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸਾ ॥
ਸਗਲੇ ਦੁਖ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਪੀਵੈ ਬਾਹੁਤਿ ਦੁਖੁ ਨ
ਪਾਇਦਾ ॥੬॥

ਬਹੁ ਸਾਦਹੁ ਦੁਖੁ ਪਰਾਪਤਿ ਹੋਵੈ ॥
ਭੋਗਹੁ ਰੋਗੁ ਸੁ ਅੰਤਿ ਵਿਗੋਵੈ ॥
ਹਰਖਹੁ ਸੋਗੁ ਨ ਮਿਟਈ ਕਬਹੂ ਵਿਣੁ ਭਾਣੇ
ਭਰਮਾਇਦਾ ॥੭॥

ਗਿਆਨ ਵਿਹੂਣੀ ਭਵੈ ਸਬਾਈ ॥
ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਲਿਵ ਲਾਈ ॥
ਨਿਰਭਉ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਜਾਤਾ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਇਦਾ ॥੮॥

ਅਟਲੁ ਅਡੋਲੁ ਅਤੋਲੁ ਮੁਰਾਰੇ ॥
ਖਿਨ ਮਹਿ ਢਾਹਿ ਫੇਰਿ ਉਸਾਰੇ ॥
ਰੂਪੁ ਨ ਰੇਖਿਆ ਮਿਤਿ ਨਹੀ ਕੀਮਤਿ ਸਬਦਿ
ਭੇਦਿ ਪਤੀਆਇਦਾ ॥੯॥

ਪੰਨਾ ੧੦੩੫

ਹਮ ਦਾਸਨ ਕੇ ਦਾਸ ਪਿਆਰੇ ॥
ਸਾਧਿਕ ਸਾਚ ਭਲੇ ਵੀਚਾਰੇ ॥
ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਸੀ ਆਪੇ ਸਾਚੁ
ਦ੍ਰਿੜਾਇਦਾ ॥੧੦॥

eesar barahmaa dayvee dayvaa.
indar tapay mun tayree sayvaa.
jattee sattee kaytay banvaasee ant na
ko-ee paa-idaa. ||3||

vin jaanaa-ay ko-ay na jaanai.
jo kichh karay so aapan bhaanai.
lakh cha-oraaseeh jee-a upaa-ay
bhaanai saah lavaa-idaa. ||4||

jo tis bhaavai so nihcha-o hovai.
manmukh aap ganaa-ay rovai.
naavhu bhulaa tha-ur na paa-ay aa-ay
jaa-ay dukh paa-idaa. ||5||

nirmal kaa-i-aa oojal hansaa.
tis vich naam niranjan ansaa.
saglay dookh amrit kar peevai baahurh
dookh na paa-idaa. ||6||

baho saadahuh dookh paraapat hovai.
bhogahu rog so ant vigovai.
harkhahu sog na mit-ee kabhoo vin
bhaanay bharmaa-idaa. ||7||

gi-aan vihoonee bhavai sabaa-ee.
saachaa rav rahi-aa liv laa-ee.
nirbha-o sabaad guroo sach jaataa jotee
jot milaa-idaa. ||8||

atal adol atol muraaray.
khin meh dhaahi fayr usaaray.
roop na raykh-i-aa mit nahee keemat
sabad bhayd pate-aa-idaa. ||9||

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ham daasan kay daas pi-aaray.
saaDhik saach bhalay veechaaray.
mannay naa-o so-ee jin jaasee aapay
saach darirhaa-idaa. ||10||

ਪਲੈ ਸਾਚੁ ਸਚੇ ਸਚਿਆਰਾ ॥
ਸਾਚੇ ਭਾਵੈ ਸਬਦੁ ਪਿਆਰਾ ॥
ਤਿਭਵਣਿ ਸਾਚੁ ਕਲਾ ਧਰਿ ਥਾਪੀ ਸਾਚੇ ਹੀ
ਪਤੀਆਇਦਾ ॥੧੧॥

palai saach sachay sachi-aaraa.
saachay bhaavai sabad pi-aaraa.
taribhavan saach kalaa Dhar thaapee
saachay hee paṭee-aa-idaa. ||11||

ਵਡਾ ਵਡਾ ਆਪੈ ਸਭੁ ਕੋਈ ॥
ਗੁਰ ਬਿਨੁ ਸੋਝੀ ਕਿਨੈ ਨ ਹੋਈ ॥
ਸਾਚਿ ਮਿਲੈ ਸੋ ਸਾਚੇ ਭਾਏ ਨਾ ਵੀਛੁੜਿ ਦੁਖੁ
ਪਾਇਦਾ ॥੧੨॥

vadaa vadaa aakhai sabh ko-ee.
gur bin sojhee kinai na ho-ee.
saach milai so saachay bhaa-ay naa
veechhurh dukh paa-idaa. ||12||

ਧੁਰਹੁ ਵਿਛੁੰਨੇ ਧਾਹੀ ਰੁੰਨੇ ॥
ਮਰਿ ਮਰਿ ਜਨਮਹਿ ਮੁਹਲਤਿ ਪੁੰਨੇ ॥
ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ ਵਡਿਆਈ ਮੇਲਿ ਨ
ਪਛੋਤਾਇਦਾ ॥੧੩॥

Dharahu vichhunay Dhaahee runnay.
mar mar janmeh muhlat punnay.
jis bakh say tis day vadi-aa-ee mayl na
pachhoṭaa-idaa. ||13||

ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥
ਆਪੇ ਤ੍ਰਿਪਤਾ ਆਪੇ ਮੁਕਤਾ ॥
ਆਪੇ ਮੁਕਤਿ ਦਾਨੁ ਮੁਕਤੀਸਰੁ ਮਮਤਾ ਮੋਹੁ
ਚੁਕਾਇਦਾ ॥੧੪॥

aapay kartaa aapay bhugtaa.
aapay triptaa aapay muktaa.
aapay mukat daan mukteesar mamtaa
moh chukaa-idaa. ||14||

ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ ਵੀਚਾਰਾ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਅਪਾਰਾ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਅਪਣਾ ਕਰਣੀ ਕਾਰ
ਕਰਾਇਦਾ ॥੧੫॥

daanaa kai sir daan veechaaraa.
karan kaaran samrath apaaraa.
kar kar vaykhai keetaa apnaa karnee
kaar karaa-idaa. ||15||

ਸੇ ਗੁਣ ਗਾਵਹਿ ਸਾਚੇ ਭਾਵਹਿ ॥
ਤੁਝ ਤੇ ਉਪਜਹਿ ਤੁਝ ਮਾਹਿ ਸਮਾਵਹਿ ॥
ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਮਿਲਿ ਸਾਚੇ ਸੁਖੁ
ਪਾਇਦਾ ॥੧੬॥੨॥੧੪॥

say gun gaavahi saachay bhaaveh.
tujh tay upjahi tujh maahi samaaveh.
naanak saach kahai baynantee mil
saachay sukh paa-idaa. ||16||2||14||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that the eternal God is seated right within us in the tenth door of the mind. It is as per His will that every thing is created or destroyed. The one, who follows Guru's advice, sees God in one's own mind and enjoys true peace, pleasure, and bliss. In this *shabad*, Guru Ji wants to stress upon the fact that everything depends upon God. We see His sight only if it so pleases Him. Even the thought of seeing Him enters our mind when God so desires, and unites us with the true Guru.

Therefore right at the outset, Guru Ji says: “O’ eternal (God), I can obtain Your sight, only if I seem pleasing to You, and with loving devotion sing (Your) praises. O’ Creator, they who look dear to You, to them You look dear, and You Yourself bless their tongue with the relish (of Your love).”(1)

Describing the virtues and blessings acquired by the devotees of God, Guru Ji says: “(O’ God, Your) devotees look beautiful in Your court. Your servants have become emancipated (from the worldly bonds). Shedding their self (conceit), they remain imbued in Your Love, and day and night they keep meditating on Your Name.”(2)

Stating, how not only ordinary human beings, but even great sages and gods are engaged in God’s worship, Guru Ji says: “(O’ God), even gods like *Shiva* (the god of death), *Brahma* (the god of creation), other gods, goddesses, *Indra*, penitents and sages, all are engaged in Your service (and worship). Besides them, there are innumerable men of austerity, high character, and those who live in jungles, (sing Your praises, but) none of them can find Your limit.”(3)

Giving the reason, why nobody can find the limit of God, Guru Ji says: “Unless (on His own, God) reveals (Himself), no one can know (about Him). Whatever He does, it is as per His own will. He has created creatures of 8.4 million species, (but it is as per His) own will, that He lets them breathe (and they live only as long as God wishes).”(4)

However, commenting on the conduct and fate of a self-conceited person, Guru Ji says: “Whatever pleases (God) that happens for sure. (But) the egocentric person (doesn’t understand this), and claims credit (for doing different things, but later (suffers and) cries. In fact, anybody who has strayed away from (God’s) Name (and His power) finds no support (anywhere, so such a person) keeps coming and going and suffering in pain.”(5)

Describing what kind of a person doesn’t suffer such pains as described above, Guru Ji says: “(O’ my friends), that body is immaculate in which resides the swan (soul) of stainless character. Within it is contained the spark of the Name of detached God. (Such a person bears) all pains, (as if he or she is) drinking nectar and after that suffers no pains.”(6)

Describing the end result of indulging in too many worldly pleasures and relishes, Guru Ji says: “(O’ my friends), too many revelries and relishes bring pain. Indulgence (in dainty dishes, drugs, or sexual pleasures) leads to disease, and ultimately ruins (a person. Even, what seems to be) pleasure ends up in pain, which never ends, and without (accepting God’s) will one remains wandering (in doubt, and rounds of births and deaths).”(7)

Now Guru Ji comments on the general state of the world, and explains the importance of guidance of the Guru. He says: “(O’ my friends), without the guidance (of the Guru), the entire (world) is wandering around. The eternal God is pervading

(everywhere), wrapped in Him. Through the fear removing word of the Guru, the one who has realized the eternal (God, that one's) light (soul, God) unites with (His prime) soul.”(8)

Next going into a state of ecstasy and praise of God, Guru Ji says: “(O’ my friends), eternal, immovable, and immeasurable is (my God), who is slayer of demons. In an instant, He destroys (the universe) and rebuilds it again (in an instant). He has no form, feature, limit, or price. (The one who so convinces the mind with the Guru’s advice, as if it) has been pierced by the Guru’s word, is convinced (about remembrance of God).”(9)

Now sharing his own state of mind and his love and respect for those who serve and worship God, Guru Ji says: “(O’ my friends), I am a servant of those dear servants of God, who try to meet Him and reflect on the merits of God. Only the one who believes in God's Name (and considers meditation on God’s Name, the object of one’s life) would go from here after winning the game of life. But it is (God) Himself, who firmly instills this truth (in any body).”(10)

Commenting on the importance of truth in our life, Guru Ji says: “(O’ my friends), within whose heart is the truth, is a true (person). That person seems pleasing to the eternal God, to whom the word (of the Guru) is dear. The eternal (God, who has) supported all the three worlds with His eternal power, is pleased only with the man of truth.”(11)

Guru Ji adds: “(Even though, everyone says that (God) is greater than the greatest, without (guidance of) the Guru, nobody has (real) understanding. (The person), who meets Him through truth (by living a truthful life), is pleasing to the eternal God, and such a person never separates (from God, and never) suffers the pain (of births and deaths).”(12)

However commenting on the fate of those, who are separated from God from the very beginning, he says: “They who are separated from (God) from the very beginning, cry loudly. When their life span is over, they die to be born again. But upon the one whom (God) forgives, He bestows honor, and after uniting them with Himself, doesn’t regret.”(13)

Explaining how God is responsible for every thing happening in this world, Guru Ji says: “(O’ my friends, God) Himself is the Creator (of all beings, and residing in them all), He Himself enjoys everything (they do). He Himself gets satiated (from the enjoyment of these worldly things, and then) Himself becomes emancipated (and detached from the love of worldly things). God Himself is the Master and provider of emancipation, and dispels the love and attachment (for worldly possessions from within a person).”(14)

Commenting further on the powers of God, and how He runs this universe, Guru Ji says: “(O’ my friends), of all the bounties, most sublime is the reflection on His gifts.

He is the cause and doer of everything. Creating again and again, He looks after what He has created and makes the creatures do the thing (s), which they are capable of doing.”(15)

In conclusion, Guru Ji says: “(O’ my friends), only they sing (His) praises, who are pleasing to the eternal (God. O’ God, all creatures) issue forth from You and (ultimately) merge in You. Nanak makes this truthful submission, (that the one who worships the eternal God), uniting with the eternal (God) obtains peace.”(16-2-14)

The message of this *shabad* is that it is God who is the doer and cause of everything. It is He who yokes all to their different duties, and it is He who destroys all fears and pains of births and deaths. But that God is so limitless, incomprehensible, and infinite that He cannot be seen or realized without the guidance of the Guru. Therefore, they who do not listen to the Guru's word, and do not meditate on God's Name, suffer and repent. But they who follow the Guru's word (*Gurbani*) and sing praises of God, are united with Him, and are rid of the pain of repeated births and deaths.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥
ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥
ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ
ਸਮਾਧਿ ਲਗਾਇਦਾ ॥੧॥

arbad narbad DhunDhookaaraa.
Dharan na gagna hukam apaaraa.
naa din rain na chand na sooraj sunn
samaaDh lagaa-idaa. ||1||

ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥
ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥
ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ
ਨੀਰੁ ਵਹਾਇਦਾ ॥੨॥

khaanee na baanee pa-un na paanee.
opat khapat na aavan jaanee.
khand paṭaal sapat nahee saagar nadee na
neer vahaa-idaa. ||2||

ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥
ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ ॥
ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੋ
ਆਇ ਨ ਜਾਇਦਾ ॥੩॥

naa taḍ surag machh pa-i-aalaa.
dojak bhisat nahee khai kaalaa.
narak surag nahee jaman marnaa naa ko
aa-ay na jaa-idaa. ||3||

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥
ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥
ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ
ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥੪॥

barahmaa bisan mahays na ko-ee.
avar na deesai ayko so-ee.
naar purakh nahee jaat na janmaa naa ko
dukh sukh paa-idaa. ||4||

ਨਾ ਤਦਿ ਜਤੀ ਸਤੀ ਬਨਵਾਸੀ ॥
ਨਾ ਤਦਿ ਸਿਧ ਸਾਧਿਕ ਸੁਖਵਾਸੀ ॥
ਜੋਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੋਈ ਨਾ ਕੋ ਨਾਥੁ
ਕਹਾਇਦਾ ॥੫॥

naa taḍ jatēe satēe banvaasee.
naa taḍ siDh saaDhik sukhvaasee.
jogee jangam bhaykh na ko-ee naa ko
naath kahaa-idaa. ||5||

ਜਪ ਤਪ ਸੰਜਮ ਨਾ ਬ੍ਰਤ ਪੂਜਾ ॥
ਨਾ ਕੋ ਆਖਿ ਵਖਾਣੈ ਦੂਜਾ ॥
ਆਪੇ ਆਪਿ ਉਪਾਇ ਵਿਗਸੈ ਆਪੇ ਕੀਮਤਿ
ਪਾਇਦਾ ॥੬॥

jap tap sanjam naa barat poojaa.
naa ko aakh vakhaanaai doojaa.
aapay aap upaa-ay vigsai aapay keemat
paa-idaa. ||6||

ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ ॥
ਗੋਪੀ ਕਾਨੁ ਨ ਗਊ ਗੋਆਲਾ ॥
ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੋਈ ਨਾ ਕੋ ਵੰਸੁ
ਵਜਾਇਦਾ ॥੭॥

naa such sanjam tulsee maalaa.
gopee kaan na ga-oo go-aalaa.
tant mant pakhand na ko-ee naa ko vans
vajaa-idaa. ||7||

ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ ॥
ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ ॥
ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਥੈ ਨਾ ਕੋ ਕਿਸੈ
ਧਿਆਇਦਾ ॥੮॥

karam Dharam nahee maa-i-aa maakhee.
jaat janam nahee deesai aakhee.
mamtaa jaal kaal nahee maathai naa ko
kisai Dhi-aa-idaa. ||8||

ਨਿੰਦੁ ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ ਜਿੰਦੋ ॥
ਨਾ ਤਦਿ ਗੋਰਖੁ ਨਾ ਮਾਛਿੰਦੋ ॥
ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ ਨਾ
ਕੋ ਗਣਤ ਗਣਾਇਦਾ ॥੯॥

nind bind nahee jee-o na jindo.
naa tad gorakh naa maachhindo.
naa tad gi-aan Dhi-aan kul opat naa ko
ganat ganaa-idaa. ||9||

ਪੰਨਾ ੧੦੩੬

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ਵਰਨ ਭੇਖ ਨਹੀ ਬ੍ਰਹਮਣ ਖੜੀ ॥
ਦੇਉ ਨ ਦੇਹੁਰਾ ਗਊ ਗਾਇਤ੍ਰੀ ॥
ਹੋਮ ਜਗ ਨਹੀ ਤੀਰਥਿ ਨਾਵਣੁ ਨਾ ਕੋ ਪੂਜਾ
ਲਾਇਦਾ ॥੧੦॥

varan bhaykh nahee barahman khatree.
day-o na dayhuraa ga-oo gaa-itaree.
hom jag nahee tirath naavan naa ko
poojaa laa-idaa. ||10||

ਨਾ ਕੋ ਮੁਲਾ ਨਾ ਕੋ ਕਾਜੀ ॥
ਨਾ ਕੋ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ॥
ਰਈਅਤਿ ਰਾਉ ਨ ਹਉਮੈ ਦੁਨੀਆ ਨਾ ਕੋ
ਕਹਣੁ ਕਹਾਇਦਾ ॥੧੧॥

naa ko mulaa naa ko kaajee.
naa ko saykh masaa-ik haajee.
ra-ee-at raa-o na ha-umai dunee-aa naa ko
kahan kahaa-idaa. ||11||

ਭਾਉ ਨ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ ॥
ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ ॥
ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਸਾਚੇ ਏਹੋ
ਭਾਇਦਾ ॥੧੨॥

bhaa-o na bhagtee naa siv saktee.
saajan meet bind nahee raktee.
aapay saahu aapay vanjaaraa saachay
ayho bhaa-idaa. ||12||

ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥
ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ ॥
ਕਹਤਾ ਬਕਤਾ ਆਪਿ ਅਗੋਚਰੁ ਆਪੇ ਅਲਖੁ
ਲਖਾਇਦਾ ॥੧੩॥

bayd katayb na simrit saasat.
paath puraan udai nahee aasat.
kahata baktaa aap agochar aapay alakh
lakhaa-idaa. ||13||

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥
ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ
ਵਧਾਇਦਾ ॥੧੪॥

jaa tis bhaanaa taa jagat upaa-i-aa.
baajh kalaa aadaan rahaa-i-aa.
barahmaa bisan mahays upaa-ay maa-i-aa
moh vaDhaa-idaa. ||14||

ਵਿਰਲੇ ਕਉ ਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥
ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥
ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ
ਪਰਗਟੀ ਆਇਦਾ ॥੧੫॥

virlay ka-o gur sabad sunaa-i-aa.
kar kar daykhai hukam sabaa-i-aa.
khand barahmand paataal arambhay
guptahu pargatee aa-idaa. ||15||

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥
ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ ਬਿਸਮ ਭਏ
ਗੁਣ ਗਾਇਦਾ ॥੧੬॥੩॥੧੫॥

taa kaa ant na jaanai ko-ee.
pooray gur tay sojhee ho-ee.
naanak saach ratay bismaadee bisam
bha-ay gun gaa-idaa. ||16||3||15||

Maaroo Mehla-1

Almost all scriptures give their own theories of creation of this universe. Most of these agree on one point that it is God (one supreme power), who created this universe. According to most of these theories, God created the universe out of nothing, but according to some, both God and *Prakirti* (the basic elements) existed side by side and at some stage both joined together to start the process of creation of the universe, as we know it. In this *shabad*, Guru Ji tells us how for an unaccountable number of years, there was complete darkness or a state about which nothing can be known and when except for God Himself, there were absolutely no planets, no process of creation or destruction, and no question of any coming or going, vice or virtue, but at some stage God on His own started this process of creation.

Commenting on the pre-creation stage of the universe, Guru Ji says: “For a period, which cannot be counted even in billions or trillions of years, there was complete darkness (a state about which nothing is known. Then) there was neither earth, nor sky, nor the infinite command (of God prevailing anywhere). There was no day, night, moon, nor sun. (At that time, God was) absorbed in such a trance in which no thoughts of any kind arose (in His mind).”(1)

Continuing his description of the pre-creation stage, Guru Ji says: “(In that period), there were neither (the four) sources of creation, forms of speech, nor air, nor water. There was no creation and destruction, nor any coming or going (of the creatures). There were no regions, underworlds, seven seas, and no rivers with flowing water.”(2)

Moving his focus from tangible places like oceans and continents to intangible ones like heaven and hell, Guru Ji says: “At that time there was no heaven, earth, or underworld. Nor there was any heaven and hell, nor time, the agent of death. There was no world of tortures, and nor any region of bliss, nor any birth and death, and no one came or went (in or out of the world).”(3)

Now talking about the primary (Hindu) gods like *Brahma*, *Vishnu*, and *Shiva* (who are believed by some as the gods of creation, sustenance, and destruction), Guru Ji says: “(In the pre-creation stage, there was) neither any *Brahma*, nor *Vishnu*, nor *Shiva*. There was no male or female, no caste or station, and nobody experienced pain or pleasure.”(4)

Moving on to the human beings, Guru Ji says: “Then, there was no one who was a celibate, a man of high character, or a forest dweller. Then, there were neither the adepts, nor the seekers, nor the (householders), who indulge in worldly pleasures. There was no yogi, a wandering sage, nor any religious garb, and nobody called himself as the master.”(5)

Since there were no yogis or adepts or any such people, Guru Ji says: “(In that period), no contemplations or penances were being performed, and nobody was observing any austerities or fasts, or performing any worship. Nor was there any person who talked about any one else other (than God. At that time) creating Himself from Himself, (God) was feeling pleased, and was evaluating His own worth.”(6)

Referring to the period when god *Krishna* lived, and staged his play in this world, Guru Ji says: “Then, no one observed any purity, self-restraint, nor did anyone wear the *Tulsi* (sweet-basil) rosary. There were no milkmaids, god *Krishna*, cows, or any cowherd. There were no hypocrisies of incantations or spells, and nobody played the flute.”(7)

Next referring to the faith rituals, Guru Ji says: “(Then), there were no deeds of faith, or righteousness, and nor the sweet (allurement of worldly) *Maya*. Then there were neither any (high or low) caste, nor was anyone born, or was anyone visible. There was no net of (worldly) attachment, nor was anyone destined to die, and nobody worshipped anybody.”(8)

Elaborating on the conditions in that pre-creation stage, Guru Ji says: “Then there was no slander, no praise, no soul, and no life. There was no *Gorakh* (chief of yogis), nor *Machhinder* (his chief disciple). There were no discussions on (religious) knowledge, meditation, beginning of clans, nor did anybody ask for accounts (of anyone’s deeds).”(9)

Referring to present day customs and cast systems, Guru Ji says: “(Then) there were no classes, such as *Brahmin* or *Khatti*, nor the holy garbs, such as adopted by (the different sects of yogis). There was no god, no temple, no cow, and nor any recitation of mantra like *Gayatri*. There were no rituals or burnt offerings, feasts to please the gods, ablutions at holy places, nor did anybody perform any worship.”(10)

Now Guru Ji comments on the state of the world in terms of Muslim’s vocabulary. He says: “(At that time), there was neither any *Mullah* (Muslim scholar) nor any *Qazi* (Muslim judge). There was no *Sheikh*, (Muslim preacher), nor *Masayak*, (congregation of sheikhs), nor *Hajji* (pilgrim to Mecca). There were no subjects, or kings, no worldly ego, and nobody said or listened (to such things).”(11)

As for the worldly relationships between man and gods and between men themselves, Guru Ji says: “(Before the creation of this world), there was no love or devotion (for any god), there was no soul, nor *Maya*. Then, nobody was anybody’s friend or mate and there was neither the sperm (of father), nor the blood (of the mother. Then God) Himself was the banker and Himself the peddler, and this is what pleased the eternal (God).”(12)

Referring to various faith scriptures, which seem to make claims about the creation of the universe and heavenly bodies like the sun and the moon, Guru Ji says: “(O’ my friends, in the beginning), there were no *Vedas* (the Hindu scriptures), *Katebas* (the Muslim, Jews, and Christian scriptures), or any *Simritis* and *Shastras* (the commentaries on *Vedas*). There was no reading of *Puranas* (the Hindu books on philosophy), and there was no sunrise or sun set. The incomprehensible God was Himself the speaker and preacher, and Himself the invisible God revealed Himself.”(13)

Now coming to the creation of the universe, when and why God did it and how He did it, Guru Ji says: “When it so pleased Him, He created the universe, and without any support He upheld the expanse (of the world). Then He created *Brahma*, *Vishnu*, and *Mahesh* (the three primal Hindu gods responsible for creation, sustenance, and destruction of the world), and extended the attachment for (worldly riches and power or) *Maya*.”(14)

However, Guru Ji cautions us that not all understand and realize the above facts about the universe. He says: “It is only a rare person to whom the Guru has uttered this (sermon of the) *shabad*. (That person) has understood that after creating this creation, (God) Himself is looking after the entire world, and His command is pervading everywhere. It is that God, who started the continents, solar systems, and underworlds, and from unmanifest form, He became manifest.”(15)

In conclusion, Guru Ji says: “(O’ my friends), nobody knows the end or limit of that (God). Only through the perfect Guru, one obtains understanding (about Him). Nanak says, that they who are imbued with the love of the eternal (God, seeing His astonishing wonders), go into a state of ecstasy and then keep singing His praises.”(16-3-15)

The message of this *shabad* is that before this universe came into being, there was pitch darkness (of ignorance) for unaccountable billions of years. At that time, there were no countries, no divisions into different faiths, religious ways or religious books. When God so willed, He created this universe and also created gods, goddesses, and human beings, and infused them with the sense of worldly attachment or *Maya*. But, only a rare person obtains this true understanding through the Guru and mesmerized by the astonishing wonders of God, keeps singing His praises.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਆਪੇ ਆਪੁ ਉਪਾਇ ਨਿਰਾਲਾ ॥
ਸਾਚਾ ਬਾਨੁ ਕੀਓ ਦਇਆਲਾ ॥
ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਕਾ ਬੰਧਨੁ ਕਾਇਆ ਕੋਟੁ
ਰਚਾਇਦਾ ॥੧॥

ਨਉ ਘਰ ਬਾਪੇ ਬਾਪਣਹਾਰੈ ॥
ਦਸਵੈ ਵਾਸਾ ਅਲਖ ਅਪਾਰੈ ॥
ਸਾਇਰ ਸਪਤ ਭਰੇ ਜਲਿ ਨਿਰਮਲਿ ਗੁਰਮੁਖਿ
ਮੈਲੁ ਨ ਲਾਇਦਾ ॥੨॥

ਰਵਿ ਸਸਿ ਦੀਪਕ ਜੋਤਿ ਸਬਾਈ ॥
ਆਪੇ ਕਰਿ ਵੇਖੈ ਵਡਿਆਈ ॥
ਜੋਤਿ ਸਰੂਪੁ ਸਦਾ ਸੁਖਦਾਤਾ ਸਚੇ ਸੋਭਾ ਪਾਇਦਾ
॥੩॥

ਗੜ ਮਹਿ ਹਾਟ ਪਟਣ ਵਾਪਾਰਾ ॥
ਪੂਰੈ ਤੋਲਿ ਤੋਲੈ ਵਣਜਾਰਾ ॥
ਆਪੇ ਰਤਨੁ ਵਿਸਾਹੇ ਲੇਵੈ ਆਪੇ ਕੀਮਤਿ
ਪਾਇਦਾ ॥੪॥

ਕੀਮਤਿ ਪਾਈ ਪਾਵਣਹਾਰੈ ॥
ਵੇਪਰਵਾਹ ਪੂਰੇ ਭੰਡਾਰੈ ॥
ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹਿਆ ਗੁਰਮੁਖਿ ਕਿਸੈ
ਬੁਝਾਇਦਾ ॥੫॥

ਨਦਰਿ ਕਰੇ ਪੂਰਾ ਗੁਰੁ ਭੇਟੈ ॥
ਜਮ ਜੰਦਾਰੁ ਨ ਮਾਰੈ ਫੇਟੈ ॥
ਜਿਉ ਜਲ ਅੰਤਰਿ ਕਮਲੁ ਬਿਗਾਸੀ ਆਪੇ
ਬਿਗਸਿ ਧਿਆਇਦਾ ॥੬॥

ਆਪੇ ਵਰਖੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥ ਰਤਨ ਜਵੇਹਰ
ਲਾਲ ਅਪਾਰਾ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਪ੍ਰੇਮ ਪਦਾਰਥੁ
ਪਾਇਦਾ ॥੭॥

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਲਹੈ ਅਮੋਲੇ ॥
ਕਬ ਹੀ ਨ ਘਾਟਿਸਿ ਪੂਰਾ ਤੋਲੇ ॥
ਸਚੇ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਸਚੇ ਸਉਦਾ ਪਾਇਦਾ
॥੮॥

maaroo mehlaa 1.

aapay aap upaa-ay niraalaa.
saachaa thaana kee-o dā-i-aalaa.
pa-un paanee agnee kaa banDhan
kaa-i-aa kot rachaa-idaa. ||1||

na-o ghar thaapay thaapanhaaraai.
dasvai vaasaa alakh apaaraai.
saa-ir sapat bharay jal nirmal gurmukh
mail na laa-idaa. ||2||

rav sas deepak jot sabaa-ee.
aapay kar vaykhai vadi-aa-ee.
jot saroop sadaa sukh-daatā sachay
sobhaa paa-idaa. ||3||

garh meh haat patan vaapaaraa.
poorai tol tolai vanjaaraa.
aapay ratan visaahay layvai aapay
keemat paa-idaa. ||4||

keemat paa-ee paavanhaaraai.
vayparvaah pooray bhandaraai.
sarab kalaa lay aapay rahi-aa gurmukh
kissai bujhaa-idaa. ||5||

nadar karay pooraa gur bhaytai.
jam jandaar na maarai faytai.
ji-o jal antar kamal bigaasee aapay bigas
dhi-aa-idaa. ||6||

aapay varkhai amrit Dhaaraa. ratan
javayhar laal apaaraa.
satgur milai ta pooraa paa-ee-ai paraym
padaarath paa-idaa. ||7||

paraym padaarath lahai amolo.
kab hee na ghaatas pooraa tolo.
sachay kaa vaapaaree hovai sacho
sa-udaa paa-idaa. ||8||

ਸਚਾ ਸਉਦਾ ਵਿਰਲਾ ਕੋ ਪਾਏ ॥
ਪੂਰਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਮਿਲਾਏ ॥

sachaa sa-udaa viralaa ko paa-ay.
pooraa satgur milai milaa-ay.

ਪੰਨਾ ੧੦੩੭

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ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਹੁਕਮੁ ਪਛਾਣੈ ਮਾਨੈ ਹੁਕਮੁ
ਸਮਾਇਦਾ ॥੯॥

gurmukh ho-ay so hukam pachhaanai
maanai hukam samaa-idaa. ||9||

ਹੁਕਮੇ ਆਇਆ ਹੁਕਮਿ ਸਮਾਇਆ ॥
ਹੁਕਮੇ ਦੀਸੈ ਜਗਤੁ ਉਪਾਇਆ ॥
ਹੁਕਮੇ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ਹੁਕਮੇ ਕਲਾ
ਰਹਾਇਦਾ ॥੧੦॥

hukmay aa-i-aa hukam samaa-i-aa.
hukmay deesai jagat upaa-i-aa.
hukmay surag machh pa-i-aalaa hukmay
kalaa rahaa-idaa. ||10||

ਹੁਕਮੇ ਧਰਤੀ ਧਉਲ ਸਿਰਿ ਭਾਰੰ ॥
ਹੁਕਮੇ ਪਉਣ ਪਾਣੀ ਗੈਣਾਰੰ ॥
ਹੁਕਮੇ ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਹੁਕਮੇ ਖੇਲ
ਖੇਲਾਇਦਾ ॥੧੧॥

hukmay Dhartee Dha-ul sir bhaara^N.
hukmay pa-un paanee gainaara^N.
hukmay siv saktee ghar vaasaa hukmay
khayl khaylaa-idaa. ||11||

ਹੁਕਮੇ ਆਡਾਣੇ ਆਗਾਸੀ ॥
ਹੁਕਮੇ ਜਲ ਥਲ ਤ੍ਰਿਭਵਣ ਵਾਸੀ ॥
ਹੁਕਮੇ ਸਾਸ ਗਿਰਾਸ ਸਦਾ ਫੁਨਿ ਹੁਕਮੇ ਦੇਖਿ
ਦਿਖਾਇਦਾ ॥੧੨॥

hukmay aadaanay aagaasee.
hukmay jal thal taribhavan vaasee.
hukmay saas giraas sadaa fun hukmay
daykh dikhaa-idaa. ||12||

ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ ॥
ਦੇਵ ਦਾਨਵ ਅਗਣਤ ਅਪਾਰਾ ॥
ਮਾਨੈ ਹੁਕਮੁ ਸੁ ਦਰਗਹ ਪੈਝੈ ਸਾਚਿ ਮਿਲਾਇ
ਸਮਾਇਦਾ ॥੧੩॥

hukam upaa-ay das a-utaaraa.
dayv daanav agnat apaaraa.
maanai hukam so dargeh paijhai saach
milaa-ay samaa-idaa. ||13||

ਹੁਕਮੇ ਜੁਗ ਛਤੀਹ ਗੁਦਾਰੇ ॥
ਹੁਕਮੇ ਸਿਧ ਸਾਧਿਕ ਵੀਚਾਰੇ ॥
ਆਪਿ ਨਾਥੁ ਨਥੀ ਸਭ ਜਾ ਕੀ ਬਖਸੇ ਮੁਕਤਿ
ਕਰਾਇਦਾ ॥੧੪॥

hukmay jug chhateeh gudaaray.
hukmay siDh saaDhik veechaaray.
aap naath nathee^N sabh jaa kee baksay
mukat karaa-idaa. ||14||

ਕਾਇਆ ਕੋਟੁ ਗੜੈ ਮਹਿ ਰਾਜਾ ॥ ਨੇਬ ਖਵਾਸ
ਭਲਾ ਦਰਵਾਜਾ ॥
ਮਿਥਿਆ ਲੋਭੁ ਨਾਹੀ ਘਰਿ ਵਾਸਾ ਲਬਿ ਪਾਪਿ
ਪਛੁਤਾਇਦਾ ॥੧੫॥

kaa-i-aa kot garhai meh raajaa. nayb
khavaas bhalaa darvaajaa.
mithi-aa lobh naahee ghar vaasaa lab
paap pachhuta-idaa. ||15||

ਸਤੁ ਸੰਤੋਖੁ ਨਗਰ ਮਹਿ ਕਾਰੀ ॥
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਰਣਿ ਮੁਰਾਰੀ ॥
ਨਾਨਕ ਸਹਜਿ ਮਿਲੈ ਜਗਜੀਵਨੁ ਗੁਰ ਸਬਦੀ
ਪਤਿ ਪਾਇਦਾ ॥੧੬॥੪॥੧੬॥

sat santokh nagar meh kaaree.
jat sat sanjam saran muraaree.
naanak sahj milai jagjeevan gur sabdee
pat paa-idaa. ||16||4||16||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji told us that before this universe came into being, there was pitch darkness (of ignorance) for unaccountable billions of years. At that time, there were no countries, no divisions into different faiths, religious ways or religious books. When God so willed, He created this universe and also created gods, goddesses, and human beings, and infused them with the sense of worldly attachment or *Maya*. But only a rare person obtains this true understanding through the Guru and mesmerized by the astonishing wonders of God, keeps singing His praises. But, many people question if God created the universe, then who created God, who is running the universe now, how did He create the human being, and where does He reside now. In this *shabad*, Guru Ji answers all such questions.

First referring to the question who created God and where does He reside, Guru Ji says: “(O’ my friends), the unique (God) has created Himself and remains detached (from worldly attachment). Binding together (elements) like air and water, He has created the fortress (like body). The eternal (God) has made (this body), as His eternal abode.”(1)

Giving further details of the fortress of the body in which God has His abode, Guru Ji says: “(In this body fortress), the builder God has installed nine doors (in the form of two eyes, two ears, two nostrils, one mouth, and two outlets for passing urine and stools, which are visible). But in the tenth (invisible gate) is the abode of the incomprehensible and limitless God. (Ordinarily, the human beings remain filled with the dirt of worldly attachments, but the) one who follows the Guru, is not stained by (any such) filth, and all that one’s seven seas (the sense organs of sight, sound, speech, touch, taste, mind, and intellect) remain filled with the immaculate water (of God’s Name).”(2)

Describing how God is not only residing in the human beings, but how His power is pervading in all the creation, Guru Ji says: “(O’ my friends), it is (God’s) light, which is working in all the (universal) lamps, such as the Sun and the Moon. Creating (these lamps and the rest of the universe), He Himself witnesses His own greatness. That God is an embodiment of light and always the Giver of peace. He who gets attuned to that eternal (God) obtains honor.”(3)

Now Guru Ji uses a beautiful metaphor to explain how, while residing in humans, God evaluates those who meditate on His Name. He says: “(O’ my friends), in the fortress (of this body, our sense faculties are like) shops in a city, (where like a) salesman (God Himself) is transacting business. That Merchant uses perfect weights (of Name, to weigh or evaluate a person. Sitting in the body fortress), He Himself weighs the jewel (of Name), and Himself evaluates.”(4)

But Guru Ji notes that only very rare persons understand this phenomenon. He says: “(On His own, God) the appraiser has appraised the value (of the Name jewel). The

storehouses of that care-free (God) are filled (with such jewels). Assuming all powers, He is pervading (in all. But only) to rare Guru's followers, He gives this understanding.”(5)

Explaining the above in more detail, he says: “When God shows mercy, one meets the perfect Guru (and listening to him, stops committing sins). Then even the cruel demon of death cannot hurt such a person. Then just as a lotus blooms in water, similarly blooming in that person, God contemplates Himself.”(6)

Elaborating on the above statement, Guru Ji says: “(The one whom God unites with the true Guru), on that person He Himself rains the nectar (of Name, which has) the jewels, emeralds, and diamonds of infinite worth (of God's merits in it). However, only when we meet the true Guru, that we obtain the perfect (God), and obtain the wealth of (His) love.”(7)

Now describing how valuable and useful this commodity of God's love is, Guru Ji says: “(O' my friends), one who obtains this priceless commodity of God's love, it never falls short, always weighs perfectly (no matter how many inducements of worldly riches and power may be offered, that one's love for the true God and therefore for truth and justice never diminishes). Because, the one who (once becomes) the merchant of truth, that one only buys true wares, (only believes in truth and honesty, and doesn't give into false hood or greed).”(8)

But again Guru Ji notes: “It is only a rare person who obtains the true merchandise (of God's Name). One who meets the perfect Guru (the Guru) helps that person to acquire (this commodity). One who becomes a *Gurmukh* (a sincere Guru's follower), understands God's will and by obeying this will, merges in God (Himself).”(9)

Regarding God's will, he says: “(Such a person understands that as per God's) will one comes (into this world), and as per His will, one merges (in it and departs from the world. To that one) this world seems to be created as per His will. In His will have been created heaven, earth, and the underworld, and are held in place by the power of His will.”(10)

Elaborating on the importance of God's will, Guru Ji says: “In God's will, this earth came into being, (whose) weight (is believed to be) on the head of a bull. In His will air, water, and the sky came into existence. In His will the soul and power (of *Maya*) obtained abode in man's (heart), and in His will (God) makes (a person) play the game (of life).”(11)

Guru Ji adds: “It is as per His will that the sky is stretched (over the earth). It is as per His will that creatures live in water, earth, and all the three worlds. Every breath we breathe, and every morsel (of food we take) is as per His will, and again it is in His will that He takes care of us, and gives us the power to see (others).”(12)

What to speak of the ordinary creatures and human beings, Guru Ji says: “It was in His will, (that God) created the ten incarnations (of god Vishnu as per Hindu belief), including innumerable gods and demons. (Therefore), one who obeys (God’s) will, is honored in God’s court. Uniting with (His) eternal (Name, God) merges one (in Himself).”(13)

Commenting further on the significance of God’s will, Guru Ji says: “In His will, (God) spent thirty six (innumerable) ages in pitch darkness (period about which nobody knows anything). In His will, He created adepts, seekers, and men of reflection. He Himself is the Master, and the entire (world) is bound by His command. On whom He shows His grace, He gets that person emancipated (from the worldly bonds).”(14)

Now the question arises, where does such a mighty King reside, who rules over this entire universe? If, as stated earlier, He resides right in human body, then why can we human beings not reach Him? Guru Ji explains with a beautiful metaphor. He says: “(O’ my friends, God the) King resides in the strong fortress within (the human body. Our sense organs are like that king’s) courtiers and servants, and (the mouth is like) a magnificent gate (of this fort. But, like a guard), the false greed doesn’t let one’s (soul enter and) reside in that house.”(15)

Guru Ji concludes the *shabad* by saying: “(O’ my friends, they who know how to live a truthful and contented life, in other words the body) city in which reside the workmen of service, contentment, discipline, and high character, the soul residing (in that body) remains living in the shelter of God. O’ Nanak, such a person imperceptibly meets God, the life of the world, and thus following the Guru’s word (of advice), obtains honor (in God’s court).”(16-4-16)

The message of this *shabad* is that if we want to realize and merge in God, who has created this universe, and all gods and goddesses, we should listen to the Guru's word. We should have the faith that God who resides outside also resides within us in the tenth door of the body's cave, and everything happens as per His will. In order to reach Him we have to follow the Guru's advice and train our mind to live a life of truth and contentment, and shedding our falsehood and avarice, we should meditate on His eternal Name. Then we would obtain entry in God's court and would be liberated from our worldly bonds.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥

sunṇ kalāa aprampar Dhaaree.

ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ ॥

aap niraalam apar apaaree.

ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ

aapay kuḍrat̤ kar kar ḍaykhai sunṇahu

ਉਪਾਇਦਾ ॥੧॥

sunṇ upaa-idaa. ||1||

ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ ॥
ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ ॥
ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੈ
ਕਲਾ ਰਹਾਇਦਾ ॥੨॥

pa-un paanee sunnai tay saajay.
sarisat upaa-ay kaa-i-aa garh raajay.
agan paanee jee-o jot tumaaree sunnay
kalaa rahaa-idaa. ||2||

ਸੁੰਨਹੁ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ॥
ਸੁੰਨੈ ਵਰਤੇ ਜੁਗ ਸਬਾਏ ॥
ਇਸੁ ਪਦ ਵੀਚਾਰੇ ਸੋ ਜਨੁ ਪੂਰਾ ਤਿਸੁ
ਮਿਲੀਐ ਭਰਮੁ ਚੁਕਾਇਦਾ ॥੩॥

sunnahu barahmaa bisan mahays upaa-ay.
sunnay varṭay jug sabaa-ay.
is pad veechaaray so jan pooraa tis
milee-ai bharam chukaa-idaa. ||3||

ਸੁੰਨਹੁ ਸਪਤ ਸਰੋਵਰ ਥਾਪੇ ॥
ਜਿਨਿ ਸਾਜੇ ਵੀਚਾਰੇ ਆਪੇ ॥
ਤਿਤੁ ਸਤ ਸਰਿ ਮਨੂਆ ਗੁਰਮੁਖਿ ਨਾਵੈ
ਫਿਰਿ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਪਾਇਦਾ ॥੪॥

sunnahu sapat sarovar thaapay.
jin saajay veechaaray aapay.
tit sat sar manoo-aa gurmukh naavai fir
baahurh jon na paa-idaa. ||4||

ਸੁੰਨਹੁ ਚੰਦੁ ਸੂਰਜੁ ਗੈਣਾਰੇ ॥
ਤਿਸ ਕੀ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਸਾਰੇ ॥
ਸੁੰਨੈ ਅਲਖ ਅਪਾਰ ਨਿਰਾਲਮੁ ਸੁੰਨੈ ਤਾੜੀ
ਲਾਇਦਾ ॥੫॥

sunnahu chand sooraj gainaaray.
tis kee jot tribhavan saaray.
sunnay alakh apaar niraalam sunnay
taarhee laa-idaa. ||5||

ਸੁੰਨਹੁ ਧਰਤਿ ਅਕਾਸੁ ਉਪਾਏ ॥
ਬਿਨੁ ਥੰਮਾ ਰਾਖੇ ਸਚੁ ਕਲ ਪਾਏ ॥
ਤ੍ਰਿਭਵਣ ਸਾਜਿ ਮੇਖੁਲੀ ਮਾਇਆ ਆਪਿ
ਉਪਾਇ ਖਪਾਇਦਾ ॥੬॥

sunnahu Dharat akaas upaa-ay.
bin thammaa raakhay sach kal paa-ay.
tribhavan saaj maykhulee maa-i-aa aap
upaa-ay khapaa-idaa. ||6||

ਸੁੰਨਹੁ ਖਾਣੀ ਸੁੰਨਹੁ ਬਾਣੀ ॥
ਸੁੰਨਹੁ ਉਪਜੀ ਸੁੰਨਿ ਸਮਾਣੀ ॥
ਉਤਭੁਜ ਚਲਤੁ ਕੀਆ ਸਿਰਿ ਕਰਤੈ
ਬਿਸਮਾਦੁ ਸਬਦਿ ਦੇਖਾਇਦਾ ॥੭॥

sunnahu khaanee sunnahu baanee.
sunnahu upjee sunn samaanee.
ut-bhuj chalat kee-aa sir kartai bismaad
sabad daykhaa-idaa. ||7||

ਸੁੰਨਹੁ ਰਾਤਿ ਦਿਨਸੁ ਦੁਇ ਕੀਏ ॥
ਓਪਤਿ ਖਪਤਿ ਸੁਖਾ ਦੁਖ ਦੀਏ ॥
ਸੁਖ ਦੁਖ ਹੀ ਤੇ ਅਮਰੁ ਅਤੀਤਾ ਗੁਰਮੁਖਿ
ਨਿਜ ਘਰੁ ਪਾਇਦਾ ॥੮॥

sunnahu raat dinas du-ay kee-ay.
opat khapat sukhaa dukh dee-ay.
sukh dukh hee tay amar ateetaa gurmukh
nij ghar paa-idaa. ||8||

ਪੰਨਾ ੧੦੩੮

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ਸਾਮ ਵੇਦੁ ਰਿਗੁ ਜੁਜਰੁ ਅਥਰਬਣੁ ॥
ਬ੍ਰਹਮੇ ਮੁਖਿ ਮਾਇਆ ਹੈ ਤ੍ਰੈ ਗੁਣੁ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕੈ ਕੋ ਤਿਉ ਬੋਲੇ
ਜਿਉ ਬੋਲਾਇਦਾ ॥੯॥

saam vayd rig jujar atharban.
barahmay mukh maa-i-aa hai tarai gun.
taa kee keemat kahi na sakai ko ti-o bolay
ji-o bolaa-idaa. ||9||

ਸੁੰਨਹੁ ਸਪਤ ਪਾਤਾਲ ਉਪਾਏ ॥
ਸੁੰਨਹੁ ਭਵਣ ਰਖੇ ਲਿਵ ਲਾਏ ॥
ਆਪੇ ਕਾਰਣੁ ਕੀਆ ਅਪਰੰਪਰਿ ਸਭੁ ਤੇਰੇ
ਕੀਆ ਕਮਾਇਦਾ ॥੧੦॥

sunnahu sapat paatal upaa-ay.
sunnahu bhavan rakhay liv laa-ay.
aapay kaaran kee-aa aprampar sabh tayro
kee-aa kamaa-idaa. ||10||

ਰਜ ਤਮ ਸਤ ਕਲ ਤੇਰੀ ਛਾਇਆ ॥
ਜਨਮ ਮਰਣ ਹਉਮੈ ਦੁਖੁ ਪਾਇਆ ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਗੁਰਮੁਖਿ ਗੁਣਿ
ਚਉਥੈ ਮੁਕਤਿ ਕਰਾਇਦਾ ॥੧੧॥

raj tam sat kal tayree chhaa-i-aa.
janam maran ha-umai dukh paa-i-aa.
jis no kirpaa karay har gurmukh gun cha-
uthai mukat karaa-idaa. ||11||

ਸੁੰਨਹੁ ਉਪਜੇ ਦਸ ਅਵਤਾਰਾ ॥
ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕੀਆ ਪਾਸਾਰਾ ॥
ਦੇਵ ਦਾਨਵ ਗਣ ਗੰਧਰਬ ਸਾਜੇ ਸਭਿ
ਲਿਖਿਆ ਕਰਮ ਕਮਾਇਦਾ ॥੧੨॥

sunnahu upjay das avtaaraa.
sarizat upaa-ay kee-aa paasaaraa.
dayv daanav gan ganDharab saajay sabh
likhi-aa karam kamaa-idaa. ||12||

ਗੁਰਮੁਖਿ ਸਮਝੈ ਰੋਗੁ ਨ ਹੋਈ ॥
ਇਹ ਗੁਰ ਕੀ ਪਉੜੀ ਜਾਣੈ ਜਨੁ ਕੋਈ ॥
ਜੁਗਹ ਜੁਗੰਤਰਿ ਮੁਕਤਿ ਪਰਾਇਣ ਸੋ ਮੁਕਤਿ
ਭਇਆ ਪਤਿ ਪਾਇਦਾ ॥੧੩॥

gurmukh samjhai rog na ho-ee.
ih gur kee pa-orhee jaanai jan ko-ee.
jugah jugantar mukat paraa-in so mukat
bha-i-aa pat paa-idaa. ||13||

ਪੰਚ ਤਤੁ ਸੁੰਨਹੁ ਪਰਗਾਸਾ ॥
ਦੇਹ ਸੰਜੋਗੀ ਕਰਮ ਅਭਿਆਸਾ ॥
ਬੁਰਾ ਭਲਾ ਦੁਇ ਮਸਤਕਿ ਲੀਖੇ ਪਾਪੁ ਪੁੰਨੁ
ਬੀਜਾਇਦਾ ॥੧੪॥

panch tat sunnahu pargaasaa.
dayh sanjogee karam abhi-aasaa.
buraa bhalaa du-ay mastak leekhay paap
punn beejaa-idaa. ||14||

ਉਤਮ ਸਤਿਗੁਰ ਪੁਰਖ ਨਿਰਾਲੇ ॥
ਸਬਦਿ ਰਤੇ ਹਰਿ ਰਸਿ ਮਤਵਾਲੇ ॥
ਰਿਪਿ ਬੁਧਿ ਸਿਪਿ ਗਿਆਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ
ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਇਦਾ ॥੧੫॥

ootam satgur purakh niraalay.
sabad ratay har ras matvaalay.
riDh buDh siDh gi-aan guroo tay paa-ee-ai
poorai bhaag milaa-idaa. ||15||

ਇਸੁ ਮਨ ਮਾਇਆ ਕਉ ਨੇਹੁ ਘਨੇਰਾ ॥
ਕੋਈ ਬੁਝਹੁ ਗਿਆਨੀ ਕਰਹੁ ਨਿਬੇਰਾ ॥
ਆਸਾ ਮਨਸਾ ਹਉਮੈ ਸਹਸਾ ਨਹੁ ਲੋਭੀ ਕੂੜੁ
ਕਮਾਇਦਾ ॥੧੬॥

is man maa-i-aa ka-o nayhu ghanayraa.
ko-ee boojhu gi-aanee karahu nibayraa.
aasaa mansaa ha-umai sahsaa nar lobhee
koorh kamaa-idaa. ||16||

ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵੀਚਾਰਾ ॥
ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ ॥
ਨਾਨਕ ਨਿਰਮਲ ਨਾਦੁ ਸਬਦ ਧੁਨਿ ਸਚੁ ਰਾਮੈ
ਨਾਮਿ ਸਮਾਇਦਾ ॥੧੭॥੫॥੧੭॥

satgur tay paa-ay veechaaraa.
sunn samaaDh sachay ghar baaraa.
naanak nirmal naad sabad Dhun sach
raamai naam samaa-idaa. ||17||5||17||

Maaroo Mehla-1

In the previous so many *shabads*, Guru Ji told us that it is God who created this universe along with all the continents, oceans, galaxies, and the creatures of millions of species. Ordinarily to make anything, we need some already existing materials, and then by combining these we make the new thing. So, the question naturally arises, out of what material did He make all these continents, galaxies, and living creatures? In this *shabad*, Guru Ji describes the astonishing way how, like a great magician; God pulled everything out from Himself.

Giving an overall picture of the astounding phenomena, how God creates this universe, Guru Ji says: “(O’ my friends), God who is beyond any limit has acquired His power from nothing except Himself. That limitless God is all by Himself. He Himself creates and looks after His creation, (and also) creates a state in which there is nothing except for Him.”(1)

Starting with the creation of basic elements necessary for life and the human beings, Guru Ji humbly addresses God and says: “(O’ God), entirely out of Yourself, You created air and water. Then creating the universe (out of Yourself), You created the body fortresses and (human souls, as) the kings of these fortresses. In these creatures (made out of elements like) air and water, it is Your light (which pervades). In Your absolute self, You keep Your power enshrined.”(2)

What to speak of human beings, Guru Ji says: “It was out of His absolute self, that He created *Brahma*, *Vishnu*, and *Mahesh*, (the gods of creation, sustenance, and destruction as per Hindu belief), and all the ages passed in this absolute state of God. Perfect is the person, who reflects on this state, meeting whom one’s doubt is dispelled.”(3)

Commenting on the working of human mind, Guru Ji says: “(O’ my friends), it is out of His absolute self, (that He established the seven seas (the five senses of sight, sound, smell, touch, and taste, plus mind and intellect). He, who has created (the creatures) keeps them in His thoughts. By Guru’s grace, one (who meditates on that God, and) whose mind bathes in (God’s) true pool doesn’t enter into existences (or rounds of births and deaths) again.”(4)

Looking at the sun, the moon, and other such heavenly bodies, Guru Ji says: “(O’ my friends, even the) sun, the moon, and the sky have emerged from His absolute self. His light is pervading in all the three worlds. That indescribable and limitless God is aloof (from everything) and without any other support remains absorbed in His absolute self.”(5)

Now commenting on the wonders of God, Guru Ji says: “(O’ my friends), it is out of His absolute self that He created the earth and the sky, and infusing His eternal power has held these (in place) without any kinds of (supporting) pillars. Creating the three

worlds, He keeps these bound by the cord of *Maya* (the attachment for worldly riches and power). On His own, He creates (everything) and then on His own, destroys it.”(6)

Guru Ji adds: “Out of His absolute self, (God) created the (four) sources of creation and the (forms of) speech. Everything emerges from the absolute (God) and is absorbed back in His absolute self. Such is the wondrous play of creation; the Creator plays and through His word (of command) reveals this wonder, which takes one into ecstasy.”(7)

Continuing his thoughts, Guru Ji says: “(It is out of His) absolute self that (God) made the days and the nights. He subjected (the creatures) to birth and death, and gave them pain and pleasure. But, following Guru’s advice, one who becomes detached from (and unaffected by) pain or pleasure, becomes immortal, and finds one’s own house (or the abode of God within oneself).”(8)

Now commenting on *Vedas*, which are considered the holiest Hindu scriptures, Guru Ji says: “(All these four *Vedas* called) *Saam*, *Rig*, *Jujar*, and *Athar ban*, (which are believed to have been uttered through the) mouth of (god) *Brahma*, talk about the three qualities of *Maya* (man’s inclinations for virtue, vice, and power. But behind all such scriptures is the power of God, whose) worth no one can tell. As He makes anyone speak, one speaks (accordingly).”(9)

Next referring to Muslim belief about the universe, Guru Ji says: “(O’ my friends, it is) out of His absolute self, (that God) created the seven (skies and seven) underworlds. Out of His absolute self, He created the three worlds, which He carefully preserves. On His own the limitless God has created the cause (for the creation of the world. Therefore, O’ God), every one does what You motivate one to do.”(10)

Continuing his address to God on the topic of the three modes of *Maya* and pain and pleasure in man’s life, Guru Ji says: “(O’ God, all these three) impulses for power, greed, and virtue are the reflections of Your power. (It is You, who has subjected the creatures) to birth and death and the malady of ego. (However), on whom (God) shows mercy, through the Guru, (God) gets that person liberated from (these three qualities, and) emancipates by blessing that person with the fourth (quality or a state of complete peace and poise, called *Turya*).”(11)

But what to speak of ordinary human beings, Guru Ji goes to the extent of saying: “(O’ my friends), out of the absolute God, came the ten incarnations (of *Vishnu*, who is believed to be the primal god of creation). By creating the world out of His absolute self, He made this expanse (of the world. Out of His absolute self, He also) created the gods, demons, heavenly servants, and musicians of gods, and all do what is written in their destiny.”(12)

Now describing the blessings received by a person, who understands this power of God, and how everything comes out of His absolute self, Guru Ji says: “The person,

who through Guru's guidance comprehends (this power of God, to create everything out of His absolute self, that person) doesn't suffer from any malady (such as ego or evil tendencies). But it is only a rare person, who climbs (and fully internalizes) this step (of following) Guru's (guidance). Throughout all ages, this (way of following Guru's advice) has been source of emancipation. (The one who understands this thing and conducts one's life accordingly) is emancipated and obtains honor (in God's court)."(13)

Explaining the basic reason for the rounds of births and deaths through which man keeps going, Guru Ji says: "(O' my friends, out of His absolute self), the five elements became manifest. Through the assembly of these elements, one obtains (the human body), and then performs deeds, governed by one's destiny. Both good and bad deeds, are written on one's brow (or subconscious), and one sows the seeds of vice and virtue (and then reaps the fruits of one's deeds)."(14)

Describing the blessings those persons obtain who act on the Guru's advice, he says: "They, who remain imbued in the love of the true Guru's word, and remain intoxicated with the relish of God's (Name), become detached (from worldly affairs), and men of high character. But it is only through the Guru that we obtain power to perform miracles, wisdom, and personal relationship with God. Whose destiny has come to fruition, (Guru) unites that one with (God)."(15)

So addressing us, Guru Ji says: "(O' my friends), this mind is afflicted with the extreme attachment for *Maya* (the worldly riches. Understand this fact) and end (this attachment). Because swayed by greed, one who keeps amassing falsehood (of worldly wealth), that one remains afflicted with the maladies of hope, desire, ego, and doubt."(16)

In conclusion, Guru Ji says: "(O' my friends), through the true Guru, who obtains divine comprehension, that person remains attuned to the eternal God in a state of seedless trance (a state of mediation in which no thoughts arise). O' Nanak, within such a person rings the music of the (divine) word and that person merges in the Name of the eternal (God)."(17-5-17)

The message of the *shabad* is that it is from the true Guru that one obtains true understanding about God. We know from him that the entire universe came out of God's absolute self, and will ultimately merge back into Him. Even all the gods like *Brahma* and *Vishnu*, and the scriptures like *Vedas* have emerged out of God's absolute self. It is as per the destiny pre-ordained by Him based on our previous deeds, that we conduct ourselves in this world, amass vice or virtue and go through pain or pleasure accordingly. Therefore, if we want to obtain permanent peace and emancipation from the perpetual pains of birth and death, then we should act on Guru's advice and meditate on God's Name with true love and devotion.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਜਹ ਦੇਖਾ ਤਹ ਦੀਨ ਦਇਆਲਾ ॥
ਆਇ ਨ ਜਾਈ ਪ੍ਰਭੁ ਕਿਰਪਾਲਾ ॥
ਜੀਆ ਅੰਦਰਿ ਜੁਗਤਿ ਸਮਾਈ ਰਹਿਓ
ਨਿਰਾਲਮੁ ਰਾਇਆ ॥੧॥

ਜਗੁ ਤਿਸ ਕੀ ਛਾਇਆ ਜਿਸੁ ਬਾਪੁ ਨ
ਮਾਇਆ ॥
ਨਾ ਤਿਸੁ ਭੈਣ ਨ ਭਰਾਉ ਕਮਾਇਆ ॥
ਨਾ ਤਿਸੁ ਓਪਤਿ ਖਪਤਿ ਕੁਲ ਜਾਤੀ ਓਹੁ
ਅਜਰਾਵਰੁ ਮਨਿ ਭਾਇਆ ॥੨॥

ਤੂ ਅਕਾਲ ਪੁਰਖੁ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ ॥
ਤੂ ਪੁਰਖੁ ਅਲੇਖ ਅਗੰਮ ਨਿਰਾਲਾ ॥
ਸਤ ਸੰਤੋਖਿ ਸਬਦਿ ਅਤਿ ਸੀਤਲੁ ਸਹਜ
ਭਾਇ ਲਿਵ ਲਾਇਆ ॥੩॥

ਤੈ ਵਰਤਾਇ ਚਉਥੈ ਘਰਿ ਵਾਸਾ ॥
ਕਾਲ ਬਿਕਾਲ ਕੀਏ ਇਕ ਗ੍ਰਾਸਾ ॥
ਨਿਰਮਲ ਜੋਤਿ ਸਰਬ ਜਗਜੀਵਨੁ ਗੁਰਿ
ਅਨਹਦ ਸਬਦਿ ਦਿਖਾਇਆ ॥੪॥

ਊਤਮ ਜਨ ਸੰਤ ਭਲੇ ਹਰਿ ਪਿਆਰੇ ॥
ਹਰਿ ਰਸ ਮਾਤੇ ਪਾਰਿ ਉਤਾਰੇ ॥
ਨਾਨਕ ਰੇਣ ਸੰਤ ਜਨ ਸੰਗਤਿ ਹਰਿ ਗੁਰ
ਪਰਸਾਦੀ ਪਾਇਆ ॥੫॥

ਤੂ ਅੰਤਰਜਾਮੀ ਜੀਅ ਸਭਿ ਤੇਰੇ ॥

ਪੰਨਾ ੧੦੩੯

ਤੂ ਦਾਤਾ ਹਮ ਸੇਵਕ ਤੇਰੇ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ ਗੁਰਿ
ਗਿਆਨ ਰਤਨੁ ਦੀਪਾਇਆ ॥੬॥

ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ ॥
ਆਤਮ ਰਾਮ ਪਾਏ ਸੁਖੁ ਥੀਆ ॥
ਕਰਮ ਕਰਤੂਤਿ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਲਾਗਾ ਹਰਿ
ਨਾਮ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥੭॥

maaroo mehlaa 1.

jah daykhaa tah deen da-i-aalaa.
aa-ay na jaa-ee parabh kirpaalaa.
jee-aa andar jugat samaa-ee rahi-o
niraalam raa-i-aa. ||1||

jag tis kee chhaa-i-aa jis baap na
maa-i-aa.
naa tis bhain na bharaa-o kamaa-i-aa.
naa tis opat khapat kul jaatee oh ajraavar
man bhaa-i-aa. ||2||

too akaal purakh naahee sir kaalaa.
too purakh alaykh agamm niraalaa.
sat santokh sabad at seeṭal sahj bhaa-ay
liv laa-i-aa. ||3||

tarai vartaa-ay cha-uthai ghar vaasaa.
kaal bikaal kee-ay ik garasaa.
nirmal jot sarab jagjeevan gur anhad
sabad dikhaa-i-aa. ||4||

ootam jan sant bhalay har pi-aaray.
har ras maataṭay paar utaaray.
naanak rayn sant jan sangat har gur
parsaadee paa-i-aa. ||5||

too antarjaamee jee-a sabh tayray.

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too daataa ham sayvak tayray.
amrit naam kirpaa kar deejai gur gi-aan
ratan deepaa-i-aa. ||6||

panch tat mil ih tan kee-aa.
aatam raam paa-ay sukh thee-aa.
karam kartoot amrit fal laagaa har naam
ratan man paa-i-aa. ||7||

ਨਾ ਤਿਸੁ ਭੂਖ ਪਿਆਸ ਮਨੁ ਮਾਨਿਆ ॥
ਸਰਬ ਨਿਰੰਜਨੁ ਘਟਿ ਘਟਿ ਜਾਨਿਆ ॥
ਅੰਮ੍ਰਿਤ ਰਸਿ ਰਾਤਾ ਕੇਵਲ ਬੈਰਾਗੀ ਗੁਰਮਤਿ
ਭਾਇ ਸੁਭਾਇਆ ॥੮॥

ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ॥
ਨਿਰਮਲ ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਤੀ ॥
ਸਬਦੁ ਰਸਾਲੁ ਰਸਨ ਰਸਿ ਰਸਨਾ ਬੇਨੁ ਰਸਾਲੁ
ਵਜਾਇਆ ॥੯॥

ਬੇਨੁ ਰਸਾਲ ਵਜਾਵੈ ਸੋਈ ॥
ਜਾ ਕੀ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਈ ॥
ਨਾਨਕ ਬੂਝਹੁ ਇਹ ਬਿਧਿ ਗੁਰਮਤਿ ਹਰਿ
ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਇਆ ॥੧੦॥

ਐਸੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰੇ ॥
ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਹਿ ਰਹਹਿ ਨਿਰਾਰੇ ॥
ਆਪਿ ਤਰਹਿ ਸੰਗਤਿ ਕੁਲ ਤਾਰਹਿ ਤਿਨ
ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇਆ ॥੧੧॥

ਘਰੁ ਦਰੁ ਮੰਦਰੁ ਜਾਣੈ ਸੋਈ ॥
ਜਿਸੁ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥
ਕਾਇਆ ਗੜ ਮਹਲ ਮਹਲੀ ਪ੍ਰਭੁ ਸਾਚਾ ਸਚੁ
ਸਾਚਾ ਤਖਤੁ ਰਚਾਇਆ ॥੧੨॥

ਚਤੁਰ ਦਸ ਹਾਟ ਦੀਵੇ ਦੁਇ ਸਾਖੀ ॥
ਸੇਵਕ ਪੰਚ ਨਾਹੀ ਬਿਖੁ ਚਾਖੀ ॥
ਅੰਤਰਿ ਵਸਤੁ ਅਨੂਪ ਨਿਰਮੋਲਕ ਗੁਰਿ
ਮਿਲਿਐ ਹਰਿ ਧਨੁ ਪਾਇਆ ॥੧੩॥

ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ ॥
ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਹਸਾ ਭਰਮੁ
ਚੁਕਾਇਆ ॥੧੪॥

ਤਖਤਿ ਸਲਾਮੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥
ਇਹੁ ਸਾਚੁ ਵਡਾਈ ਗੁਰਮਤਿ ਲਿਵ ਜਾਤੀ ॥
ਨਾਨਕ ਰਾਮੁ ਜਪਹੁ ਤਰੁ ਤਾਰੀ ਹਰਿ ਅੰਤਿ
ਸਖਾਈ ਪਾਇਆ ॥੧੫॥੧॥੧੮॥

naa tīs bhookh pi-aas man maani-aa.
sarab niranjan ghat ghat jaani-aa.
amrit ras raataa kayval bairagee gurmat
bhaa-ay subhaa-i-aa. ||8||

aDhi-aatam karam karay din raatee.
nirmal jot niranter jaatee.
sabad rasaal rasan ras rasnaa bayn rasaal
vajaa-i-aa. ||9||

bayn rasaal vajaanai so-ee.
jaa kee taribhavan sojhee ho-ee.
naanak boojhu ih biDh gurmat har raam
naam liv laa-i-aa. ||10||

aisay jan virlay sansaaray.
gur sabad vichareh raheh niraaray.
aap tareh sangat kul taareh tin safal
janam jag aa-i-aa. ||11||

ghar dar mandar jaanai so-ee.
jis pooray gur tay sojhee ho-ee.
kaa-i-aa garh mahal mahlee parabh
saachaa sach saachaa takhat rachaa-i-aa.
||12||

chatur das haat deevay du-ay saakhee.
sayvak panch naahee bikh chaakhee.
antar vasat anoop nirmolak gur mili-ai
har Dhan paa-i-aa. ||13||

takhat bahai takh-tai kee laa-ik.
panch samaa-ay gurmat paa-ik.
aad jugaadee hai bhee hosee sahsaa
bharam chukaa-i-aa. ||14||

takhat salaam hovai din raatee.
ih saach vadaa-ee gurmat liv jaatee.
naanak raam japahu tar taaree har ant
sakhaa-ee paa-i-aa. ||15||1||18||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji told us that the entire universe came out of God's absolute self, and will ultimately merge back into Him. Even all the gods like *Brahma* and *Vishnu* and *Vedas* have emerged out of God's absolute self. In this *shabad*, seeing the wonders of God, how He is so intricately woven in His creation, can be seen every where, and yet is aloof from everything, Guru Ji goes into a state of ecstasy and pours out his love for God.

He says: "Wherever I look, (I see that) merciful God of the meek. That compassionate God (is neither born, nor dies, neither) comes nor goes. In all beings pervades the knowledge (to survive), but that King Himself remains aloof."(1)

Listing some of the main characteristics of God and the nature of His relationship with the world, Guru Ji says: "(O' my friends, God is the only eternal reality and this) world is just (like His) shadow. (Since God manifested Himself out of His absolute self), He has no father or mother. He has no brother, sister, or any servant. He neither goes through birth and death, nor has any lineage and caste. That (God, who) never becomes old is pleasing to my mind."(2)

Continuing his admiration for God, Guru Ji says: O' the immortal Being, there is no death for You. You are such an all-pervading Being, who cannot be described, is beyond the comprehension of ordinary sense organs, and is unique. (The person), who by following (Guru's) word has lived a truthful and contented life and has remained attuned (to God) in a natural sort of way, that person has remained extremely (calm and) cool."(3)

Elaborating on the qualities of God, he says: "(Even though, He has pervaded the world) with three (modes or impulses for vice, virtue, and power, yet He Himself) has His abode in the fourth state (called *Turya*, in which there are no such impulses. He never dies, nor gets born, as if He) has devoured birth and death in a single morsel. His immaculate light is the life of all (creatures in the) world. The Guru has shown (that God), through his continuous (divine) word."(4)

Explaining, why the Guru or a true saint is able to show us God and no body else, Guru Ji says: "(O' my friends), the sublime devotees and saints are dear to God. They are intoxicated with the relish of God's (Name, and God) has ferried them across (the worldly ocean). Nanak says, that by seeking the dust (of the feet, or the service and) company of (such) saintly devotees, by Guru's grace (that God) is obtained."(5)

However, Guru Ji also knows that the company or grace of the Guru is obtained only when God blesses us with it. Therefore addressing God, he prays: "(O' God), You are the inner knower of all hearts, all beings belong to You. You are the benefactor and we are Your servants. Please show mercy and bless us with the nectar of Your Name, (and illuminate our mind, with the divine light) of the jewel of Guru's (divine) knowledge."(6)

Now, describing the kind of peace and bliss a person enjoys, who by Guru's grace has experienced God, Guru Ji says: "(O' my friends), by joining together the five elements, (God) has created this (human) body. The one who has obtained the all-pervading God, in that one has pervaded (a sense of divine) peace. That person's effort of doing the virtuous deeds (of meditating on God's Name) has borne the fruit, and has obtained the jewel of God's Name in the mind."(7)

Describing the state of mind of a Guru's follower who has been blessed with God's sight, he says: "(O' my friends, one who's) mind is absorbed (in God's love), doesn't feel any hunger or thirst (for worldly things). That person realizes the immaculate God pervading in each and every heart. Becoming detached, that person remains intoxicated with the immortalizing relish (of God's Name) and through Guru's instruction that person's life becomes praiseworthy."(8)

Commenting further on the conduct of a Guru following person, who remains absorbed in God's love, Guru Ji says: "(A Guru's follower), does only those deeds which keep that person's soul connected to God. Such a person realizes that the immaculate light of God is pervading everywhere. Such a person's tongue always remains relishing the relish of (Guru's) word, as if within that person is playing melodious music of a flute."(9)

However, Guru Ji points out that not everybody enjoys or plays such music. He says: "(O' my friends), only that person plays such a melodious flute (and enjoys such divine bliss), who understands (that God is pervading in all) the three worlds. O' Nanak, through Guru's instruction understand this way and attune yourself to God's Name."(10)

Regarding such Guru following persons, Guru Ji says: "(O' my friends), rare are such devotees in the world, who reflect on the Guru's word, and remain detached (from worldly attachments). They save themselves and also save all those who are in their company or lineage; fruitful is their advent in this world."(11)

Again stressing upon the importance of guidance of the Guru, he says: "(O' my friends), that one alone recognizes the house, door, and temple (or the abode of God), who obtains (true) understanding from the perfect Guru. (Such a person realizes that) our bodies are fort-like mansions of (God), the Master. That owner of these mansions is eternal and He has established His eternal throne (in the human body)."(12)

Referring back to his remark that those who reflect on the Guru's word remain detached (from worldly attachments), Guru Ji says: "(O' my friends), all the fourteen worlds and (sun and moon), the two (heavenly) lamps are witnesses (to the fact) that the elite servants (of God, the chosen Guru's followers) have not tasted the poison (of *Maya*, or have been beguiled by worldly wealth. Because, they know that) within them is present the invaluable commodity of incomparable beauty. Meeting with the true Guru, (and following his advice, they) have obtained this wealth of God's (Name)." (13)

However, Guru Ji cautions us that not everybody enjoys the bliss of God's company. He says: "(O' my friends, that one) alone sits on the throne (and enjoy God's company), who is fit for that throne. By following Guru's instruction, that person has controlled the five (inner impulses, as if they are his or her) servants. God, who has been existing before the beginning of ages, is present now and will be there in the future, dispels all that person's dread and doubt." (14)

Guru Ji concludes the *shabad* by describing the honor one receives, who has been blessed by God's company. He says: "(The one who experiences God) on the throne (of the heart), is paid respect day and night. This true glory, one obtains by attuning to God through Guru's instruction. Therefore, Nanak says: "(O' my friends), meditate on God's Name and swim across (the worldly ocean. One, who does that) obtains God, who remains one's friend till the end." (15-1-18)

The message of this *shabad* is that we should conquer all our five passions or internal enemies (of greed, anger, lust, attachment, and ego). We should realize that God is pervading all the three worlds, and in each and every heart. Then our heart would become so immaculate, that we will experience the presence of God, as if He is sitting on the throne of our heart, and we would enjoy eternal bliss.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਰੇ ਜਨ ਭਾਈ ॥
ਸਤਿਗੁਰ ਸੇਵਿ ਰਹਹੁ ਸਰਣਾਈ ॥
ਤਸਕਰੁ ਚੋਰੁ ਨ ਲਾਗੈ ਤਾ ਕਉ ਧੁਨਿ ਉਪਜੈ
ਸਬਦਿ ਜਗਾਇਆ ॥੧॥

ਤੂ ਏਕੰਕਾਰੁ ਨਿਰਾਲਮੁ ਰਾਜਾ ॥
ਤੂ ਆਪਿ ਸਵਾਰਹਿ ਜਨ ਕੇ ਕਾਜਾ ॥
ਅਮਰੁ ਅਡੋਲੁ ਅਪਾਰੁ ਅਮੋਲਕੁ ਹਰਿ ਅਸਥਿਰ
ਥਾਨਿ ਸੁਹਾਇਆ ॥੨॥

ਦੇਹੀ ਨਗਰੀ ਉਤਮ ਥਾਨਾ ॥
ਪੰਚ ਲੋਕ ਵਸਹਿ ਪਰਧਾਨਾ ॥
ਉਪਰਿ ਏਕੰਕਾਰੁ ਨਿਰਾਲਮੁ ਸੁੰਨ ਸਮਾਧਿ
ਲਗਾਇਆ ॥੩॥

ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ ॥
ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੈ ਸਾਜੇ ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਤੀਤੁ ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ
ਲਖਾਇਆ ॥੪॥

maaroo mehlaa 1.

har Dhan sanchahu ray jan bhaa-ee.
satgur sayv rahhu sarnaa-ee.
taskar chor na laagai taa ka-o Dhun
upjai sabad jagaa-i-aa. ||1||

too aykankaar niraalam raajaa.
too aap savaareh jan kay kaajaa.
amar adol apaar amolak har asthir
thaan suhaa-i-aa. ||2||

dayhee nagree ootam thaanaa.
panch lok vasesh parDhaanaa.
ooper aykankaar niraalam sunn
samaaDh lagaa-i-aa. ||3||

dayhee nagree na-o darvaajay.
sir sir karnaihaarai saajay.
dasvai purakh ateeet niraalaa aapay
alakh lakhaa-i-aa. ||4||

ਪੁਰਖੁ ਅਲੇਖੁ ਸਚੇ ਦੀਵਾਨਾ ॥
ਹੁਕਮਿ ਚਲਾਏ ਸਚੁ ਨੀਸਾਨਾ ॥
ਨਾਨਕ ਖੋਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਹਰਿ ਆਤਮ
ਰਾਮ ਨਾਮੁ ਪਾਇਆ ॥੫॥

ਪੰਨਾ ੧੦੪੦

ਸਰਬ ਨਿਰੰਜਨ ਪੁਰਖੁ ਸੁਜਾਨਾ ॥
ਅਦਲੁ ਕਰੇ ਗੁਰ ਗਿਆਨ ਸਮਾਨਾ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੈ ਗਰਦਨਿ ਮਾਰੇ ਹਉਮੈ ਲੋਭੁ
ਚੁਕਾਇਆ ॥੬॥

ਸਚੈ ਥਾਨਿ ਵਸੈ ਨਿਰੰਕਾਰਾ ॥
ਆਪਿ ਪਛਾਣੈ ਸਬਦੁ ਵੀਚਾਰਾ ॥
ਸਚੈ ਮਹਲਿ ਨਿਵਾਸੁ ਨਿਰੰਤਰਿ ਆਵਣ ਜਾਣੁ
ਚੁਕਾਇਆ ॥੭॥

ਨਾ ਮਨੁ ਚਲੈ ਨ ਪਉਣੁ ਉਡਾਵੈ ॥
ਜੋਗੀ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਵੈ ॥
ਪੰਚ ਸਬਦੁ ਝੁਣਕਾਰੁ ਨਿਰਾਲਮੁ ਪ੍ਰਭਿ ਆਪੇ ਵਾਇ
ਸੁਣਾਇਆ ॥੮॥

ਭਉ ਬੈਰਾਗਾ ਸਹਜਿ ਸਮਾਤਾ ॥
ਹਉਮੈ ਤਿਆਗੀ ਅਨਹਦਿ ਰਾਤਾ ॥
ਅੰਜਨੁ ਸਾਰਿ ਨਿਰੰਜਨੁ ਜਾਣੈ ਸਰਬ ਨਿਰੰਜਨੁ
ਰਾਇਆ ॥੯॥

ਦੁਖ ਭੈ ਭੰਜਨੁ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥
ਰੋਗ ਕਟੇ ਕਾਟੀ ਜਮ ਫਾਸੀ ॥
ਨਾਨਕ ਹਰਿ ਪ੍ਰਭੁ ਸੇ ਭਉ ਭੰਜਨੁ ਗੁਰਿ ਮਿਲਿਐ
ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ॥੧੦॥

ਕਾਲੈ ਕਵਲੁ ਨਿਰੰਜਨੁ ਜਾਣੈ ॥
ਬੂਝੈ ਕਰਮੁ ਸੁ ਸਬਦੁ ਪਛਾਣੈ ॥
ਆਪੇ ਜਾਣੈ ਆਪਿ ਪਛਾਣੈ ਸਭੁ ਤਿਸ ਕਾ ਚੋਜੁ
ਸਬਾਇਆ ॥੧੧॥

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ॥
ਆਪੇ ਪਰਖੇ ਪਰਖਣਹਾਰਾ ॥
ਆਪੇ ਕਸਿ ਕਸਵਟੀ ਲਾਏ ਆਪੇ ਕੀਮਤਿ
ਪਾਇਆ ॥੧੨॥

purakh alaykh sachay deevaanaa.
hukam chalaay sach neesaanaa.
naanak khoj lahhu ghar apnaa har
aatam raam naam paa-i-aa. ||5||

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sarab niranjan purakh sujaanaa.
adal karay gur gi-aan samaanaa.
kaam kroDh lai gardan maaray ha-umai
lobh chukaa-i-aa. ||6||

sachai thaana vasai nirankaaraa.
aap pachhaanai sabad veechaaraa.
sachai mahal nivaas niranjan aavan jaan
chukaa-i-aa. ||7||

naa man chalai na pa-un udaavai.
jogee sabad anaahad vaavai.
panch sabad jhunkaar niraalam parabh
aapay vaa-ay sunaa-i-aa. ||8||

bha-o bairaagaa sahj samaataa.
ha-umai ti-aagee anhad raataa.
anjan saar niranjan jaanai sarab
niranjan raa-i-aa. ||9||

dukh bhai bhanjan parabh abhinaasee.
rog katay kaatee jam faasee.
naanak har parabh so bha-o bhanjan
gur mili-ai har parabh paa-i-aa. ||10||

kaalai kaval niranjan jaanai.
boojhai karam so sabad pachhaanai.
aapay jaanai aap pachhaanai sabh tis
kaa choj sabaa-i-aa. ||11||

aapay saahu aapay vanjaaraa.
aapay parkhay parkhanhaaraa.
aapay kas kasvatee laa-ay aapay
keemat paa-i-aa. ||12||

ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥
ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥
ਪੁਰਖੁ ਅਤੀਤੁ ਵਸੈ ਨਿਹਕੇਵਲੁ ਗੁਰ ਪੁਰਖੈ ਪੁਰਖੁ
ਮਿਲਾਇਆ ॥੧੩॥

aap da-i-aal da-i-aa parabh Dhaaree.
ghat ghat rav rahi-aa banvaaree.
purakh a^teet vasai nihkayval gur
purkhai purakh milaa-i-aa. ||13||

ਪ੍ਰਭੁ ਦਾਨਾ ਬੀਨਾ ਗਰਬੁ ਗਵਾਏ ॥
ਦੂਜਾ ਮੇਟੈ ਏਕੁ ਦਿਖਾਏ ॥
ਆਸਾ ਮਾਹਿ ਨਿਰਾਲਮੁ ਜੋਨੀ ਅਕੁਲ ਨਿਰੰਜਨੁ
ਗਾਇਆ ॥੧੪॥

parabh daanaa beenaa garab gavaa-ay.
doojaa maytai ayk dikhaa-ay.
aasaa maahi niraalam jonee akul
niranjan gaa-i-aa. ||14||

ਹਉਮੈ ਮੇਟਿ ਸਬਦਿ ਸੁਖੁ ਹੋਈ ॥
ਆਪੁ ਵੀਚਾਰੇ ਗਿਆਨੀ ਸੋਈ ॥
ਨਾਨਕ ਹਰਿ ਜਸੁ ਹਰਿ ਗੁਣ ਲਾਹਾ ਸਤਸੰਗਤਿ
ਸਚੁ ਫਲੁ ਪਾਇਆ ॥੧੫॥੨॥੧੯॥

ha-umai mayt sabad sukh ho-ee.
aap veechaaray gi-aanee so-ee.
naanak har jas har gun laahaa
satsangat sach fal paa-i-aa.
||15||2||19||

Maaroo Mehla-1

In the previous *shabad*, we were told that following Guru's advice we should conquer all our five passions or internal enemies, (greed, anger, lust, attachment, and ego). We should realize that God is pervading all the three worlds, and in each and every heart. Then our heart would become so immaculate, that we would experience the presence of God, as if He is sitting on the throne of our heart, and we would enjoy eternal bliss. In this *shabad*, Guru Ji gives us a kind of step-by-step road map to lead our life, so that while meditating on God's Name, we may easily control our evil impulses, live a truthful living, and obtain the supreme state of union with Him.

First outlining the general frame work within which Guru Ji wants us to live our life, he says: "O' my brothers (and sisters), accumulate the wealth of God's Name. (But since this wealth is obtained by following Guru's guidance, therefore) always serve the true Guru and remain in his shelter. (They, who adopt this way of life), are not robbed by the (internal) thieves (such as lust, anger, and greed. Because in them) arises (the divine) melody of (God's Name, and the Guru) keeps them awake (and alert to worldly enticements) with his word (the *Gurbani*)."(1)

Next going into a prayer mode, Guru Ji addresses God and says: "(O' God), You alone are the uninterrupted king (of the entire universe, who doesn't need) anybody else's support. You Yourself accomplish the tasks of (Your) devotees. You are immortal, unwavering, limitless, and priceless God; immovable is Your beautiful (throne, where You) sit."(2)

Now telling us the whereabouts of that place where God sits, Guru Ji says: "(O' my friends, in our) body township is a sublime place (the *Dasam Dwaar*), where the elite

and supreme devotees reside (keep focused). Above (that place sits) aloof the one Creator, absorbed in His seedless trance (in which no thoughts arise).”(3)

Giving more details about the location of God’s abode, Guru Ji says: “(O’ my friends, the body) township of each and every person, the Creator has embellished with nine (visible) doors (in the form of two eyes, two ears, two nostrils, two outlets for urine and stools, and one mouth. In the tenth (door, called *Dasam Dwaar*) resides the detached unique, and indescribable (God), who on His own reveals (Himself to whom He pleases).”(4)

Commenting further on the unique qualities of God, Guru Ji says: “(O’ my friends), that all pervading God is beyond any description or painting, true (and just) is His court. He is running (the entire world, under His) command; eternal (and unchallengeable) is the writ (of His command). Nanak (says: “O’ my friends), search (Him) out in your heart, (one who has done that, has) obtained the wealth of the all-pervading God’s Name.”(5)

Elaborating on the merits of God and the blessings a person obtains, who meditates on Him, Guru Ji says: “In spite of residing in all bodies, that all-wise God is free from the dirt of *Maya* (the false worldly enticements. The person), who is absorbed in the knowledge provided by the Guru (firmly believes that God always) does justice. (As if seizing) by the neck, He slays (such evil impulses as) lust and anger and dispels ego and greed (from within a person).”(6)

Continuing to describe the wonderful traits of God, Guru Ji says: “(O’ my friends), the formless God resides in an eternal place. He Himself understands and ponders over the word (of His command. The one who has realized) the abode and mansion of that eternal God within (who remains attuned to God) has ended his or her coming and going.”(7)

Now describing the kind of bliss, such a person enjoys who has realized God, Guru Ji says: “The mind (of such a Guru following person, who is united with God) doesn’t wander, (nor any) wind (of worldly passions) carries such a person away (into evil pursuits). Within (the mind of such) a yogi rings the continuous melody of the word (of God’s Name). That yogi hears a unique sweet sound of five kinds of music, (as if) God Himself is playing this music for him.”(8)

Commenting further on the conduct and traits of such a yogi, united with God, Guru Ji says: “(O’ my friends, such a yogi) has God’s fear and love (in the mind) and remains merged in a state of equipoise. Shedding ego (that yogi) remains continually imbued with the continuous (divine) word (of God’s Name). Embellishing the eyes with the slaver of divine knowledge, such a person realizes the immaculate God who is the all-pervading king of all.”(9)

Switching back to the unique qualities of God, Guru Ji says: “(O’ my friends), that imperishable God is the destroyer of pain and fear. He cures the maladies (of living

beings), and cuts their noose of death. O' Nanak, that God who is destroyer of fear, is obtained only when we meet the Guru (and act on his advice)."(10)

Describing further the blessings received by a person who realizes God within, Guru Ji says: "(O' my friends, one who realizes God within, sheds the fear of death, as if that one has) devoured death like a morsel (of food). Yes, the one who understands the grace of God understands the word (the will of God. That person is convinced that God) Himself knows and recognizes (what is in the minds of His beings), and all this play (of the world) is His (creation)."(11)

Now, explaining the working of the world with another beautiful analogy of a merchant, Guru Ji says: "(O' my friends, this world is like a town in which the human beings come to trade in the merchandise of God's Name. In this town, God) Himself is the merchant, and Himself the salesman. The assayer Himself assays the merchandise. (Like examiners of gold), He Himself tests it on the touch stone and Himself appraises the worth (or the sincere effort, which a person has put in doing good deeds, and meditating on His Name)."(12)

Describing how God has spread His mercy throughout the universe and how He can be met, Guru Ji says: "(O' my friends), the merciful God has shown His mercy and that God of the universe is pervading in each and every heart. (But, in spite of residing in all, that God) remains and unaffected by *Maya* (the worldly riches and power. Upon whom is the grace of God), the true Guru unites that person with the all-pervading God."(13)

Now describing some of the gifts God grants to that person whom the Guru has united with Him. Guru Ji says: "(O' my friends), that God is all wise and far seeing. (He knows about all the good or bad deeds done by any body. On whom, He shows mercy), He dispels that person's ego. Removing duality (or love for things other than God, He) shows that only one (God is pervading in all). Then in spite of living among (worldly) desires, such a person remains detached (from any worldly desires), and keeps singing praises of that immaculate God, who has no lineage."(14)

In conclusion, Guru Ji says: "(O' my friends), only when we still our ego through the word of the Guru, that we obtain peace. That one alone is truly wise, who reflects upon oneself. In short, "O' Nanak, true profit (of human life) lies in singing praises of God and it is in the company of the true (saints) that the true reward (of Name) is obtained."(15-2-19)

The message of this *shabad* is that if we want to over come our impulses such as duality, anger, and greed and want to enjoy a state of peace and poise, then we should realize ourselves by reflecting on *Gurbani*, the word of the Guru. This would unite us with the immaculate God, who will examine us on the touchstone of merits, and being purified by the Guru's word we would be accepted into God's court. Then all our pains of births and deaths would be over and we will enjoy the bliss of eternal union with God.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸਚੁ ਕਹਹੁ ਸਚੈ ਘਰਿ ਰਹਣਾ ॥
ਜੀਵਤ ਮਰਹੁ ਭਵਜਲੁ ਜਗੁ ਤਰਣਾ ॥
ਗੁਰੁ ਬੋਹਿਥੁ ਗੁਰੁ ਬੇੜੀ ਤੁਲਹਾ ਮਨ ਹਰਿ ਜਪਿ
ਪਾਰਿ ਲੰਘਾਇਆ ॥੧॥

ਹਉਮੈ ਮਮਤਾ ਲੋਭ ਬਿਨਾਸਨੁ ॥
ਨਉ ਦਰ ਮੁਕਤੇ ਦਸਵੈ ਆਸਨੁ ॥
ਊਪਰਿ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਜਿਨਿ ਆਪੇ ਆਪੁ
ਉਪਾਇਆ ॥੨॥

ਗੁਰਮਤਿ ਲੇਵਹੁ ਹਰਿ ਲਿਵ ਤਰੀਐ ॥
ਅਕਲੁ ਗਾਇ ਜਮ ਤੇ ਕਿਆ ਡਰੀਐ ॥
ਜਤ ਜਤ ਦੇਖਉ ਤਤ ਤਤ ਤੁਮ ਹੀ ਅਵਰੁ ਨ
ਦੁਤੀਆ ਗਾਇਆ ॥੩॥

ਸਚੁ ਹਰਿ ਨਾਮੁ ਸਚੁ ਹੈ ਸਰਣਾ ॥
ਸਚੁ ਗੁਰ ਸਬਦੁ ਜਿਤੈ ਲਗਿ ਤਰਣਾ ॥
ਅਕਥੁ ਕਥੈ ਦੇਖੈ ਅਪਰੰਪਰੁ ਫੁਨਿ ਗਰਭਿ ਨ ਜੋਨੀ
ਜਾਇਆ ॥੪॥

ਸਚ ਬਿਨੁ ਸਤੁ ਸੰਤੋਖੁ ਨ ਪਾਵੈ ॥
ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਆਵੈ ਜਾਵੈ ॥
ਮੂਲ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਕਹੁ ਨਾਨਕ ਪੂਰਾ
ਪਾਇਆ ॥੫॥

ਪੰਨਾ ੧੦੪੧

ਸਚ ਬਿਨੁ ਭਵਜਲੁ ਜਾਇ ਨ ਤਰਿਆ ॥
ਏਹੁ ਸਮੁੰਦੁ ਅਥਾਹੁ ਮਹਾ ਬਿਖੁ ਭਰਿਆ ॥
ਰਹੈ ਅਤੀਤੁ ਗੁਰਮਤਿ ਲੇ ਊਪਰਿ ਹਰਿ ਨਿਰਭਉ
ਕੈ ਘਰਿ ਪਾਇਆ ॥੬॥

ਝੂਠੀ ਜਗ ਹਿਤ ਕੀ ਚਤੁਰਾਈ ॥
ਬਿਲਮ ਨ ਲਾਗੈ ਆਵੈ ਜਾਈ ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਚਲਹਿ ਅਭਿਮਾਨੀ ਉਪਜੈ ਬਿਨਸਿ
ਖਪਾਇਆ ॥੭॥

maaroo mehlāa 1.

sach kahhu sachai ghar rahṇaa.
jeevaṭ marahu bhavjal jag ṭarṇaa.
gur bohith gur bayrhee tulhaa man har
jap paar langhaa-i-aa. ||1||

ha-umai mamṭaa lobh binaasan.
na-o dar mukṭay dasvai aasan.
ooper parai parai aprampar jin aapay
aap upaa-i-aa. ||2||

gurmat layvhu har liv taree-ai.
akal gaa-ay jam tay ki-aa daree-ai.
jat jat daykh-a-u tat tat tum hee avar
na dutee-aa gaa-i-aa. ||3||

sach har naam sach hai sarṇaa.
sach gur sabaḍ jīṭai lag ṭarṇaa.
akath kathai daykhai aprampar fun
garabh na jonee jaa-i-aa. ||4||

sach bin sat santokh na paavai.
bin gur mukaṭ na aavai jaavai.
mool mantar har naam rasaa-in kaho
naanak pooraa paa-i-aa. ||5||

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sach bin bhavjal jaa-ay na tari-aa.
ayhu samund athaahu mahaa bikh
bhari-aa.
rahai aṭeet gurmat lay ooper har
nirbha-o kai ghar paa-i-aa. ||6||

jhoothee jag hit kee chaturaa-ee.
bilam na laagai aavai jaa-ee.
naam visaar chaleh abhimaanee upjai
binas khapaa-i-aa. ||7||

ਉਪਜਹਿ ਬਿਨਸਹਿ ਬੰਧਨ ਬੰਧੇ ॥
ਹਉਮੈ ਮਾਇਆ ਕੇ ਗਲਿ ਫੰਧੇ ॥
ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਨਾਹੀ ਮਤਿ ਗੁਰਮਤਿ ਸੋ ਜਮ
ਪੁਰਿ ਬੰਧਿ ਚਲਾਇਆ ॥੮॥

ਗੁਰ ਬਿਨੁ ਮੋਖ ਮੁਕਤਿ ਕਿਉ ਪਾਈਐ ॥
ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਿਉ ਧਿਆਈਐ ॥
ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਭਵ ਦੁਤਰੁ ਮੁਕਤਿ ਭਏ ਸੁਖ
ਪਾਇਆ ॥੯॥

ਗੁਰਮਤਿ ਕ੍ਰਿਸਨਿ ਗੋਵਰਧਨ ਧਾਰੇ ॥
ਗੁਰਮਤਿ ਸਾਇਰਿ ਪਾਹਣੁ ਤਾਰੇ ॥
ਗੁਰਮਤਿ ਲੇਹੁ ਪਰਮ ਪਦੁ ਪਾਈਐ ਨਾਨਕ ਗੁਰਿ
ਭਰਮੁ ਚੁਕਾਇਆ ॥੧੦॥

ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਸਚੁ ਤਾਰੀ ॥
ਆਤਮ ਚੀਨਹੁ ਰਿਦੈ ਮੁਰਾਰੀ ॥
ਜਮ ਕੇ ਫਾਰੇ ਕਾਟਹਿ ਹਰਿ ਜਪਿ ਅਕੁਲ ਨਿਰੰਜਨੁ
ਪਾਇਆ ॥੧੧॥

ਗੁਰਮਤਿ ਪੰਚ ਸਖੇ ਗੁਰ ਭਾਈ ॥
ਗੁਰਮਤਿ ਅਗਨਿ ਨਿਵਾਰਿ ਸਮਾਈ ॥
ਮਨਿ ਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਜਗਜੀਵਨ ਰਿਦ ਅੰਤਰਿ
ਅਲਖੁ ਲਖਾਇਆ ॥੧੨॥

ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਬਦਿ ਪਤੀਜੈ ॥
ਉਸਤਤਿ ਨਿੰਦਾ ਕਿਸ ਕੀ ਕੀਜੈ ॥
ਚੀਨਹੁ ਆਪੁ ਜਪਹੁ ਜਗਦੀਸਰੁ ਹਰਿ ਜਗੰਨਾਥੁ
ਮਨਿ ਭਾਇਆ ॥੧੩॥

ਜੋ ਬ੍ਰਹਮੰਡਿ ਖੰਡਿ ਸੋ ਜਾਣਹੁ ॥
ਗੁਰਮੁਖਿ ਬੂਝਹੁ ਸਬਦਿ ਪਛਾਣਹੁ ॥
ਘਟਿ ਘਟਿ ਭੋਗੇ ਭੋਗਣਹਾਰਾ ਰਹੈ ਅਤੀਤੁ
ਸਬਾਇਆ ॥੧੪॥

ਗੁਰਮਤਿ ਬੋਲਹੁ ਹਰਿ ਜਸੁ ਸੂਚਾ ॥
ਗੁਰਮਤਿ ਆਖੀ ਦੇਖਹੁ ਉਚਾ ॥
ਸ੍ਵਣੀ ਨਾਮੁ ਸੁਣੈ ਹਰਿ ਬਾਣੀ ਨਾਨਕ ਹਰਿ ਰੰਗਿ
ਰੰਗਾਇਆ ॥੧੫॥੩॥੨੦॥

upjahi binsahi banDhan banDhay.
ha-umai maa-i-aa kay gal fanDhay.
jis raam naam naahee mat gurmat so
jam pur banDh chalaai-aa. ||8||

gur bin mokh mukat ki-o paa-ee-ai.
bin gur raam naam ki-o Dhi-aa-ee-ai.
gurmat layho tarahu bhav dutar mukat
bha-ay sukh paa-i-aa. ||9||

gurmat krisan govarDhan Dhaaray.
gurmat saa-ir paahan taaray.
gurmat layho param pad paa-ee-ai
naanak gur bharam chukaa-i-aa. ||10||

gurmat layho tarahu sach taaree.
aatam cheenahu ridai muraaree.
jam kay faahay kaateh har jap akul
niranjan paa-i-aa. ||11||

gurmat panch sakhay gur bhaa-ee.
gurmat agan nivaar samaa-ee.
man mukh naam japahu jagjeevan rid
antar alakh lakhaa-i-aa. ||12||

gurmukh boojhai sabad pateejai.
ustat nindaa kis kee keejai.
cheenahu aap japahu jagdeesar har
jagannaath man bhaa-i-aa. ||13||

jo barahmand khand so jaanhu.
gurmukh boojhu sabad pachhaanhu.
ghat ghat bhogay bhoganhaaraa rahai
ateet sabaa-i-aa. ||14||

gurmat bolhu har jas soochaa.
gurmat aakhee daykhu oochaa.
sarvaneer naam sunai har banee naanak
har rang rangaa-i-aa. ||15||3||20||

Maaroo Mehla-1

All of us like to enjoy a state of peace, pleasure, and happiness, and we all seem to be engaged in that pursuit according to our own judgment, or the advice we get from others. But the fact is that it is only very few among us who have been able to find that magic formula, which ensures that state of true bliss or happiness. In this *shabad*, Guru Ji gives us this formula, applying which we can not only enjoy happiness, but also enjoy a state of eternal bliss in the company of God.

So giving the basic elements of his formula, Guru Ji says: “(O’ my friends, if you want to enjoy such permanent happiness, as if you are) living in the house of that eternal God, (the source of all happiness and bliss), then keep uttering (the Name of) that eternal God. Secondly, if you want to (end your coming and going in this world, and) swim across the dreadful (worldly) ocean, then (completely erase your ego, as if you) have died while (apparently) alive. (Thirdly remember that to cross over this worldly ocean), Guru is like a ship, a boat or a raft, and by making our mind to meditate on God’s (Name), he ferries us across (this worldly ocean, and saves us from repeated births and deaths).”(1)

Naturally, the question arises how, by meditating on God’s Name, does one get united with God, the eternal source of happiness? Guru Ji answers: “(O’ my friends, God’s Name) is the destroyer of ego, sense of mineness, and greed. (By meditating on the Name, our) nine doors (such as eyes, ears, and sex organs become) free (from evil impulses, and our mind) finds a place of rest in the tenth gate, (the seat of) that highest and limitless (God) who has created Himself.”(2)

Therefore, Guru Ji advises: “(O’ my friends), acquire Guru’s instruction, (because by) attuning our mind to God (as per Guru’s advice), we swim across (the worldly ocean). When we sing praises of the indestructible (God, then we) don’t have to fear even the demon of death. (O’ God), wherever I look, You are there, so I don’t sing praises of any other.”(3)

Giving the essence of what he has said above, Guru Ji says: “(O’ my friends), everlasting is God’s Name and everlasting is the refuge (of that God). Eternal is (*Gurbani*) the Guru’s word by following which, we swim across (the worldly ocean. Through the Guru’s word), one who utters (the praises of) the indescribable God, sees that limitless God and after that, such a person doesn’t go through the wombs (or is subjected to the pain of birth and death) again.”(4)

Now telling us, how absolutely essential it is to meditate on God’s Name and follow Guru’s advice, Guru Ji says: “(O’ my friends), without (meditating on the Name of the) eternal God, one never acquires (such qualities as) truthful (living and) contentment, and without the Guru’s (guidance, one) is not emancipated (from worldly vices, and therefore one) keeps coming and going (in the world). God’s Name is the root of all mantra, and the cure all. (The person who, under Guru’s guidance meditates on the Name), Nanak says, (that person) obtains the perfect (God).”(5)

Elaborating on the importance of meditating on God's Name, Guru Ji says: "(O' my friends), this great (worldly) ocean is fathomless and full of poison (of evils and sins). Without (meditating on the Name of that) eternal God, it cannot be crossed over. Following Guru's instruction, the one who remains above (or unaffected by these worldly vices, swims across the worldly ocean, and) obtains to the mansion of the fearless (God)." (6)

But there are some who think themselves as too clever and worldly wise to think about God or meditate on His Name. Warning us against such false notions, Guru Ji says: "(O' my friends, unreliable and) false is the cleverness of love of worldly (things). Because, it doesn't take a moment (to lose one's worldly wealth; one who remains attached to it) keeps coming and going (in this world). One who feels arrogant (because of one's wealth and) departs from here forsaking God's Name is wasted away in (perpetual pains of) births and deaths." (7)

Commenting further on the state and fate of the egoistic persons, who remain attached to their worldly wealth and affairs, Guru Ji says: "(O' my friends, they) who remain bound in the noose of ego and worldly wealth, bound in these bonds, keep getting born to die (again. In short), the one who has not meditated on God's Name as per Guru's instruction is bound and driven to the city of death (or hell)." (8)

Therefore stressing again the importance of following Guru's advice, he says: "(O' my friends), in no way, can we obtain emancipation and salvation (from worldly attachments, because) without Guru's guidance, we cannot (truly) meditate on God's Name. (Therefore), following Guru's instruction, (meditate on God's Name, and thus) swim across the dreadful (worldly) ocean. (They, who have done so), have been saved and have obtained peace." (9)

Guru Ji now quotes some examples from Hindu mythology to make his point about the merits of following Guru's instruction. He says: "(O' my friends), by following Guru's advice, *Krishna* lifted mount *Govardhan*, and through Guru's advice, (*Rama*) floated stones over the sea. (In short), by seeking Guru's instruction, we obtain high (spiritual) status. Nanak says (whosoever has come to his shelter) the Guru has removed all (that person's) doubt." (10)

Therefore, Guru Ji advises: "(O' my friends), seek the Guru's instruction and riding the boat of truth (of God's Name) swim across (the worldly ocean). Ponder over your spiritual (life) and enshrine God in your heart. By meditating on God's (Name, many have cut their) nooses of death, and have obtained the immaculate God, who has no lineage." (11)

Continuing to state the merits of Guru's instruction, he says: "(O' my friends, by following) Guru's advice the five elite (merits, the truth, contentment, compassion, patience, and righteousness) become friends and god-brothers (and these virtues become our second nature). By following Guru's instruction, we put off the fire (of

our worldly desires), and keep it contained (within ourselves). Therefore, (O' my friends) meditate on God's Name with your tongue, with (full concentration of your mind. (One who does that), comprehends the incomprehensible God in the heart.”(12)

Describing the blessings obtained by the one who acts on the Guru's instructions, he says: “(O' my friends) following the Guru's instruction, one who understands (the way of life described above), is convinced (about the truth in the Guru's) word. (Such a person realizes that it is of no use) praising or speaking ill about anybody (because the same God is pervading in all. Therefore, O' my friends), reflect on yourself, (on your own merits and faults), and worship God of the universe. (One, who has done that), the Master of the world has become pleasing to that one's mind.”(13)

Continuing his advice, Guru Ji says: “(O' my friends), He who is pervading in all the universe, realize that God within your body. Through the Guru's advice understand (this mystery), and by reflecting on the (Guru's) word recognize Him. That enjoyer is enjoying (all the relishes, sitting) in each and every heart, yet He remains aloof from all (beings).”(14)

In conclusion, Guru Ji says: “(O' my friends), following Guru's instruction utter praises of the immaculate God. Through Guru's instruction, see that lofty (God) with your eyes (and realize Him pervading everywhere). O' Nanak, one who listens to (God's) Name and the (Guru's) divine word with one's ears, is imbued with God's love.”(15-3-20)

The message of this *shabad* is that if we want to obtain eternal peace and happiness, then we should imbue ourselves with the love of that eternal God and meditate on the His Name. But it is only by following the Guru's advice that we can learn how to love God, and free ourselves from worldly entanglements. Then we reach a state of mind, in which we see nothing except God, hear nothing but the gospel or the *shabad* of the Guru in God's praise, and we utter nothing but God's Name and merge in that God Himself.

ਮਾਠੂ ਮਹਲਾ ੧ ॥

maaroo mehlāa 1.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਰਹਰੁ ਪਰ ਨਿੰਦਾ ॥
ਲਬੁ ਲੋਭੁ ਤਜਿ ਹੋਹੁ ਨਿਚਿੰਦਾ ॥
ਭ੍ਰਮ ਕਾ ਸੰਗਲੁ ਤੋੜਿ ਨਿਰਾਲਾ ਹਰਿ ਅੰਤਰਿ ਹਰਿ
ਰਸੁ ਪਾਇਆ ॥੧॥

kaam kroDh parhar par nindaa.
lab lobh taj hohu nichindaa.
bharam kaa sangal torh niraalaa har
antar har ras paa-i-aa. ||1||

ਨਿਸਿ ਦਾਮਨਿ ਜਿਉ ਚਮਕਿ ਚੰਦਾਇਣੁ ਦੇਖੈ ॥
ਅਹਿਨਿਸਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪੇਖੈ ॥
ਆਨੰਦ ਰੂਪੁ ਅਨੂਪੁ ਸਰੂਪਾ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਇਆ
॥੨॥

nis daaman Ji-o chamak chandaa-in
daykhai.
ahinis jot nirantar paykhai.
aanandroop anoop saroopaa gur poorai
daykhaa-i-aa. ||2||

ਸਤਿਗੁਰ ਮਿਲਹੁ ਆਪੇ ਪ੍ਰਭੁ ਤਾਰੇ ॥
ਸਸਿ ਘਰਿ ਸੂਰੁ ਦੀਪਕੁ ਗੈਣਾਰੇ ॥
ਦੇਖਿ ਅਦਿਸਟੁ ਰਹਹੁ ਲਿਵ ਲਾਗੀ ਸਭੁ ਤ੍ਰਿਭਵਣਿ
ਬ੍ਰਹਮੁ ਸਬਾਇਆ ॥੩॥

ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਏ ਤ੍ਰਿਸਨਾ ਭਉ ਜਾਏ ॥
ਅਨਭਉ ਪਦੁ ਪਾਵੈ ਆਪੁ ਗਵਾਏ ॥
ਉਚੀ ਪਦਵੀ ਉਚੇ ਉਚਾ ਨਿਰਮਲ ਸਬਦੁ
ਕਮਾਇਆ ॥੪॥

ਅਦਿਸਟ ਅਗੋਚਰੁ ਨਾਮੁ ਅਪਾਰਾ ॥

ਪੰਨਾ ੧੦੪੨

ਅਤਿ ਰਸੁ ਮੀਠਾ ਨਾਮੁ ਪਿਆਰਾ ॥
ਨਾਨਕ ਕਉ ਜੁਗਿ ਜੁਗਿ ਹਰਿ ਜਸੁ ਦੀਜੈ ਹਰਿ
ਜਪੀਐ ਅੰਤੁ ਨ ਪਾਇਆ ॥੫॥

ਅੰਤਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੀਰਾ ॥
ਹਰਿ ਜਪਤੇ ਮਨੁ ਮਨੁ ਤੇ ਧੀਰਾ ॥
ਦੁਖਟ ਘਟ ਭਉ ਭੰਜਨੁ ਪਾਈਐ ਬਾਹੁਤਿ ਜਨਮਿ
ਨ ਜਾਇਆ ॥੬॥

ਭਗਤਿ ਹੇਤਿ ਗੁਰੁ ਸਬਦਿ ਤਰੰਗਾ ॥
ਹਰਿ ਜਸੁ ਨਾਮੁ ਪਦਾਰਥੁ ਮੰਗਾ ॥
ਹਰਿ ਭਾਵੈ ਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ਹਰਿ ਤਾਰੇ ਜਗਤੁ
ਸਬਾਇਆ ॥੭॥

ਜਿਨਿ ਜਪੁ ਜਪਿਓ ਸਤਿਗੁਰੁ ਮਤਿ ਵਾ ਕੇ ॥
ਜਮਕੰਕਰੁ ਕਾਲੁ ਸੇਵਕੁ ਪਗ ਤਾ ਕੇ ॥
ਊਤਮ ਸੰਗਤਿ ਗਤਿ ਮਿਤਿ ਊਤਮ ਜਗੁ ਭਉਜਲੁ
ਪਾਰਿ ਤਰਾਇਆ ॥੮॥

ਇਹੁ ਭਵਜਲੁ ਜਗਤੁ ਸਬਦਿ ਗੁਰੁ ਤਰੀਐ ॥
ਅੰਤਰੁ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਜਰੀਐ ॥
ਪੰਚ ਬਾਣ ਲੇ ਜਮ ਕਉ ਮਾਰੈ ਗਗਨੰਤਰਿ ਧਣੁ
ਚੜਾਇਆ ॥੯॥

ਸਾਕਤ ਨਰਿ ਸਬਦੁ ਸੁਰਤਿ ਕਿਉ ਪਾਈਐ ॥
ਸਬਦੁ ਸੁਰਤਿ ਬਿਨੁ ਆਈਐ ਜਾਈਐ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਪਰਾਇਣੁ ਹਰਿ ਪੂਰੈ
ਭਾਗਿ ਮਿਲਾਇਆ ॥੧੦॥

satgur milhu aapay parabh̥ taaray.
sas ghar soor deepak gainaaray.
daykh̥ adisat rahhu liv laagee sabh̥
taribhavan̥ barahm sabaa-i-aa. ||3||

amrit̥ ras paa-ay tarisnaa bh̥a-o jaa-ay.
anbh̥a-o pad̥ pavaai aap gavaa-ay.
oochee pad̥vee oocho oochaa nirmal
sabad̥ kamaa-i-aa. ||4||

adrist̥ agochar naam apaaraa.

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at̥ ras meeth̥aa naam pi-aaraa.
naanak ka-o jug jug har jas deejai har
japee-ai ant̥ na paa-i-aa. ||5||

antar̥ naam paraapat̥ heeraa.
har japt̥ay man man t̥ay Dheeraa.
dughat̥ ghat̥ bh̥a-o bhanjan paa-ee-ai
baahurh̥ janam na jaa-i-aa. ||6||

bhagat̥ hayt̥ gur sabad̥ tarangaa.
har jas naam padaarath mangaa.
har bh̥aavai gur mayl milaa-ay har
taaray jagat̥ sabaa-i-aa. ||7||

jīn jap japi-o satgur mat̥ vaa kay.
jamkankar kaal sayvak pag t̥aa kay.
ootam sangat̥ gat̥ mit̥ ootam jag
bh̥a-ojal paar taraa-i-aa. ||8||

ih bhavjal jagat̥ sabad̥ gur taree-ai.
antar̥ kee dubiDhaa antar̥ jaree-ai.
panch baan̥ lay jam ka-o maarai
gagnantar̥ Dhanakh̥ charh̥aa-i-aa. ||9||

saakat̥ nar sabad̥ surat̥ ki-o paa-ee-ai.
sabad̥ surat̥ bin aa-ee-ai jaa-ee-ai.
naanak gurmukh̥ mukat̥ paraa-in̥ har
poorai bh̥aag milaa-i-aa. ||10||

ਨਿਰਭਉ ਸਤਿਗੁਰੁ ਹੈ ਰਖਵਾਲਾ ॥
ਭਗਤਿ ਪਰਾਪਤਿ ਗੁਰ ਗੋਪਾਲਾ ॥
ਧੁਨਿ ਅਨੰਦ ਅਨਾਹਦੁ ਵਾਜੈ ਗੁਰ ਸਬਦਿ ਨਿਰੰਜਨੁ
ਪਾਇਆ ॥੧੧॥

ਨਿਰਭਉ ਸੋ ਸਿਰਿ ਨਾਹੀ ਲੇਖਾ ॥
ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਹੈ ਦੇਖਾ ॥
ਆਪਿ ਅਤੀਤੁ ਅਜੋਨੀ ਸੰਭਉ ਨਾਨਕ ਗੁਰਮਤਿ
ਸੋ ਪਾਇਆ ॥੧੨॥

ਅੰਤਰ ਕੀ ਗਤਿ ਸਤਿਗੁਰੁ ਜਾਣੈ ॥
ਸੋ ਨਿਰਭਉ ਗੁਰ ਸਬਦਿ ਪਛਾਣੈ ॥
ਅੰਤਰੁ ਦੇਖਿ ਨਿਰੰਤਰਿ ਬੂਝੈ ਅਨਤ ਨ ਮਨੁ
ਡੋਲਾਇਆ ॥੧੩॥

ਨਿਰਭਉ ਸੋ ਅਭ ਅੰਤਰਿ ਵਸਿਆ ॥
ਅਹਿਨਿਸਿ ਨਾਮਿ ਨਿਰੰਜਨ ਰਸਿਆ ॥
ਨਾਨਕ ਹਰਿ ਜਸੁ ਸੰਗਤਿ ਪਾਈਐ ਹਰਿ ਸਹਜੇ
ਸਹਜਿ ਮਿਲਾਇਆ ॥੧੪॥

ਅੰਤਰਿ ਬਾਹਰਿ ਸੋ ਪ੍ਰਭੁ ਜਾਣੈ ॥
ਰਹੈ ਅਲਿਪਤੁ ਚਲਤੇ ਘਰਿ ਆਣੈ ॥
ਊਪਰਿ ਆਦਿ ਸਰਬ ਤਿਹੁ ਲੋਈ ਸਚੁ ਨਾਨਕ
ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ॥੧੫॥੪॥੨੧॥

nirbha-o satgur hai rakhvaalaa.
bhagat paraapat gur gopaalaa.
Dhun anand anaahad vaajai gur sabad
niranjan paa-i-aa. ||11||

nirbha-o so sir naahee laykhaa.
aap alaykh kudrat hai daykhaa.
aap ateet ajonee sambha-o naanak
gurmat so paa-i-aa. ||12||

antar kee gat satgur jaanai.
so nirbha-o gur sabad pachhaanai.
antar daykh niranjan boojhai anat na
man dolaa-i-aa. ||13||

nirbha-o so abh antar vasi-aa.
ahinis naam niranjan rasi-aa.
naanak har jas sangat paa-ee-ai har
sehjay sahj milaa-i-aa. ||14||

antar baahar so parabh jaanai.
rahai alipat chaltay ghar aanai.
ooper aad sarab tihu lo-ee sach naanak
amrit ras paa-i-aa. ||15||4||21||

Maaroo Mehla-1

The question often arises: what is the right or ideal way of life for a human being? Where and whose guidance should one seek to learn that right way, adopting which one may be able to live in peace and happiness in this life and the next. In this *shabad*, Guru Ji gives step-by-step directions following which we not only learn the way to happiness in this life, but also obtain eternal union with that God who is the source of all peace and bliss.

Giving his prescription for happiness, Guru Ji says: “(O’ my friend), renounce lust, anger, and (the habit of) slandering others, and shedding greed and avarice, become carefree. (One who gets rid of these evils, and) breaks free of the chain of doubts, realizes God and the relish of God’s (Name) within oneself.”(1)

Listing the signs that one is experiencing God within, Guru Ji says: “(O’ my friends), just as one sees light at night with the flash of lightning, similarly (one who has shed evils), day and night continuously sees the divine light everywhere. This is how the perfect Guru has shown one that (God) of unparalleled beauty and embodiment of bliss.”(2)

One may wonder, how can one shed evil habits and break off one's worldly bonds? Guru Ji answers: "(O' my friends, don't worry about anything). You simply go and meet the true Guru (and follow his advice, then) on His own God would save you, (because just as) the light of the Sun illuminates the Moon, (similarly by acting on Guru's advice), your mind would be illuminated (with the lamp of divine knowledge). Seeing that invisible (God) within you, remain attuned to Him, and then you would see that God pervading in the entire universe."(3)

As regards one's worldly desire and the evils arising in one's mind, Guru Ji says: "(O' my friends), one who obtains the relish of immortalizing nectar (of God's Name, that one's fire) like desire and fear (of death) goes away. Then one sheds one's self (conceit), and enters the state of intuitive experience (or inner divine guidance). One acts as per the immaculate word (of the divine Guru within), and obtains the highest (spiritual) status."(4)

Commenting further on the merits of God's Name, Guru Ji says: "(O' my friends), beyond comprehension of our knowledge is the Name of the invisible and limitless God. Extremely relishing and sweet is that loving Name. (Therefore, I pray to God and say): "(O' God, bless Nanak that he may keep singing Your praises ages after ages, (because even) by worshipping God at all times, (no one has been able) to find Your end (or limit)."(5)

Describing the blessings, one obtains by contemplating on God and enshrining His Name in the heart, Guru Ji says: "(O' my friends), the one within whom (God's) Name is enshrined, who finds the jewel (of Name) while meditating on God, that one's mind is pacified by the mind itself (and stops running after worldly riches). Then we obtain (God), the destroyer of the fear of the difficult (life) journey, and we are not made to go through births (or deaths) again."(6)

Therefore even for himself, Guru Ji begs and says: "(O' God), I beg for God's praise, and the commodity of (God's) Name (from You. I beg) that the Guru's word may produce waves (and zeal) for Your devotion (in me. But I know that when it) so pleases God, (He) unites one with the Guru, (and this way) ferries across the entire world."(7)

Describing further the blessings enjoyed by those who meditate on God's Name, Guru Ji says: "One who has meditated on (God's Name) Guru's wisdom is enshrined in that one. (In such a state, one becomes so fear free, as if even) death and death's couriers have become servants at one's feet. The state (of one's mind) and the way of one's life becomes so sublime (and immaculate), that anybody who remains in that company, also becomes sublime. (In this way, such a person helps all those people of) the world (who come in that person's contact), swim across the dreadful ocean."(8)

Now Guru Ji uses a beautiful metaphor to explain some more blessings of living according to the Guru's advice. He says: "(O' my friends), it is by following the Guru's word (of advice), that we cross over this dreadful (worldly) ocean, and burn the inner agony (of our mind) within the mind itself. (Such a person, so overpowers all

the evil tendencies, as if) stretching a bow of (Guru's word) in the tenth gate (the highest state of mind), and aiming the five arrows (of compassion, righteousness, fortitude, truth, and contentment), kills even the demon (or fear) of death.”(9)

However, commenting on the state and fate of *Saakats* or those who only care for worldly power, Guru Ji says: “(O’ my friends), the *Saakats* don’t ever attune themselves to the (Guru’s) word. (They don’t realize that) without attuning our mind to the (Guru’s) word, we keep coming and going (and suffering the pains of births and deaths. Because) O’ Nanak, the Guru alone is the way to salvation, and only through perfect destiny, God unites one with the Guru.”(10)

Resuming his description of the blessings, one receives through the Guru, he says: “(O’ my friends), whose protector is fear free true Guru, obtains the gift of God’s devotion from the Guru. Within such a person starts playing the blissful non-stop melody of Guru’s word, and by attuning oneself to the (Guru’s) word, one obtains the immaculate God.”(11)

Now listing some unique attributes of God, Guru Ji says: “(O’ my friends), that God is fearless, (and there is nobody higher than Him, therefore) He has nothing to account for. He Himself is incomprehensible and is seen through His nature. That God is detached, unborn, and self-existent. O’ Nanak, He is obtained by following Guru’s instruction.”(12)

Stating what other blessings a person obtains, who follows Guru’s advice, Guru Ji says: “(O’ my friends, one who becomes intimate with) the true Guru, understands the inner state (of one’s mind). By attuning to the word of (the Guru, such a person) realizes the fearless (God, pervading everywhere). Seeing God within, such a person is able to realize God, pervading in all (hearts and that person’s) mind never wavers (from his or her faith in the Guru and God).”(13)

Describing further the state of mind of the Guru’s follower, who is truly attuned to the word of the Guru, he says: “(O’ my friends), the fearless God comes to reside in the heart (of such a Guru following person). Day and night that person remains attuned, and keeps enjoying the relish of meditating on the Name of the immaculate God. But O’ Nanak, the praise of God, we find only in the (holy) congregation, and imperceptibly (God) unites such a person with Him.”(14)

In closing, Guru Ji says: “(The one), who sees God pervading both within and without, remains detached (from worldly affairs, and) keeps the wandering mind controlled within its own place. O’ Nanak, that person obtains the rejuvenating nectar of God’s (Name), who is above all, is there from the beginning and is the God of all the three worlds.”(15-4-21)

The message of this *shabad* is that if we want to enjoy true spiritual peace and bliss, then by listening to and acting on the Guru’s advice, we should get rid of our impulses for lust, anger, greed, attachment, and ego. We should meditate on God’s Name, and realize God within us and see Him pervading everywhere.

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਕੁਦਰਤਿ ਕਰਨੈਹਾਰ ਅਪਾਰਾ ॥
ਕੀਤੇ ਕਾ ਨਾਹੀ ਕਿਹੁ ਚਾਰਾ ॥
ਜੀਅ ਉਪਾਇ ਰਿਜਕੁ ਦੇ ਆਪੇ ਸਿਰਿ ਸਿਰਿ
ਹੁਕਮੁ ਚਲਾਇਆ ॥੧॥

ਹੁਕਮੁ ਚਲਾਇ ਰਹਿਆ ਭਰਪੂਰੇ ॥
ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾਂ ਦੂਰੇ ॥
ਗੁਪਤ ਪ੍ਰਗਟ ਹਰਿ ਘਟਿ ਘਟਿ ਦੇਖਹੁ ਵਰਤੈ
ਤਾਕੁ ਸਬਾਇਆ ॥੨॥

ਜਿਸ ਕਉ ਮੇਲੇ ਸੁਰਤਿ ਸਮਾਏ ॥
ਗੁਰ ਸਬਦੀ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥
ਆਨਦ ਰੂਪ ਅਨੂਪ ਅਗੋਚਰ ਗੁਰ ਮਿਲਿਐ
ਭਰਮੁ ਜਾਇਆ ॥੩॥

ਮਨ ਤਨ ਧਨ ਤੇ ਨਾਮੁ ਪਿਆਰਾ ॥
ਅੰਤਿ ਸਖਾਈ ਚਲਣਵਾਰਾ ॥

ਪੰਨਾ ੧੦੪੩

ਮੋਹ ਪਸਾਰ ਨਹੀ ਸੰਗਿ ਬੇਲੀ ਬਿਨੁ ਹਰਿ ਗੁਰ
ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥੪॥

ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ ਗੁਰੁ ਪੂਰਾ ॥
ਸਬਦਿ ਮਿਲਾਏ ਗੁਰਮਤਿ ਸੂਰਾ ॥
ਨਾਨਕ ਗੁਰ ਕੇ ਚਰਨ ਸਰੇਵਹੁ ਜਿਨਿ ਭੂਲਾ
ਮਾਰਗਿ ਪਾਇਆ ॥੫॥

ਸੰਤ ਜਨਾਂ ਹਰਿ ਧਨੁ ਜਸੁ ਪਿਆਰਾ ॥
ਗੁਰਮਤਿ ਪਾਇਆ ਨਾਮੁ ਤੁਮਾਰਾ ॥
ਜਾਚਿਕੁ ਸੇਵ ਕਰੇ ਦਰਿ ਹਰਿ ਕੈ ਹਰਿ ਦਰਗਹ
ਜਸੁ ਗਾਇਆ ॥੬॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਮਹਲਿ ਬੁਲਾਏ ॥
ਸਾਚੀ ਦਰਗਹ ਗਤਿ ਪਤਿ ਪਾਏ ॥
ਸਾਕਤ ਠਉਰ ਨਾਹੀ ਹਰਿ ਮੰਦਰ ਜਨਮ ਮਰੈ
ਦੁਖੁ ਪਾਇਆ ॥੭॥

maaroo mehlāa 1.

kudrat̃ karnaihaar apaaraa.
keetay kaa naahee kihū chāaraa.
jee-a upaa-ay rijak day aapay sir sir
hukam chalaai-aa. ||1||

hukam chalaai-ay rahi-aa bharpooray.
kis nayrhai kis aakhai^Ndooray.
gupaṭ pargat har ghat ghat daykhu
vartai taak sabaa-i-aa. ||2||

jis ka-o maylay suraṭ samaa-ay.
gur sabdee har naam Dhi-aa-ay.
aanad roop anoop agochar gur mili-ai
bharam jaa-i-aa. ||3||

man tan Dhan tay naam pi-aaraa.
ant̃ sakhaai-ee chalanvaaraa.

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moh pasaar nahee sang baylee bin har
gur kin sukh paa-i-aa. ||4||

jis ka-o nadar karay gur pooraa.
sabad milaa-ay gurmat̃ sooraa.
naanak gur kay charan sarayvhu jin
bhoolaa maarag paa-i-aa. ||5||

sant̃ janaa^N har Dhan jas pi-aaraa.
gurmat̃ paa-i-aa naam tumaaraa.
jaachik sayv karay dar har kai har
dargeh jas gaa-i-aa. ||6||

satgur milai ta mahal bulaa-ay.
saachee dargeh gat̃ pat̃ paa-ay.
saakat̃ tha-ur naahee har mandar
janam marai dukh paa-i-aa. ||7||

ਸੇਵਹੁ ਸਤਿਗੁਰ ਸਮੁੰਦੁ ਅਥਾਹਾ ॥
ਪਾਵਹੁ ਨਾਮੁ ਰਤਨੁ ਧਨੁ ਲਾਹਾ ॥
ਬਿਖਿਆ ਮਲੁ ਜਾਇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵਹੁ ਗੁਰੁ
ਸਰ ਸੰਤੋਖੁ ਪਾਇਆ ॥੮॥

ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਸੰਕ ਨ ਕੀਜੈ ॥
ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਰਹੀਜੈ ॥
ਸੰਸਾ ਦੁਖ ਬਿਨਾਸਨੁ ਸੇਵਹੁ ਫਿਰਿ ਬਾਹੁਤਿ ਰੋਗੁ
ਨ ਲਾਇਆ ॥੯॥

ਸਾਚੇ ਭਾਵੈ ਤਿਸੁ ਵਡੀਆਏ ॥
ਕਉਨੁ ਸੁ ਦੂਜਾ ਤਿਸੁ ਸਮਝਾਏ ॥
ਹਰਿ ਗੁਰ ਮੂਰਤਿ ਏਕਾ ਵਰਤੈ ਨਾਨਕ ਹਰਿ ਗੁਰੁ
ਭਾਇਆ ॥੧੦॥

ਵਾਚਹਿ ਪੁਸਤਕ ਵੇਦ ਪੁਰਾਨਾ ॥
ਇਕ ਬਹਿ ਸੁਨਹਿ ਸੁਨਾਵਹਿ ਕਾਨਾ ॥
ਅਜਗਰ ਕਪਟੁ ਕਹਹੁ ਕਿਉ ਖੁਲੈ ਬਿਨੁ ਸਤਿਗੁਰੁ
ਤਤੁ ਨ ਪਾਇਆ ॥੧੧॥

ਕਰਹਿ ਬਿਭੂਤਿ ਲਗਾਵਹਿ ਭਸਮੈ ॥
ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ਸੁ ਹਉਮੈ ॥
ਪਾਖੰਡ ਕੀਨੇ ਜੋਗੁ ਨ ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰੁ
ਅਲਖੁ ਨ ਪਾਇਆ ॥੧੨॥

ਤੀਰਥ ਵਰਤ ਨੇਮ ਕਰਹਿ ਉਦਿਆਨਾ ॥
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਕਥਹਿ ਗਿਆਨਾ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਬਿਨੁ
ਸਤਿਗੁਰੁ ਭਰਮੁ ਨ ਜਾਇਆ ॥੧੩॥

ਨਿਉਲੀ ਕਰਮ ਭੁਇਅੰਗਮ ਭਾਠੀ ॥
ਰੇਚਕ ਕੁੰਭਕ ਪੂਰਕ ਮਨ ਹਾਠੀ ॥
ਪਾਖੰਡ ਧਰਮੁ ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਸਉ ਗੁਰੁ ਸਬਦੁ
ਮਹਾ ਰਸੁ ਪਾਇਆ ॥੧੪॥

ਕੁਦਰਤਿ ਦੇਖਿ ਰਹੇ ਮਨੁ ਮਾਨਿਆ ॥
ਗੁਰੁ ਸਬਦੀ ਸਭੁ ਬ੍ਰਹਮੁ ਪਛਾਨਿਆ ॥
ਨਾਨਕ ਆਤਮ ਰਾਮੁ ਸਬਾਇਆ ਗੁਰੁ ਸਤਿਗੁਰੁ
ਅਲਖੁ ਲਖਾਇਆ ॥੧੫॥੫॥੨੨॥

sayvhu satgur samund athaahaa.
paavhu naam raṭan Dhan laahaa.
bikhi-aa mal jaa-ay amrit sar naavhu
gur sar santokh paa-i-aa. ||8||

satgur sayvhu sank na keejai.
aasaa maahi niraas raheejai.
sansaa dookh binaasan sayvhu fir
baahurh rog na laa-i-aa. ||9||

saachay bhaavai tis vadee-aa-ay.
ka-un so doojaa tis samjhaa-ay.
har gur moorat aykaa vartai naanak har
gur bhaa-i-aa. ||10||

vaacheh pustak vayd puraanaa^N.
ik bahi suneh sunaaveh kaanaa^N.
ajgar kapat kahhu ki-o khul^Hai bin
satgur tat na paa-i-aa. ||11||

karahi bibhoot lagaaveh bhasmai.
antar kroDh chandaal so ha-umai.
pakhand keenay jog na paa-ee-ai bin
satgur alakh na paa-i-aa. ||12||

tirath varat naym karahi udi-aanaa.
jat sat sanjam katheh gi-aanaa.
raam naam bin ki-o suk^h paa-ee-ai bin
satgur bharam na jaa-i-aa. ||13||

ni-ulee karam bhu-i-angam bhaathee.
raychak kumbhak poorak man haathee.
pakhand Dharam pareet nahee har sa-o
gur saba^d mahaa ras paa-i-aa. ||14||

kudrat daykh rahay man maani-aa.
gur sabdee sabh barahm pachhaani-aa.
naanak aatam raam sabaa-i-aa gur
satgur alakh lakhaa-i-aa. ||15||5||22||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji told us what the right or ideal way of life is for a human being. Where and whose guidance should one seek to learn that right way, adopting which one may be able to live in peace and happiness in this life and the next. In this *shabad*, he sheds more light on the working of this world and tells what the most effective ways are to enjoy true happiness, and what kinds of things are simply wastes of time.

First telling us some basic facts about our Creator and ourselves, Guru Ji says: “(O’ my friends), limitless is the Creator of this creation. The poor created being has no power (against His will). After creating the beings, He Himself provides them with sustenance and makes each and every one to work as per His command.”(1)

Stating how pervasive is He and His command, Guru Ji says: “(O’ my friends), while running His command, (God) is pervading (everywhere). So how can I say to whom He is near, and from whom He is far? (You should) see that God both in His visible and invisible forms in each and every heart, because He alone is pervading in all.”(2)

Describing the signs, which indicate that a person has become united with God, Guru Ji says: “(O’ my friends), whom (God) unites (with Himself, that person’s) mind is attuned to (God). Through (*Gurbani*), the Guru’s word, (that person) meditates on God’s Name. Within whom abides that (God), the embodiment of bliss, of unparalleled beauty, beyond the reach of sense faculties, on meeting the Guru (and by reflecting on his word, that person’s) doubt is dispelled.”(3)

Next listing some of the blessings a person obtains to whom God’s Name seems pleasing, Guru Ji says: “(O’ my friends, the one to whom), God’s Name seems dearer than one’s mind, body, and wealth, God becomes that one’s companion till the end. (But all) the expanse of worldly attachments, do not prove to be anybody’s companion or friend and nobody has ever obtained peace without (the shelter) of Guru God.”(4)

Explaining what kinds of merits a person obtains who is blessed by the Guru, he says: “(O’ my friends), upon whom the perfect Guru casts his glance of grace, he unites (that person) with the Word (God’s Name) and by following Guru’s instruction, that person becomes brave (enough to fight the evil impulses). Therefore Nanak says (O’ my friends), serve at the feet of the Guru (faithfully follow the Guru’s advice), who puts the strayed one on the (right) path.”(5)

Stating how the grace of the Guru blesses a person with so many merits, he says: “(O’ my friends), to the saintly people, endearing is the wealth of God’s praise. (O’ God), through Guru’s instruction, they have obtained Your Name. Like a beggar, such a person serves (and worships) at the door of God and sings praises of God in His court.”(6)

Continuing to describe the blessings one receives on meeting the Guru and following his guidance, Guru Ji says: “When one meets the true Guru (and faithfully acts on his

advice, then God so attunes one's mind to Him, as if) He invites that person into His mansion, and then one obtains high spiritual status and honor in (God's) true court. But a *Saakat* (the worshipper of power) finds no place in God's mansion, and continues suffering in the pain of birth and death.”(7)

Therefore Guru Ji advises: “(O' my friends), serve that true Guru, who is like a limitless ocean (of virtues), and obtain from him the profit and wealth of jewel of (God's) Name. When you bathe in the pool of rejuvenating nectar (by singing praises of God in holy congregation), the dirt and poison (of worldly attachments) would be washed away (and you would feel so contented, as if) you have obtained the water of the Guru's pool of contentment.”(8)

Stressing again the importance of serving and following Guru's advice, Guru Ji says: “(O' my friends), serve (follow the advice of the) true Guru, and don't doubt (any of his advice. While still living in the world, remain aloof from worldly desires. Thus) in the midst of expectations, remain without expectations. Serve (follow the advice of that Guru), who is the destroyer of doubt and pain, and you will not be afflicted with any malady.”(9)

Explaining, how Guru and God work in unison and co-ordination with each other, Guru Ji says: “(O' my friends), one who becomes pleasing to God, (by uniting him with the Guru) God blesses that one with glory, because there is no other, who can instruct (and tell one the right path). The power of God and the Guru work in unison, (because O') Nanak what pleases the Guru that also pleases God.”(10)

Now talking about those who read and listen to the sermons on the holy books, Guru Ji says: “There are some who read *Vedas*, *Puranaas* and (other holy) books. There are some, who listen with attentive ears, to what the (pundits) tell them. But, in this way how can the massive portal (of worldly bonds) get opened (and their huge doubt removed), because without the (guidance of the) true Guru, one cannot obtain the essence (of the true path of life).”(11)

As for those yogis and recluses who go out to jungles and smear their bodies with ashes and adorn hypocritical garbs, he says: “There are some, who (go to jungles, sit in front of fires), make ashes and then smear their bodies with these ashes. But within (their mind) is the demon of anger and ego. (But they don't realize that) by practicing hypocrisies, union with God is not obtained and without the true Guru, no one has obtained the indescribable (God).”(12)

Next taking up the case of those who go and bathe at holy places, or practice other such rituals and austerities, Guru Ji says: “There are some, who go to holy places, observe fasts, daily routines, or roam in jungles. They observe austerities, give charity, practice self-discipline, and deliver discourses. (But they don't realize that) without (meditating) on God's Name, we cannot obtain peace, because without (the guidance of the) Guru, one's doubt is not removed.”(13)

Even regarding yogic exercises, which they claim provide spiritual bliss, Guru Ji says: “(O’ my friends, these yogis do), all such exercises as *Neoli Karma* (cleansing of one’s veins), *Bhuengam* (passing of breath through the imaginary coiled vein in the back), or inhaling, exhaling, and holding the breath, (and other such deeds requiring) obstinacy of mind. But these are all hypocritical creeds, because they don’t have (true) love for God. It is only through the Guru’s word that one enjoys the supreme bliss.”(14)

Guru Ji concludes the *shabad* by talking about those who truly experience God. He says: “(O’ my friends), only those who are able to realize (God) in His nature, their mind is (truly) won over by Him. Through the Guru’s word, they recognize God pervading everywhere. O’ Nanak, they see that all-pervading God in the entire universe and the true Guru has helped them to know the unknowable God.”(15-5-22)

The message of this *shabad* is that if we want to realize that God who creates this universe and runs it as He pleases, then we need not bother about such rituals as observing fasts, going to pilgrimages, or doing yogic exercises. All we need to do is to listen to the Guru's word and follow it without any reservation or doubt. The Guru and God are so close to each other, that whatever the Guru says, God accepts it. Therefore, by following the true Guru's advice we will be able to see that invisible God in each and every heart, in each and every place, and will obtain a seat of honor in His court.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੩

maaroo solhay mehlāa 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur p^ursaad.

ਹੁਕਮੀ ਸਹਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੀ ਵਡਿਆਈ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਹੁਕਮੇ ਰਹਿਆ
ਸਮਾਈ ਹੇ ॥੧॥

hukmee sehjay sarisat upaa-ee.
kar kar vaykhai ap^unee vadi-aa-ee.
aapay karay karaa-ay aapay hukmay
rahi-aa samaa-ee hay. ||1||

ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਗੁਬਾਰਾ ॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋ ਵੀਚਾਰਾ ॥
ਆਪੇ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਈ ਹੇ ॥੨॥

maa-i-aa moh jagat̃ gubaaraa.
gurmukh boojhai ko veechaaraa.
aapay nadar karay so paa-ay aapay mayl
milaa-ee hay. ||2||

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ਆਪੇ ਮੇਲੇ ਦੇ ਵਡਿਆਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕੀਮਤਿ ਪਾਈ ॥
ਮਨਮੁਖਿ ਬਹੁਤੁ ਫਿਰੈ ਬਿਲਲਾਈ ਦੂਜੈ ਭਾਇ
ਖੁਆਈ ਹੇ ॥੩॥

aapay maylay day vadi-aa-ee.
gur p^ursaadee keemat paa-ee.
manmukh bahut firai billaadee doojai
bhaa-ay khu-aa-ee hay. ||3||

ਹਉਮੈ ਮਾਇਆ ਵਿਚੇ ਪਾਈ ॥
ਮਨਮੁਖ ਭੁਲੇ ਪਤਿ ਗਵਾਈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਨਾਇ ਰਾਚੈ ਸਾਚੈ ਰਹਿਆ
ਸਮਾਈ ਹੋ ॥੪॥

ਗੁਰ ਤੇ ਗਿਆਨੁ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥
ਮਨਸਾ ਮਾਰਿ ਮਨ ਮਾਹਿ ਸਮਾਇਆ ॥
ਆਪੇ ਖੇਲ ਕਰੇ ਸਭਿ ਕਰਤਾ ਆਪੇ ਦੇਇ
ਬੁਝਾਈ ਹੋ ॥੫॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪੁ ਗਵਾਏ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਬਦਿ ਸੁਖੁ ਪਾਏ ॥
ਅੰਤਰਿ ਪਿਆਰੁ ਭਗਤੀ ਰਾਤਾ ਸਹਜਿ ਮਤੇ
ਬਣਿ ਆਈ ਹੋ ॥੬॥

ਦੂਖ ਨਿਵਾਰਣੁ ਗੁਰ ਤੇ ਜਾਤਾ ॥
ਆਪਿ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ॥
ਜਿਸ ਨੋ ਲਾਏ ਸੋਈ ਬੂਝੈ ਭਉ ਭਰਮੁ ਸਰੀਰਹੁ
ਜਾਈ ਹੋ ॥੭॥

ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ ॥
ਸਚੈ ਸਬਦਿ ਸਤਿਗੁਰੁ ਸੇਵੈ ॥
ਜਰਾ ਜਮੁ ਤਿਸੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੇ ਸਿਉ
ਬਣਿ ਆਈ ਹੋ ॥੮॥

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ ॥
ਜਲਿ ਜਲਿ ਖਪੈ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥
ਮਨਮੁਖੁ ਠਹੁਰ ਨ ਪਾਏ ਕਬਹੂ ਸਤਿਗੁਰ ਬੂਝ
ਬੁਝਾਈ ਹੋ ॥੯॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ ॥
ਸਾਚੈ ਨਾਮਿ ਸਦਾ ਲਿਵ ਲਾਗੀ ॥
ਅੰਤਰਿ ਨਾਮੁ ਰਵਿਆ ਨਿਹਕੇਵਲੁ ਤ੍ਰਿਸਨਾ
ਸਬਦਿ ਬੁਝਾਈ ਹੋ ॥੧੦॥

ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਪਛਾਣੀ ॥
ਸਚੇ ਸਬਦਿ ਰਤੇ ਬੈਰਾਗੀ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ
ਹੋ ॥੧੧॥

ha-umai maa-i-aa vichay paa-ee.
manmukh bhoolay paṭ gavaa-ee.
gurmukh hovai so naa-ay raachai saachai
rahi-aa samaa-ee hay. ||4||

gur ṭay gi-aan naam raṭan paa-i-aa.
mansaa maar man maahi samaa-i-aa.
aapay khayl karay sabh kartaa aapay
ḍay-ay bujh^haa-ee hay. ||5||

saṭgur sayvay aap gavaa-ay.
mil pareetam sabaḍ sukh paa-ay.
anṭar pi-aar bhagtee raataa sahj maṭay
baṇ aa-ee hay. ||6||

ḍookh nivaaran gur ṭay jaat^haa.
aap mili-aa jagjeevan ḍaataa.
jis no laa-ay so-ee booj^hhai bha-o bharam
sareerahu jaa-ee hay. ||7||

aapay gurmukh aapay ḍayvai.
sachai sabaḍ saṭgur sayvai.
jaraa jam ṭis johi na saakai saachay si-o
baṇ aa-ee hay. ||8||

ṭarisnaa agan jalai sansaaraa.
jal jal khapai bahuṭ vikaaraa.
manmukh ṭha-ur na paa-ay kabhoo
saṭgur booj^h bujh^haa-ee hay. ||9||

saṭgur sayvan say vadbhaagee.
saachai naam sad^haa liv laagee.
anṭar naam ravi-aa nihkayval ṭarisnaa
sabaḍ bujh^haa-ee hay. ||10||

sachaa sabaḍ sachee hai baṇee.
gurmukh virlai kinai pachhaanee.
sachay sabaḍ raṭay bairaagee aavan jaan
rahaa-ee hay. ||11||

ਸਬਦੁ ਬੁਝੈ ਸੋ ਮੈਲੁ ਚੁਕਾਏ ॥
ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਏ ॥
ਸਤਿਗੁਰੁ ਅਪਣਾ ਸਦ ਹੀ ਸੇਵਹਿ ਹਉਮੈ
ਵਿਚਹੁ ਜਾਈ ਹੇ ॥੧੨॥

sabaḁ bujhai so mail chukaa-ay.
nirmal naam vasai man aa-ay.
satgur apṇaa saḁ hee sayveh ha-umai
vichahu jaa-ee hay. ||12||

ਗੁਰ ਤੇ ਬੁਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥
ਨਾਮ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥
ਸਤਿਗੁਰ ਸੇਵੇ ਕੀ ਵਡਿਆਈ ਤ੍ਰਿਸਨਾ ਭੂਖ
ਗਵਾਈ ਹੇ ॥੧੩॥

gur tay boojhai taa dar soojhai.
naam vihoonaa kath kath loojhai.
satgur sayvay kee vadi-aa-ee t̃risnaa
bhookh gavaa-ee hay. ||13||

ਆਪੇ ਆਪਿ ਮਿਲੈ ਤਾ ਬੁਝੈ ॥
ਗਿਆਨ ਵਿਹੂਣਾ ਕਿਛੁ ਨ ਸੂਝੈ ॥
ਗੁਰ ਕੀ ਦਾਤਿ ਸਦਾ ਮਨ ਅੰਤਰਿ ਬਾਣੀ ਸਬਦਿ
ਵਜਾਈ ਹੇ ॥੧੪॥

aapay aap milai taa boojhai.
gi-aan vihoonaa kichhoo na soojhai.
gur kee daat̃ sadā man antar banee
sabaḁ vajaa-ee hay. ||14||

ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਇਆ ॥
ਕੋਇ ਨ ਮੈਟੈ ਧੁਰਿ ਫੁਰਮਾਇਆ ॥
ਸਤਸੰਗਤਿ ਮਹਿ ਤਿਨ ਹੀ ਵਾਸਾ ਜਿਨ ਕਉ
ਧੁਰਿ ਲਿਖਿ ਪਾਈ ਹੇ ॥੧੫॥

jo Dḥur likhi-aa so karam kamaa-i-aa.
ko-ay na maytai Dḥur furmaa-i-aa.
satsangaṭ meh t̃in hee vaasaa jin ka-o
Dḥur likh paa-ee hay. ||15||

ਅਪਣੀ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥
ਸਚੈ ਸਬਦਿ ਤਾੜੀ ਚਿਤੁ ਲਾਏ ॥
ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਭੀਖਿਆ ਨਾਮੁ ਦਰਿ
ਪਾਈ ਹੇ ॥੧੬॥੧॥

apṇee nadar karay so paa-ay.
sachai sabaḁ taarhee chit̃ laa-ay.
naanak daas kahai baynanteē bheekhi-aa
naam dar paa-ee hay. ||16||1||

Maaroo Soalhey Mehla- 3

In the previous *shabad*, Guru Ji advised us that if we want to realize that God, who creates this universe and runs it as He pleases, then we need not bother about such rituals as observing fasts, going to pilgrimages, or doing yogic exercises. All we need to do is to listen to the Guru's word and follow it without any reservation or doubt. In this *shabad*, Guru Ji sheds some more light on the affairs of this world and tells us why some people do follow the Guru's advice and rise above worldly allurements, while others are still entangled in worldly affairs and are wasting their lives.

Once again repeating the basic fact about this world, Guru Ji says: "(O' my friends), just with His own command and in a natural sort of way, (God) has created this universe. After creating it, He Himself is watching His own glorious (wonder). He Himself does and gets everything done, and as per His will He remains absorbed (in His creation)."(1)

Now shedding light on the general nature of this world, Guru Ji says: "(O' my friends), in this world is the pitch darkness (of ignorance due to) attachment for *Maya*

(the worldly riches and power). But only a rare Guru-following person understands this thought. On whom (God) bestows His grace, that one alone obtains (this understanding) that on His own, He unites (a person) with Himself (through the Guru).”(2)

Explaining how God blesses some with the glory of His union, while the rest of the world keeps wandering around in its self-conceit, Guru Ji says: “(O’ my friends), on His own (God) unites (some) with Him and bestows glory (on them). Through Guru’s grace, (such a person) realizes the value (of this human birth). But much of the self-conceited (world) is ruined by duality (love of things other than God), therefore it keeps wandering and wailing (in pain).”(3)

Now telling us, who has instilled the (poison) of ego and worldly attachment in the world, and how the self-conceited persons and Guru’s followers respond to it, Guru Ji says: “(O’ my friends, on His own) God has infused (the world) with Ego and *Maya* (the attachment for worldly riches and power in the human beings). The self-conceited persons are lost (in worldly illusions) and have lost their honor. But, the one who becomes *Gurmukh* (who follows Guru’s advice, that one) gets attuned to the (God’s) Name, and remains absorbed (in the worship of) the eternal (God).”(4)

Describing the conduct of such a Guru’s follower, he says: “(O’ my friends), one who has obtained (divine) knowledge, and the jewel of (God’s) Name from the Guru, stilling the desires of the mind, remains absorbed in one’s own mind. (God) Himself makes that one understand, (that it is) the Creator Himself, who is doing all (the worldly) plays.”(5)

Elaborating on the conduct of a Guru’s follower and the blessings obtained by such a person, Guru Ji says: “(O’ my friends), shedding self-conceit, (a Guru’s follower) serves the true Guru (by humbly acting on his advice). Meeting the beloved (God) through the (Guru’s) word (a Guru’s follower) obtains peace. Within that person is (God’s) love, such a person remains imbued with (God’s) worship, and guided by poised intellect becomes intimate (with God).”(6)

Commenting on the blessings obtained by a Guru’s follower, he says: “(O’ my friends), through the Guru, who has become intimate with (God), the Destroyer of pains and Giver of life of the world has Himself come to meet (that one). That one alone understands that whom God yokes (to His worship); fear and doubt go out of (that person’s) body.”(7)

However, Guru Ji cautions: “(O’ my friends), on His own, whom (God) blesses through the Guru (with His loving adoration), through the true word (of the Guru), that person serves (and worships God), the eternal Guru. Then no (fear of) old age or death can come near that person, because (that person) has become intimate with the eternal (God).”(8)

As for the rest of the world is concerned, Guru Ji says: “(O’ my friends, the rest of) the world is burning in the fire of desires (for worldly wealth), and burning again and

again (in these desires, it is) ruined by many evils. A self-conceited person never finds a place of refuge (to save him or her from the fire of worldly evils. That person alone finds a way of escape from these evils, whom) the true Guru has made to understand the right way (of living in the world).”(9)

So listing the merits of those, who serve the true Guru by following his advice, he says: “(O’ my friends), very fortunate are they who serve the true Guru. Their minds always remain attuned to the eternal Name (of God). Within them pervades the immaculate Name, (and) through the (Guru’s) word, they have stilled their fire (of worldly desire).”(10)

Now stating the unique virtues of (*Gurbani*), the Guru’s word, he says: “(O’ my friends), eternal is the word and eternal is the speech (of the Guru). But, only a rare Guru’s follower has realized (this thing). They alone are the true (detached) *Bairagis*, who remain imbued with the eternal word (of the Guru); their coming and going ends.”(11)

Describing, how this happens, Guru Ji says: “(O’ my friends), one who understands the word (of the Guru), removes the dirt (of evils from the mind). Then the immaculate Name (of God) comes to reside in the mind. (In this way, they who) always serve (and follow) their true Guru, self-conceit goes out from their within.”(12)

Therefore stating how essential it is to obtain the guidance of the true Guru, he says: “(O’ my friends, only when) from the true Guru (a person) understands (the way of life and how to meditate on God’s Name), then one comes to know about the gate (of God, or how to obtain Him. Otherwise), bereft of Name one keeps burning and wasting oneself, lecturing others again and again. Such is the glory of serving (and following) the true Guru, that one) gets rid of all one’s thirst and hunger (for worldly possessions).”(13)

However stressing the point that one obtains all these virtues by God’s grace alone, Guru Ji says: “(O’ my friends), only (when God) Himself meets (a person) that one realizes (the right way of life). Otherwise, without (true divine) knowledge, one cannot think of (any such divine) things. (In whose mind) the gift of Guru’s (immaculate advice) is enshrined forever, attuning to the (Guru’s) word, that person keeps singing the words (in praise of God).”(14)

Again emphasizing the fact that everything happens as per God’s command, Guru Ji says: “(O’ my friends), whatever (God) has pre-ordained (in one’s destiny, man) does that deed. Nobody can erase what (God) has ordered in the very beginning. They alone obtain (the opportunity to join and) reside in the company of saintly persons, in whose destiny it has been so written from the beginning.”(15)

In closing, Guru Ji says: “(O’ my friends), that person alone obtains (the gift of joining the company of saintly persons), on whom (God) bestows His grace. Then,

one attunes the mind to the contemplation on the eternal (Guru's) word. Slave Nanak makes this submission that by begging at (God's) door, one obtains the charity of (His) Name.”(16-1)

The message of this *shabad* is that it is God who has created this universe and it is He who has also infused this world with the problems of ego and *Maya*. The self-conceited persons are easily driven and consumed by these impulses. On the other hand, they who listen to the Guru and act upon his advice understand this divine play of the world, they are imbued with the love of God, by following the Guru's advice they are united with Him. But we have to remember that it is only when God shows His grace, that He unites a person with the Guru who imparts true understanding and unites a person with the eternal God.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlāa 3.

ਏਕੋ ਏਕੁ ਵਰਤੈ ਸਭੁ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥
ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਤਿਸੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ ਹੇ ॥੧॥

ayko ayk varṭai sabh so-ee.
gurmukh virḷaa boojhai ko-ee.
ayko rav rahi-aa sabh anṭar tis bin avar
na ko-ee hay. ||1||

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥

lakh cha-oraaseeh jee-a upaa-ay.

ਪੰਨਾ ੧੦੪੫

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ਗਿਆਨੀ ਧਿਆਨੀ ਆਖਿ ਸੁਣਾਏ ॥
ਸਭਨਾ ਰਿਜਕੁ ਸਮਾਹੇ ਆਪੇ ਕੀਮਤਿ ਹੋਰ ਨ
ਹੋਈ ਹੇ ॥੨॥

gi-aanee Dhi-aanee aakh sunaa-ay.
sabhnaa rijak samaahay aapay keemat
hor na ho-ee hay. ||2||

ਮਾਇਆ ਮੋਹੁ ਅੰਧੁ ਅੰਧਾਰਾ ॥
ਹਉਮੈ ਮੇਰਾ ਪਸਰਿਆ ਪਾਸਾਰਾ ॥
ਅਨਦਿਨੁ ਜਲਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰ ਬਿਨੁ
ਸਾਂਤਿ ਨ ਹੋਈ ਹੇ ॥੩॥

maa-i-aa moh anDh anDhaaraa.
ha-umai mayraa pasri-aa paasaaraa.
an-din jalat rahai din raatee gur bin saaN
na ho-ee hay. ||3||

ਆਪੇ ਜੋਤਿ ਵਿਛੋੜੇ ਆਪੇ ॥
ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥
ਸਚਾ ਹੁਕਮੁ ਸਚਾ ਪਾਸਾਰਾ ਹੋਰਨਿ ਹੁਕਮੁ ਨ
ਹੋਈ ਹੇ ॥੪॥

aapay jorh vichhorhay aapay.
aapay thaap uthaapay aapay.
sachaa hukam sachaa paasaaraa horan
hukam na ho-ee hay. ||4||

ਆਪੇ ਲਾਇ ਲਏ ਸੋ ਲਾਗੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਮ ਕਾ ਭਉ ਭਾਗੈ ॥
ਅੰਤਰਿ ਸਬਦੁ ਸਚਾ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ
ਕੋਈ ਹੇ ॥੫॥

aapay laa-ay la-ay so laagai.
gur parsaadee jam kaa bha-o bhaagai.
anṭar sabad sachaa sukh-daata gurmukh
boojhai ko-ee hay. ||5||

ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥
ਪੁਰਬਿ ਲਿਖਿਆ ਸੋ ਮੇਟਣਾ ਨ ਜਾਏ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ
ਸੇਵਾ ਹੋਈ ਹੇ ॥੬॥

aapay maylay mayl milaa-ay.
purab likhi-aa so maytṇaa na jaa-ay.
an-din bhagat karay din raatēe gurmukh
sayvaa ho-ee hay. ||6||

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਜਾਤਾ ॥
ਆਪੇ ਆਇ ਮਿਲਿਆ ਸਭਨਾ ਕਾ ਦਾਤਾ ॥
ਹਉਮੈ ਮਾਰਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਨਿਵਾਰੀ ਸਬਦੁ
ਚੀਨਿ ਸੁਖੁ ਹੋਈ ਹੇ ॥੭॥

satgur sayv sadāa sukh jaatāa
aapay aa-ay mili-aa sabhnāa kaa daatāa.
ha-umai maar t̥risnāa agan nivaaree
sabad cheen sukh ho-ee hay. ||7||

ਕਾਇਆ ਕੁਟੰਬੁ ਮੋਹੁ ਨ ਬੂਝੈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਆਖੀ ਸੂਝੈ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਰਵੈ ਦਿਨੁ ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮ
ਸੁਖੁ ਹੋਈ ਹੇ ॥੮॥

kaa-i-aa kutamb moh na boojhai.
gurmukh hovai t̥a aakhee soojhai.
an-din naam ravai din raatēe mil
pareetam sukh ho-ee hay. ||8||

ਮਨਮੁਖ ਧਾਤੁ ਦੂਜੈ ਹੈ ਲਾਗਾ ॥
ਜਨਮਤ ਕੀ ਨ ਮੂਢ ਆਭਾਗਾ ॥
ਆਵਤ ਜਾਤ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਬਿਨੁ
ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ ਹੇ ॥੯॥

manmukh Dhaat doojai hai laagaa.
janmat kee na moo-o aabhāagaa.
aavat jaat birthaa janam gavaa-i-aa bin
gur mukat na ho-ee hay. ||9||

ਕਾਇਆ ਕੁਸੁਧ ਹਉਮੈ ਮਲੁ ਲਾਈ ॥
ਜੇ ਸਉ ਧੋਵਹਿ ਤਾ ਮੈਲੁ ਨ ਜਾਈ ॥
ਸਬਦਿ ਧੋਪੈ ਤਾ ਹਛੀ ਹੋਵੈ ਫਿਰਿ ਮੈਲੀ ਮੂਲਿ ਨ
ਹੋਈ ਹੇ ॥੧੦॥

kaa-i-aa kusuDh ha-umai mal laa-ee.
jay sa-o Dhovēh t̥aa mail na jaa-ee.
sabad Dhopai t̥aa hachhee hovai fir
mailee mool na ho-ee hay. ||10||

ਪੰਚ ਦੂਤ ਕਾਇਆ ਸੰਘਾਰਹਿ ॥
ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ॥
ਅੰਤਰਿ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰਾ ਜਿਉ ਸੁਪਨੈ
ਸੁਧਿ ਨ ਹੋਈ ਹੇ ॥੧੧॥

panch doot kaa-i-aa sanghāareh.
mar mar jameh sabad na vichaareh.
antar maa-i-aa moh gubaaraa Ji-o supnai
suDh na ho-ee hay. ||11||

ਇਕਿ ਪੰਚਾ ਮਾਰਿ ਸਬਦਿ ਹੈ ਲਾਗੇ ॥
ਸਤਿਗੁਰੁ ਆਇ ਮਿਲਿਆ ਵਡਭਾਗੇ ॥
ਅੰਤਰਿ ਸਾਚੁ ਰਵਹਿ ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਸਮਾਵੈ
ਸੋਈ ਹੇ ॥੧੨॥

ik panchaa maar sabad hai laagay.
satgur aa-ay mili-aa vadbhāagay.
antar saach raveh rang raatay sahj
samaavai so-ee hay. ||12||

ਗੁਰ ਕੀ ਚਾਲ ਗੁਰੂ ਤੇ ਜਾਪੈ ॥
ਪੂਰਾ ਸੇਵਕੁ ਸਬਦਿ ਸਿਵਾਪੈ ॥
ਸਦਾ ਸਬਦੁ ਰਵੈ ਘਟ ਅੰਤਰਿ ਰਸਨਾ ਰਸੁ ਚਾਖੈ
ਸੋਈ ਹੇ ॥੧੩॥

gur kee chaal guroo t̥ay jaapai.
pooraa sayvak sabad sinjaapai.
sadāa sabad ravai ghat antar rasnāa ras
chaakhai sach so-ee hay. ||13||

ਹਉਮੈ ਮਾਰੇ ਸਬਦਿ ਨਿਵਾਰੇ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਰਖੈ ਉਚਿ ਧਾਰੇ ॥

ਏਕਸੁ ਬਿਨੁ ਹਉ ਹੋਰੁ ਨ ਜਾਣਾ ਸਹਜੇ ਹੋਇ ਸੁ
ਹੋਈ ਹੇ ॥੧੪॥

ha-umai maaray sabad nivaaray.

har kaa naam rakhai ur Dhaaray.

aykas bin ha-o hor na jaanaa sehjay
ho-ay so ho-ee hay. ||14||

ਬਿਨੁ ਸਤਿਗੁਰ ਸਹਜੁ ਕਿਨੈ ਨਹੀ ਪਾਇਆ ॥

ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਚਿ ਸਮਾਇਆ ॥

ਸਚਾ ਸੇਵਿ ਸਬਦਿ ਸਚ ਰਾਤੇ ਹਉਮੈ ਸਬਦੇ
ਖੋਈ ਹੇ ॥੧੫॥

bin satgur sahj kinai nahee paa-i-aa.

gurmukh boojhai sach samaa-i-aa.

sachaa sayv sabad sach raatay ha-umai
sabday kho-ee hay. ||15||

ਆਪੇ ਗੁਣਦਾਤਾ ਬੀਚਾਰੀ ॥

ਗੁਰਮੁਖਿ ਦੇਵਹਿ ਪਕੀ ਸਾਰੀ ॥

ਨਾਨਕ ਨਾਮਿ ਸਮਾਵਹਿ ਸਾਚੈ ਸਾਚੇ ਤੇ ਪਤਿ
ਹੋਈ ਹੇ ॥੧੬॥੨॥

aapay gundaataa beechaaree.

gurmukh dayveh pakee saaree.

naanak naam samaaveh saachai saachay
tay pat ho-ee hay. ||16||2||

Maaroo Mehla-3

One of the beautiful qualities of Guru Ji's poetry is that even though he may be describing the same concept again and again, he can still express the same ideas in so many different ways and connotations, that every time one is learning something new and fresh. In this *shabad*, Guru Ji once again explains who is the one who has created this universe, and whose command pervades all over this universe. He also tells about the blessings, which those people obtain, who following Guru's advice understand God's command, and what happens to those who follow their own self-conceit.

But once again stating his basic premise, Guru Ji says: "(O' my friends), it is the one (God) alone, who pervades everywhere. But only a rare Guru's follower realizes (this mystery), that the same one (God) is pervading in all, and except for Him, there is no other (God)."(1)

Hinting at the vast nature of God's creation and His management, Guru Ji says: "(O' my friends, God) has created 8.4 million species of creatures. This is what the men of (divine) wisdom and mediation say and tell others. He Himself provides sustenance to all (creatures). Except for Him there is no one who can evaluate the worth of His benevolence."(2)

Now commenting on the state of the world and the root cause of worldly problems, Guru Ji says: "(O' my friends), due to attachment for worldly riches and power, throughout the entire world is the darkness (of ignorance. Everyone wants to grab everything for oneself and feel conceited about one's possessions, as if all around has) spread an expanse of Ego and I-am-ness. Therefore night and day, (the world) is burning (in jealousy and ego), and without Guru's (guidance), peace is not obtained."(3)

Commenting further on the happenings in the world, Guru Ji says: “(O’ my friends, in reality), on His own (God) unites and separates (friends and families). He Himself establishes and disestablishes (everything). Eternal is His command, and true is His expanse (of the world). No one else can issue a command (like Him).”(4)

Now Guru Ji explains, why some remain separated from God, while others get united with Him and attuned to Him. He says: “(O’ my friends), that one alone is attuned to (God’s devotion), whom He Himself so attunes. By Guru’s grace, that one’s fear of death is removed. Within such a person is always the peace giving word (of the Guru). However, it is only a rare Guru following person who understands (this mystery).”(5)

Commenting further on the union of a person with God, Guru Ji says: “(O’ my friends, as per one’s pre-ordained destiny, by uniting one (with the Guru, God) unites one with Himself. What has been pre-ordained, that cannot be erased. That person day and night serves (worships) God, (in this way) through the Guru, true worship of God is done.”(6)

Explaining why true worship of God can be performed under Guru’s guidance only, he says: “(O’ my friends), by serving (and following) the true Guru, (a person) has always experienced bliss. On His own, (God) the Giver of all comes to meet (such a Guru following person. By) stilling ego, (that person) has got rid of the fire of (worldly) desire, and by reflecting on (*Gurbani*), the word (of the Guru), peace prevails (in that person’s mind).”(7)

Commenting further on the necessity of Guru’s guidance in one’s life, he says: “(O’ my friends, ordinarily a human being) doesn’t understand (the reality about the transient and undependable nature of) the attachment for one’s (own) body and one’s family, (because none of these would accompany one in the end). If one becomes a Guru’s follower (and reflects on *Gurbani*, then with one’s inner) eyes, everything becomes apparent. Then, day and night, one meditates on the (God’s) Name, (and ultimately upon) meeting the beloved (God), one obtains bliss.”(8)

But looking at the state and fate of a self-conceited person, who keeps engrossed in *Maya* (the worldly riches and power), Guru Ji says: “(O’ my friends), a self-conceited person remains engrossed in *Maya* and duality (amassing worldly wealth, or loving things other than God). Why didn’t the unfortunate fellow die as soon as (that person) was born? (In the process of) coming and going (in and out of this world, that person) has wasted this (human) birth in vain. (Because) without the (guidance of the) Guru, emancipation (from the rounds of births and deaths) is not obtained.”(9)

Explaining, why emancipation is not possible without Guru’s guidance, he says: “(O’ my friends, ordinarily a human) body is impure, (because it) has been soiled with the dirt of Ego. Even if one washes it hundreds of times, still the dirt doesn’t go away. However, if one washes it with the word (chastens one’s mind with the guidance of *Gurbani*, then it is freed from evil tendencies, and) becomes clean, and then it never gets soiled again at all.”(10)

Therefore resuming his comments on the state of the self-conceited persons, Guru Ji says: “(O’ my friends), they who don’t reflect on the (Guru’s) word, the five demons (of lust, anger, greed, attachment, and ego) keep destroying their body, and such persons keep dying and getting born again and again. Within them is the darkness (and ignorance, due to their) attachment for *Maya* (the worldly riches and power). Just as one is not aware of one’s state in a dream, (similarly they are not aware of their state and don’t realize how they are wasting their invaluable human birth).”(11)

On the other hand, talking about the Guru following persons, he says: “(O’ my friends), there are some fortunate ones, (who have been blessed with the guidance of the true Guru, as if) the true Guru has come to meet them. Slaying their five (demons, controlling the five impulses of lust, anger, greed, attachment, and ego), they remain attuned to the word (of advice of the Guru). Imbued with the love of the eternal (God), they keep remembering (Him). It is only these (kinds of persons), who imperceptibly merge in the eternal (God).”(12)

Seeing such virtues in the Guru, one may wish to emulate the way of life of the Guru himself, but Guru Ji wants to caution us and tell us that the way of life, which the Guru recommends can only be learnt from the Guru. Therefore he says: “(O’ my friends), the Guru’s way can be learned from the Guru only. Only the person who is fully attuned to the (Guru’s) word is known as his perfect servant. (Such a person) always keeps enshrined (*Gurbani*), the Guru’s word in the heart, and with the tongue keeps tasting the relish of the (Name) of that eternal (God).”(13)

Elaborating on the conduct of a Guru following person, Guru Ji says: “(O’ my friends, such a Guru’s follower) stills and gets rid of ego through the word (by following Guru’s advice. Such a person) keeps enshrined God’s Name in the heart. (Such a person says to himself or herself): “Except the one (God) I don’t know (and worship) anybody else, (and believes) that whatever is naturally happening (in His will), is happening (for the best).”(14)

Therefore once again telling us, how important the Guru’s guidance is, he says: “(O’ my friends), nobody has obtained equipoise without the (guidance of) the true Guru. Only a Guru following person understands (this essence), and remains absorbed in the eternal (God). By serving (and worshipping) the eternal (God) and remaining imbued with the eternal word (of the Guru, such persons) get rid of their ego by reflecting on the word of the Guru.”(15)

Guru Ji concludes the *shabad* by addressing God, and says: “(O’ God), after considering Yourself, (who is the most deserving person), You bless a person with (Your divine) gifts. Those Guru’s followers (to whom You) give (the gift of Your Name); win their game (of life). O’ Nanak, they remain absorbed in the Name of the eternal (God), and from the eternal (God), they obtain honor (in this and the next world).”(16-2)

The message of this *shabad* is that if we want to get rid of our sense of ego and “I am ness”, and avoid the rounds of births and deaths, then we should listen to (*Gurbani*), the Guru’s word. Following that advice we should always keep God enshrined in our heart, so that showing His mercy, God may bless us with such merits, that we obtain honor both in this and the next world and imperceptibly merge in Him.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlaa 3.

ਜਗਜੀਵਨੁ ਸਾਚਾ ਏਕੋ ਦਾਤਾ ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਸਬਦਿ ਪਛਾਤਾ ॥

jagjeevan saachaa ayko daataa.
gur sayvaa tay sabad pachhaataa.

ਪੰਨਾ ੧੦੪੬

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ਏਕੋ ਅਮਰੁ ਏਕਾ ਪਤਿਸਾਹੀ ਜੁਗੁ ਜੁਗੁ ਸਿਰਿ
ਕਾਰ ਬਣਾਈ ਹੇ ॥੧॥

ayko amar aykaa patisaahē jug jug sir
kaar banāa-ee hay. ||1||

ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਜਿਨਿ ਆਪੁ ਪਛਾਤਾ ॥
ਆਪੇ ਆਇ ਮਿਲਿਆ ਸੁਖਦਾਤਾ ॥
ਰਸਨਾ ਸਬਦਿ ਰਤੀ ਗੁਣ ਗਾਵੈ ਦਰਿ ਸਾਚੈ ਪਤਿ
ਪਾਈ ਹੇ ॥੨॥

so jan nirmal jin aap pachhaataa.
aapay aa-ay mili-aa sukh-daata.
rasnaa sabad raṭee gun gaavai dar
saachai pat paa-ee hay. ||2||

ਗੁਰਮੁਖਿ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
ਮਨਮੁਖਿ ਨਿੰਦਕਿ ਪਤਿ ਗਵਾਈ ॥
ਨਾਮਿ ਰਤੇ ਪਰਮ ਹੰਸ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾਤੀ
ਲਾਈ ਹੇ ॥੩॥

gurmukh naam milai vadi-aa-ee.
manmukh nindak pat gavaa-ee.
naam raṭay param hans bairaagee nij
ghar taarhee laa-ee hay. ||3||

ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨੁ ਪੂਰਾ ॥
ਸਤਿਗੁਰੁ ਆਖਿ ਸੁਣਾਏ ਸੂਰਾ ॥
ਕਾਇਆ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਸਾਚਾ ਮਨੁ ਪੀਵੈ
ਭਾਇ ਸੁਭਾਈ ਹੇ ॥੪॥

sabad marai so-ee jan poora.
satgur aakh sunaa-ay sooraa.
kaa-i-aa andar amrit sar saachaa man
peevai bhaa-ay subhaa-ee hay. ||4||

ਪਤਿ ਪੰਡਿਤੁ ਅਵਰਾ ਸਮਝਾਏ ॥
ਘਰ ਜਲਤੇ ਕੀ ਖਬਰਿ ਨ ਪਾਏ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਨਾਮੁ ਨ ਪਾਈਐ ਪਤਿ ਥਾਕੇ
ਸਾਂਤਿ ਨ ਆਈ ਹੇ ॥੫॥

parh pandit avraa samjhaa-ay.
ghar jaltay kee khavar na paa-ay.
bin satgur sayvay naam na paa-ee-ai
parh thaakay saa^N na aa-ee hay. ||5||

ਇਕਿ ਭਸਮ ਲਗਾਇ ਫਿਰਹਿ ਭੇਖਧਾਰੀ ॥

ik bhasam lagaa-ay fireh
bhaykh-Dhaaree.

ਬਿਨੁ ਸਬਦੈ ਹਉਮੈ ਕਿਨਿ ਮਾਰੀ ॥
ਅਨਦਿਨੁ ਜਲਤ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਭਰਮਿ ਭੋਖਿ
ਭਰਮਾਈ ਹੇ ॥੬॥

bin sabdai ha-umai kin maaree.
an-din jalat rahah din raṭee bharam
bhaykh bharmaa-ee hay. ||6||

ਇਕਿ ਗ੍ਰਿਹ ਕੁਟੰਬ ਮਹਿ ਸਦਾ ਉਦਾਸੀ ॥
 ਸਬਦਿ ਮੁਏ ਹਰਿ ਨਾਮਿ ਨਿਵਾਸੀ ॥
 ਅਨਦਿਨੁ ਸਦਾ ਰਹਹਿ ਰੰਗਿ ਰਾਤੇ ਭੈ ਭਾਇ
 ਭਗਤਿ ਚਿਤੁ ਲਾਈ ਹੇ ॥੭॥

ਮਨਮੁਖੁ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤਾ ॥
 ਅੰਤਰਿ ਲੋਭੁ ਭਉਕੈ ਜਿਸੁ ਕੁਤਾ ॥
 ਜਮਕਾਲੁ ਤਿਸੁ ਕਦੇ ਨ ਛੋਡੈ ਅੰਤਿ ਗਇਆ
 ਪਛੁਤਾਈ ਹੇ ॥੮॥

ਸਚੈ ਸਬਦਿ ਸਚੀ ਪਤਿ ਹੋਈ ॥
 ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਪਾਵੈ ਕੋਈ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਕੋ ਨਾਉ ਨ ਪਾਏ ਪ੍ਰਭਿ ਐਸੀ
 ਬਣਤ ਬਣਾਈ ਹੇ ॥੯॥

ਇਕਿ ਸਿਧ ਸਾਧਿਕ ਬਹੁਤੁ ਵੀਚਾਰੀ ॥
 ਇਕਿ ਅਹਿਨਿਸਿ ਨਾਮਿ ਰਤੇ ਨਿਰੰਕਾਰੀ ॥
 ਜਿਸ ਨੋ ਆਪਿ ਮਿਲਾਏ ਸੋ ਬੂਝੈ ਭਗਤਿ ਭਾਇ
 ਭਉ ਜਾਈ ਹੇ ॥੧੦॥

ਇਸਨਾਨੁ ਦਾਨੁ ਕਰਹਿ ਨਹੀ ਬੁਝਹਿ ॥
 ਇਕਿ ਮਨੁਆ ਮਾਰਿ ਮਨੈ ਸਿਉ ਲੁਝਹਿ ॥
 ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਇਕ ਰੰਗੀ ਸਾਚੈ ਸਬਦਿ
 ਮਿਲਾਈ ਹੇ ॥੧੧॥

ਆਪੇ ਸਿਰਜੇ ਦੇ ਵਡਿਆਈ ॥
 ਆਪੇ ਭਾਣੈ ਦੇਇ ਮਿਲਾਈ ॥
 ਆਪੇ ਨਦਰਿ ਕਰੇ ਮਨਿ ਵਸਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਇਉ
 ਫੁਰਮਾਈ ਹੇ ॥੧੨॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਸਾਚੇ ॥
 ਮਨਮੁਖ ਸੇਵਿ ਨ ਜਾਣਨਿ ਕਾਚੇ ॥
 ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਜਿਉ ਭਾਵੈ ਤਿਉ
 ਲਾਈ ਹੇ ॥੧੩॥

ਜੁਗਿ ਜੁਗਿ ਸਾਚਾ ਏਕੋ ਦਾਤਾ ॥
 ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸਬਦੁ ਪਛਾਤਾ ॥
 ਸਬਦਿ ਮਿਲੇ ਸੇ ਵਿਛੁਡੇ ਨਾਹੀ ਨਦਰੀ ਸਹਜਿ
 ਮਿਲਾਈ ਹੇ ॥੧੪॥

ik garih kutamb meh sadāa udāasee.
 sabad̥ mu-ay har naam nivaasee.
 an-d̥in sadāa raheh rang raat̥ay bhai
bhaa-ay bhagat̥ chit̥ laa-ee hay. ||7||

manmukh̄ nindāa kar kar vigut̥aa.
 antar lobh̄ bha-ukai jis kut̥aa.
 jamkaal̄ tis̄ kad̄ay na chhodai ant̄
 ga-i-aa pachhut̄aa-ee hay. ||8||

sachai sabad̄ sachee pat̄ ho-ee.
 bin naavai mukat̄ na paavai ko-ee.
 bin satgur ko naa-o na paa-ay parabh̄
 aisee banat̄ banaa-ee hay. ||9||

ik siDh̄ saaDhik̄ bahuṭ̄ veechaaree.
 ik ahinis̄ naam rat̄ay nirankaaree.
 jis no aap milaa-ay so boojhai bhagat̄
bhaa-ay bha-o jaa-ee hay. ||10||

isnaan̄ daan̄ karahi nahee boojheh.
 ik manoo-aa maar manai si-o loojheh.
 saachai sabad̄ rat̄ay ik rangee saachai
 sabad̄ milaa-ee hay. ||11||

aapay sirjay day vadi-aa-ee.
 aapay bhaanai day-ay milaa-ee.
 aapay nadar̄ karay man vasi-aa mayrai
 parabh̄ i-o furmaa-ee hay. ||12||

satgur sayveh say jan saachay.
 manmukh̄ sayv na jaanan̄ kaachay.
 aapay kart̄aa kar kar vaykh̄ai ji-o
bhaavai ti-o laa-ee hay. ||13||

jug jug saachaa ayko daat̄aa.
 poorai bhaag gur sabad̄ pachhaat̄aa.
 sabad̄ milay say vichhurhaȳ naahee
 nadree sahj milaa-ee hay. ||14||

ਹਉਮੈ ਮਾਇਆ ਮੈਲੁ ਕਮਾਇਆ ॥
ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਦੂਜਾ ਭਾਇਆ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ ਮਨਿ ਦੇਖਹੁ
ਲਿਵ ਲਾਈ ਹੇ ॥੧੫॥

ha-umai maa-i-aa mail kamaa-i-aa.
mar mar jameh doojaa bhaa-i-aa.
bin satgur sayvay mukaṭ na ho-ee man
daykhu liv laa-ee hay. ||15||

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ॥

jo tis bhaavai so-ee karsee.

ਪੰਨਾ ੧੦੪੭

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ਆਪਹੁ ਹੋਆ ਨਾ ਕਿਛੁ ਹੋਸੀ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਦਰਿ ਸਾਚੈ ਪਤਿ
ਪਾਈ ਹੇ ॥੧੬॥੩॥

aaphu ho-aa naa kichh hosee.
naanak naam milai vadi-aa-ee dar
saachai paṭ paa-ee hay. ||16||3||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our sense of ego and “I am ness” and avoid rounds of births and deaths, then we should listen to (*Gurbani*), the Guru’s word. Following that advice we should always keep God enshrined in our heart, so that showing His mercy God may bless us with such merits that we obtain honor both in this and the next world and imperceptibly merge in Him. In this *shabad*, he explains why we need to follow the advice of the Guru and what happens if we don’t follow Guru Ji’s advice.

First talking about the overall administration of this world, Guru Ji says: “(O’ my friends), there is only one eternal God who is the Giver of life to this world. It is by serving the Guru and reflecting on (*Gurbani*, his immaculate) word) that (God) is realized. Everywhere, there is only the kingdom of the one (God), and only the command of that one (God) is pervading. From each and every age, He has (assigned every creature) its task.”(1)

All of us consider ourselves as virtuous and immaculate persons; on the basis of our own self-defined criteria. But Guru Ji says: “(O’ my friends), that one is immaculate who has recognized one’s self (and has carefully examined one’s merits and faults). On His own, (God) the Giver of comforts comes to meet such a person. Imbued with love, (that person’s) tongue sings praises (of God) and obtains honor at the door of the eternal (God).”(2)

Guru Ji now compares the state and fate of the Guru following and self-conceited persons. He says: “By meditating on God’s Name, a Guru following person obtains honor (both in this and the next world). But the self-conceited slanderer loses honor (everywhere. Those Guru’s followers, who) have been imbued with the love of God,

are pure and immaculate detached persons like sublime white swans. They always keep attuned to (God) their inner-self.”(3)

Going one rank higher than the Guru’s followers and defining a perfect person, Guru Ji says: “(O’ my friends), that one alone is perfect, who by following the word (of the Guru, so conquers one’s worldly desires and evil impulses, as if one has) died (to these desires and impulses). The brave true Guru proclaims (this truth, that within the body itself) is the eternal pool of nectar (of God’s Name, from) which the mind (of a perfect person) drinks with great love and joy.”(4)

Now commenting on those who lecture others but don’t realize what is happening inside their own minds, Guru Ji says: “(O’ my friends), after reading again and again (many holy books), a pundit lectures others, (telling them how to control their minds, and not run after worldly riches and power). But he doesn’t know how his own house (mind) is burning (in the fire of worldly desires. The fact is) that without serving (and following Guru’s advice), we do not obtain (God’s) Name; people have exhausted themselves reading books but have not obtained peace (of mind).”(5)

Even regarding the yogis and other persons, who wander around wearing holy garbs, Guru Ji says: “There are some who move around, smearing their bodies with ashes and adorning holy garbs, (but they don’t realize that) without (reflecting on the Guru’s) word, no one has stilled one’s ego. Day and night, they keep burning in (the fire of worldly desires), and remain lost in the illusion of (their holy) garbs.”(6)

Now talking about those who, even while living in their households, remain above the worldly desires, Guru Ji says: “There are some who even though living in their family homes, are always detached (from worldly allurements. By reflecting on the Guru’s) word, (they become so immune to the worldly distractions, as if) they have died. Day and night, they remain imbued with (God’s) love and keep their mind attuned to God’s worship with love and reverence.”(7)

However, commenting on the state and fate of a self-conceited person, who doesn’t care about Guru’s advice, he says: “(O’ my friends), by repeatedly slandering others, a self-conceited person is ruining himself or herself. Such a person (who is always being swayed by greed, as if) within (that person) keeps barking the dog of greed; the demon of death never spares (such a person, who) in the end departs (from here), repenting (and grieving for his or her sins).”(8)

Therefore, once again stressing upon the importance of Guru’s advice, he says: “(O’ my friends), God has made such an arrangement that without (seeking) the guidance of the Guru, no one can obtain the (enlightenment and love of God’s) Name and without Name, nobody can obtain emancipation (from evil tendencies. In short) only by attuning oneself to the eternal word (of the Guru), does one obtain true honor.”(9)

Now comparing the state of those yogis, who have attained a certain measure of perfection, to those who remain imbued with the love of God, Guru Ji says: “(O’ my

friends), there are some who have mastered the art of meditation and there are others who are adept in contemplation. But there are those, who remain imbued with the Name of the formless God. (The fact is, that) whom God Himself unites with Him, that person understands (the true way of life), and through the loving devotion (of God) all his (or her) dread goes away.”(10)

But many of us believe that we can obtain salvation by doing ritualistic deeds, such as giving to charities or bathing at holy places. Regarding all such practices, Guru Ji says: “(O’ my friends), there are some, who bathe at holy places and give to charities, but they still don’t understand (the essence of true love for God). However there are some, who stilling their mind, struggle with their mind itself. Through the eternal word (of the Guru, they) remain imbued with the love of one (God, and thus) through the eternal word (of the Guru), remain united (with God).” (11)

Lest, we ever feel any kind of self-conceit about our own efforts, Guru Ji reminds us and says: “(O’ my friends, there is nothing in the control of the creatures. Because it is God, who) Himself creates and blesses (someone) with glory. As per His own will, He unites (human beings with the Guru). On His own, casting His glance of grace, He comes to reside in one’s mind. This is what my Master has announced.”(12)

Comparing the states of the Guru following and self-conceited persons, Guru Ji: “They who serve (and follow the advice of) the true Guru are true devotees (of God). But, the self-conceited persons do not know how to serve (and follow the Guru), therefore, they remain immature (and do not reach God. But they are helpless, because) the Creator Himself creates and takes care of all, and as it pleases Him, He yokes them (to different tasks).” (13)

Reminding us about the one and only God, who has been pervading throughout all the ages and it is He alone, he says: “(O’ my friends), throughout all ages there has always been only one eternal Giver. When one’s destiny gets fulfilled, one realizes (God) through the Guru’s word. One who gets united (with God) through the word doesn’t get separated from Him again; with His glance of grace (God) imperceptibly keeps (such a person) united (with Him).” (14)

Therefore, once again cautioning us against following the dictates of our own mind, Guru Ji says: “(O’ my friends), they who out of their ego, have only amassed the dirt of worldly wealth, because of their duality (love of things other than God), keep dying to be born again and again. (In short), you may reflect in your mind and see for yourself that without serving (following the advice of the) true Guru, salvation is not achieved.” (15)

In conclusion, Guru Ji says: “(O’ my friends), whatever pleases (God), He would do that. By one’s own effort, neither anything has been done (in the past by any human being), nor would be done (in the future). O’ Nanak, one who is blessed with the glory of (God’s) Name, has obtained honor at the door of eternal (God).” (16-3)

The message of this *shabad* is that only by meditating on God's Name one obtains God. But that Name can only be obtained from a true Guru. Therefore, we must seek and follow the advice of the Guru, and sing praises of God and meditate on His Name. Lastly, while living in the world we should remain detached from the worldly enticements and always remain imbued with God's love. This alone is the way to obtain eternal union with Him.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਜੇ ਆਇਆ ਸੋ ਸਭੁ ਕੋ ਜਾਸੀ ॥
ਦੂਜੈ ਭਾਇ ਬਾਧਾ ਜਮ ਫਾਸੀ ॥
ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਜਨ ਉਬਰੇ ਸਾਚੇ ਸਾਚਿ
ਸਮਾਈ ਹੇ ॥੧॥

ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ॥
ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਲੇਖੈ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ
ਅਗਿਆਨੀ ਅੰਧੁ ਕਮਾਈ ਹੇ ॥੨॥

ਮਨਮੁਖ ਸਹਸਾ ਬੂਝ ਨ ਪਾਈ ॥
ਮਰਿ ਮਰਿ ਜੰਮੈ ਜਨਮੁ ਗਵਾਈ ॥
ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਸਹਜੇ ਸਾਚਿ
ਸਮਾਈ ਹੇ ॥੩॥

ਧੰਧੈ ਧਾਵਤ ਮਨੁ ਭਇਆ ਮਨੁਰਾ ॥
ਫਿਰਿ ਹੋਵੈ ਕੰਚਨੁ ਭੋਟੈ ਗੁਰੁ ਪੂਰਾ ॥
ਆਪੇ ਬਖਸਿ ਲਏ ਸੁਖੁ ਪਾਏ ਪੂਰੈ ਸਬਦਿ
ਮਿਲਾਈ ਹੇ ॥੪॥

ਦੁਰਮਤਿ ਬੂਠੀ ਬੁਰੀ ਬੁਰਿਆਰਿ ॥
ਅਉਗਣਿਆਰੀ ਅਉਗਣਿਆਰਿ ॥
ਕਚੀ ਮਤਿ ਫੀਕਾ ਮੁਖਿ ਬੋਲੈ ਦੁਰਮਤਿ ਨਾਮੁ ਨ
ਪਾਈ ਹੇ ॥੫॥

ਅਉਗਣਿਆਰੀ ਕੰਤ ਨ ਭਾਵੈ ॥
ਮਨ ਕੀ ਜੂਠੀ ਜੂਠੁ ਕਮਾਵੈ ॥
ਪਿਰ ਕਾ ਸਾਉ ਨ ਜਾਣੈ ਮੂਰਖਿ ਬਿਨੁ ਗੁਰ ਬੂਝ ਨ
ਪਾਈ ਹੇ ॥੬॥

maaroo mehlaa 3.

jo aa-i-aa so sabh ko jaasee.
doojai bhaa-ay baaDhaa jam faasee.
satgur raakhay say jan ubray saachay
saach samaa-ee hay. ||1||

aapay kartaa kar kar vaykhai.
jis no nadar karay so-ee jan laykhai.
gurmukh gi-aan tis sabh kichh soojhai
agi-aanee anDh kamaa-ee hay. ||2||

manmukh sahsaa boojh na paa-ee.
mar mar jammai janam gavaa-ee.
gurmukh naam ratay sukh paa-i-aa
sehjay saach samaa-ee hay. ||3||

DhanDhai Dhaavat man bha-i-aa
manoora.
fir hovai kanchan bhaytai gur pooraa.
aapay bakhas la-ay suh paa-ay poorai
sabad milaa-ee hay. ||4||

durmat jhoothee buree buri-aar.
a-ugani-aaree a-ugani-aar.
kachee mat feekaa mukh bolai durmat
naam na paa-ee hay. ||5||

a-ugani-aaree kant na bhaavai.
man kee joothee jooth kamaavai.
pir kaa saa-o na jaanai moorakh bin gur
boojh na paa-ee hay. ||6||

ਦੁਰਮਤਿ ਖੋਟੀ ਖੋਟੁ ਕਮਾਵੈ ॥
ਸੀਗਾਰੁ ਕਰੇ ਪਿਰ ਖਸਮ ਨ ਭਾਵੈ ॥
ਗੁਣਵੰਤੀ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ਸਤਿਗੁਰਿ ਮੇਲਿ
ਮਿਲਾਈ ਹੇ ॥੭॥

ਆਪੇ ਹੁਕਮੁ ਕਰੇ ਸਭੁ ਵੇਖੈ ॥
ਇਕਨਾ ਬਖਸਿ ਲਏ ਧੁਰਿ ਲੇਖੈ ॥
ਅਨਦਿਨੁ ਨਾਮਿ ਰਤੇ ਸਰੁ ਪਾਇਆ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਈ ਹੇ ॥੮॥

ਹਉਮੈ ਧਾਤੁ ਮੋਹ ਰਸਿ ਲਾਈ ॥
ਗੁਰਮੁਖਿ ਲਿਵ ਸਾਚੀ ਸਹਜਿ ਸਮਾਈ ॥
ਆਪੇ ਮੇਲੈ ਆਪੇ ਕਰਿ ਵੇਖੈ ਬਿਨੁ ਸਤਿਗੁਰ ਬੂਝ
ਨ ਪਾਈ ਹੇ ॥੯॥

ਇਕਿ ਸਬਦੁ ਵੀਚਾਰਿ ਸਦਾ ਜਨ ਜਾਗੇ ॥
ਇਕਿ ਮਾਇਆ ਮੋਹਿ ਸੋਇ ਰਹੇ ਅਭਾਗੇ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ
ਜਾਈ ਹੇ ॥੧੦॥

ਕਾਲੁ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਰਖੈ ਊਰ ਧਾਰੇ ॥
ਸਤਿਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੈ ਨਾਮਿ
ਸਮਾਈ ਹੇ ॥੧੧॥

ਦੂਜੈ ਭਾਇ ਫਿਰੈ ਦੇਵਾਨੀ ॥
ਮਾਇਆ ਮੋਹਿ ਦੁਖ ਮਾਹਿ ਸਮਾਨੀ ॥
ਬਹੁਤੇ ਭੇਖ ਕਰੈ ਨਹ ਪਾਏ ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਨ
ਪਾਈ ਹੇ ॥੧੨॥

ਕਿਸ ਨੋ ਕਹੀਐ ਜਾ ਆਪਿ ਕਰਾਏ ॥
ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ ਚਲਾਏ ॥
ਆਪੇ ਮਿਹਰਵਾਨੁ ਸੁਖਦਾਤਾ ਜਿਉ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਈ ਹੇ ॥੧੩॥

ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥
ਆਪੇ ਸੰਜਮੁ ਆਪੇ ਜੁਗਤਾ ॥
ਆਪੇ ਨਿਰਮਲੁ ਮਿਹਰਵਾਨੁ ਮਧੂਸੂਦਨੁ ਜਿਸ ਦਾ
ਹੁਕਮੁ ਨ ਮੇਟਿਆ ਜਾਈ ਹੇ ॥੧੪॥

durmat̃ khotee khot kamaavai.
seegaar karay pir k̃hasam na b̃haavai.
gunvant̃ee sad̃aa pir raavai sat̃gur mayl
milaa-ee hay. ||7||

aapay hukam karay sab̃h vayk̃hai.
iknaa bak̃has la-ay Dhur layk̃hai.
an-d̃in naam rat̃ay sach paa-i-aa aapay
mayl milaa-ee hay. ||8||

ha-umai D̃haat̃ moh ras laa-ee.
gurmuk̃h liv saachee sahj samaa-ee.
aapay maylai aapay kar vayk̃hai bin
sat̃gur booj̃h na paa-ee hay. ||9||

ik sabad̃ veechaar sad̃aa jan jaagay.
ik maa-i-aa mohi so-ay rahay ab̃haagay.
aapay karay karaa-ay aapay hor karñaa
kich̃hoo na jaa-ee hay. ||10||

kaal maar gur sabad̃ nivaaray.
har kaa naam rak̃hai ur D̃haaray.
sat̃gur sayvaa t̃ay sukh̃ paa-i-aa har kai
naam samaa-ee hay. ||11||

doojai b̃haa-ay firai dayvaanee.
maa-i-aa mohi duk̃h maahi samaanee.
bahuṭay b̃hayk̃h karai nah paa-ay bin
sat̃gur sukh̃ na paa-ee hay. ||12||

kis no kahee-ai jaa aap karaa-ay.
jit̃ b̃haavai tit̃ raahi chala-ay.
aapay miharvaan sukh̃-daata ji-o
b̃haavai t̃ivai chala-ee hay. ||13||

aapay kart̃aa aapay bhugṭaa.
aapay sanjam aapay jugṭaa.
aapay nirmal miharvaan maD̃husoodan
jis d̃aa hukam na mayti-aa jaa-ee hay.
||14||

ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਏਕੋ ਜਾਤਾ ॥

say vadbhaagee jinee ayko jaatāa.

ਪੰਨਾ ੧੦੪੮

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ਘਟਿ ਘਟਿ ਵਸਿ ਰਹਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ॥
ਇਕ ਥੈ ਗੁਪਤੁ ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰਮੁਖਿ ਭ੍ਰਮੁ
ਭਉ ਜਾਈ ਹੇ ॥੧੫॥

ghat ghat vas rahi-aa jagjeevan daatāa.
ik thai gupaṭ pargat hai aapay gurmukh
bharam bha-o jaa-ee hay. ||15||

ਗੁਰਮੁਖਿ ਹਰਿ ਜੀਉ ਏਕੋ ਜਾਤਾ ॥
ਅੰਤਰਿ ਨਾਮੁ ਸਬਦਿ ਪਛਾਤਾ ॥
ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਏ ਨਾਨਕ ਨਾਮਿ
ਵਡਾਈ ਹੇ ॥੧੬॥੪॥

gurmukh har jee-o ayko jaatāa.
anṭar naam sabaḍ pachhaatāa.
jis ṭoo deh so-ee jan paa-ay naanak
naam vadaa-ee hay. ||16||4||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that only by meditating on God's Name does one obtain God. But that Name can only be obtained from the true Guru. Therefore, we must seek and follow the advice of the Guru, sing praises of God and meditate on His Name. Lastly, while living in the world we should remain detached from the worldly enticements and always remain imbued with God's love. This alone is the way to obtain eternal union with Him. In this *shabad*, he tells us some basic facts of life, the consequences of getting too attached to worldly powers and riches, and what is the way to live in peace in this world and avoid the pains of perpetual rounds of birth and death.

First stating some basic facts about life, Guru Ji says: “(O’ my friends), whosoever has come (into this world), would depart from here (one day). Generally, because of duality (the love of worldly riches and power, instead of God, a human being) is caught in the noose of death. But they who have been saved by the true Guru, rise above (the worldly attachments) and always remain absorbed in the eternal (God).”(1)

Commenting on the working of this universe and conduct of human beings, Guru Ji says: “(O’ my friends), after creating (the world), the Creator Himself watches (how His creation is doing). Only that person is taken into account (and accepted in God's court), on whom He casts His glance of grace. Through the Guru, one who has (obtained divine) knowledge, understands everything, but the (self-conceited) ignorant one keeps doing blind (foolish) deeds.”(2)

Continuing his comparison of the state and fate of self-conceited and Guru following persons, Guru Ji says: “The self- conceited person always keeps suffering from some dread, because he or she doesn't understand (the true way of life). Wasting the (human) life in vain, such a person keeps repeatedly going through births and deaths. (But, being imbued with the love of God's Name, the Guru's followers obtain peace and imperceptibly merge in the eternal (God).”(3)

Commenting on the general state of human mind, and how it is improved, Guru Ji says: “(O’ my friends, ordinarily because of) running after worldly affairs, one’s mind becomes (useless) like rusted iron. However, if one meets the perfect Guru (and follows his advice, then one becomes pure like) gold. Then on His own, (God) forgives (the past mistakes, and) one obtains peace, and through the word of the perfect Guru, (God) unites one (with Him).”(4)

Guru Ji now tells, what happens to those who instead of following immaculate Guru’s advice follow their own evil intellect or other evil persons. Using the metaphor of a bride, he says: “(The human bride), who follows her evil intellect is false and is the worst person among bad persons. Such a sinner keeps doing sinful deeds. Impure is her intellect and she utters insipid (words) from her mouth. Because of her evil intellect, she doesn’t obtain (God’s) Name.”(5)

Elaborating on the state and fate of the sinful human bride, who follows her own evil intellect, Guru Ji says: “(O’ my friends, such a bride) full of faults is not at all pleasing to (God) the spouse. Being of false mind, she always amasses falsehood (of evil deeds). That foolish one doesn’t know the joy of Groom’s love, because without (the guidance of) the Guru, she doesn’t obtain any understanding (about such things).”(6)

Comparing the conduct and fate of such a misguided human bride with that of a virtuous one who follows the Guru’s advice, he says: “(O’ my friends), the bride with evil intellect always amasses falsehood (and keeps committing bad deeds). She decks herself with (all kinds of ornamentation or holy garbs), but doesn’t please (God) the Master at all. (On the other hand), the meritorious (bride, who follows Guru’s instruction) always enjoys the company of her spouse (God), because after uniting (her with him), the true Guru has united her (with God).”(7)

However, lest anyone entertain any egoistic thoughts, thinking that it is by one’s own efforts, that one has obtained union with God, Guru Ji says: “(O’ my friends, God) Himself issues His commands and beholds all. Some, He forgives in accordance with His writ from the very beginning. By remaining imbued with (His) Name day and night, they have obtained the eternal (God), and on His own, He has united them with Him, by (first) uniting them (with the Guru).”(8)

Commenting further on the influence of *Maya* (the worldly riches and power), Guru Ji says: “(O’ my friends), *Maya* keeps a person attached to the relish of ego and worldly love. But, the mind of a Guru ward remains in a state of poise, absorbed in true love (of God. God) on His own, unites one with Him and Himself watches (His play). But without (the guidance of) the true Guru (no one) has obtained any understanding (about this play of God).”(9)

Now resuming his comparison of the Guru ward and the self-conceited persons, Guru Ji says: “(O’ my friends), there are some who, reflecting on (*Gurbani*) the word (of the Guru), remain awake (to the illusion of *Maya*. On the other hand, there are some) unfortunate ones who are asleep in the attachment for *Maya* (and remain unaware. They are wasting their valuable time in worldly involvements. But they too are

helpless, because God) Himself is doing and getting everything done, and nothing else can be done (which is not in accordance with His will).”(10)

Therefore telling us what one ought to do or how one could obtain peace of mind, Guru Ji says: “(O’ my friends, the one), who by reflecting on the Guru’s word overcomes (the fear of) death, emancipates oneself (from the worldly involvements) by keeping God’s Name enshrined in the heart. By serving (following the advice of the) true Guru, one obtains peace and one’s mind remains absorbed in (meditation of) God’s Name.”(11)

But as for the self- conceited human (bride) who remains engrossed in worldly attachments, Guru Ji says: “(The bride -soul), who roams like a crazy person for the love of other (things, such as worldly riches and power, instead of God, she) is absorbed in the attachment for *Maya* and sorrow. She may adopt many (religious) garbs, but (still) doesn’t obtain (peace, because) without the (guidance of) the true Guru, one doesn’t obtain peace.”(12)

But Guru Ji wants to caution us that we shouldn’t pass judgment on anybody, because it is God who is doing everything, making the creatures do what He wants, and there is no one to whom we could go and complain. He says: “(O’ my friends), to whom can we say (or complain), when He Himself is getting (everything) done. Howsoever, He wills, He makes (the creatures) adopt that path. The merciful Giver of peace runs (the world) as He pleases.” (13)

Pointing further to the autonomy of God, Guru Ji says: “(O’ my friends, God) Himself is the Creator and Himself the enjoyer (of His creation). He Himself observes self-discipline and He is pervading in all (beings and things). He Himself is immaculate and merciful and Himself the slayer of demons, whose command cannot be disobeyed.”(14)

Therefore, Guru Ji asserts: “(O’ my friends), very fortunate are they who have realized the one (God) alone (as pervading everywhere, and have understood that) the Giver of life to the world is abiding in each and every heart. Somewhere, He is visible and somewhere invisible, and through the Guru one’s doubt and dread goes away.”(15)

In conclusion, Guru Ji says: “(O’ my friends), a Guru’s follower recognizes only one God (and doesn’t worship multiple gods). Within one is (God’s) Name, which one has realized through (*Gurbani*) the word (of the Guru). Nanak says, O’ God, whom You bless with (Your Name), that one alone obtains it and through the Name obtains glory.”(16-4)

The message of this *shabad* is that who so ever comes into this world has to depart from here one day. They, who follow their own self-conceit and get attached to worldly riches, get lost and consumed in rounds of births and deaths. But they, who following Guru's advice, keep awake to the false worldly allurements and enshrine God's Name in their minds, obtain eternal peace and union with God.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਸਚੁ ਸਾਲਾਹੀ ਗਹਿਰ ਗੰਭੀਰੈ ॥
 ਸਭੁ ਜਗੁ ਹੈ ਤਿਸ ਹੀ ਕੈ ਚੀਰੈ ॥
 ਸਭਿ ਘਟ ਭੋਗਵੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਸੂਖ
 ਨਿਵਾਸੀ ਹੇ ॥੧॥

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥
 ਆਪੇ ਆਇ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਤੂਟੀ ਜਮ ਕੀ
 ਫਾਸੀ ਹੇ ॥੨॥

ਕਿਸੁ ਸੇਵੀ ਤੈ ਕਿਸੁ ਸਾਲਾਹੀ ॥
 ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ ਸਾਲਾਹੀ ॥
 ਸਚੈ ਸਬਦਿ ਸਦਾ ਮਤਿ ਊਤਮ ਅੰਤਰਿ ਕਮਲੁ
 ਪ੍ਰਗਾਸੀ ਹੇ ॥੩॥

ਦੇਹੀ ਕਾਚੀ ਕਾਗਦ ਮਿਕਦਾਰਾ ॥
 ਬੂੰਦ ਪਵੈ ਬਿਨਸੈ ਵਹਤ ਨ ਲਾਗੈ ਬਾਰਾ ॥

ਕੰਚਨ ਕਾਇਆ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਿਸੁ ਅੰਤਰਿ
 ਨਾਮੁ ਨਿਵਾਸੀ ਹੇ ॥੪॥

ਸਚਾ ਚਉਕਾ ਸੁਰਤਿ ਕੀ ਕਾਰਾ ॥
 ਹਰਿ ਨਾਮੁ ਭੋਜਨੁ ਸਚੁ ਆਧਾਰਾ ॥
 ਸਦਾ ਤ੍ਰਿਪਤਿ ਪਵਿਤ੍ਰੁ ਹੈ ਪਾਵਨੁ ਜਿਤੁ ਘਟਿ ਹਰਿ
 ਨਾਮੁ ਨਿਵਾਸੀ ਹੇ ॥੫॥

ਹਉ ਤਿਨ ਬਲਿਹਾਰੀ ਜੋ ਸਾਚੈ ਲਾਗੇ ॥
 ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਅਨਦਿਨੁ ਜਾਗੇ ॥
 ਸਾਚਾ ਸੂਖੁ ਸਦਾ ਤਿਨ ਅੰਤਰਿ ਰਸਨਾ ਹਰਿ ਰਸਿ
 ਰਾਸੀ ਹੇ ॥੬॥

ਹਰਿ ਨਾਮੁ ਚੇਤਾ ਅਵਰੁ ਨ ਪੂਜਾ ॥
 ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥
 ਪੂਰੈ ਗੁਰਿ ਸਭੁ ਸਚੁ ਦਿਖਾਇਆ ਸਚੈ ਨਾਮਿ
 ਨਿਵਾਸੀ ਹੇ ॥੭॥

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਜੋਨੀ ਫਿਰਿ ਫਿਰਿ ਆਇਆ ॥
 ਆਪਿ ਭੁਲਾ ਜਾ ਖਸਮਿ ਭੁਲਾਇਆ ॥
 ਹਰਿ ਜੀਉ ਮਿਲੈ ਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਚੀਨੈ ਸਬਦੁ
 ਅਬਿਨਾਸੀ ਹੇ ॥੮॥

maaroo mehlaa 3.

sach saalaahē gahir gambheerai.
 sabh jag hai tis hee kai cheerai.
 sabh ghat bhogvai sadāa din raatēe
 aapay sookh nivaasee hay. ||1||

sachaa saahib sachēe naa-ee.
 gur parsaadee man vasaa-ee.
 aapay aa-ay vasi-aa ghat antar tooTEE
 jam kee faasee hay. ||2||

kis sayvEE tai kis saalaahēe.
 satgur sayvEE sabad saalaahēe.
 sachai sabad sadāa mat ūtam antar
 kamal pargaasee hay. ||3||

dayhēe kaachēe kaagad mikdaaraa.
 boond pavai binsai dhahaṭ na laagai
 baaraa.
 kanchan kaa-i-aa gurmukh boojhai jis
 antar naam nivaasee hay. ||4||

sachaa cha-ukaa surat kee kaaraa.
 har naam bhojan sach aaDhaaraa.
 sadāa taripat pavitar hai paavan jit ghat
 har naam nivaasee hay. ||5||

ha-o tin balihaaree jo saachai laagay.
 har gun gaavahi an-din jaagay.
 saachaa sookh sadāa tin antar rasnaa
 har ras raasee hay. ||6||

har naam chayṭaa avar na poojaa.
 ayko sayvEE avar na doojaa.
 poorai gur sabh sach dikhāa-i-aa sachai
 naam nivaasee hay. ||7||

bharam bharam jonee fir fir aa-i-aa.
 aap bhoolaa jaa khasam bhulaa-i-aa.
 har jee-o milai ṭaa gurmukh boojhai
 cheenai sabad abhinaasee hay. ||8||

ਕਾਮਿ ਕ੍ਰੋਧਿ ਭਰੇ ਹਮ ਅਪਰਾਧੀ ॥
ਕਿਆ ਮੁਹੁ ਲੈ ਬੋਲਹ ਨਾ ਹਮ ਗੁਣ ਨ ਸੇਵਾ
ਸਾਧੀ ॥

ਡੁਬਦੇ ਪਾਥਰ ਮੇਲਿ ਲੈਹੁ ਤੁਮ ਆਪੇ ਸਾਚੁ ਨਾਮੁ
ਅਬਿਨਾਸੀ ਹੇ ॥੯॥

ਨਾ ਕੋਈ ਕਰੇ ਨ ਕਰਣੈ ਜੋਗਾ ॥
ਆਪੇ ਕਰਹਿ ਕਰਾਵਹਿ ਸੁ ਹੋਇਗਾ ॥
ਆਪੇ ਬਖਸਿ ਲੈਹਿ ਸੁਖੁ ਪਾਏ ਸਦ ਹੀ ਨਾਮਿ
ਨਿਵਾਸੀ ਹੇ ॥੧੦॥

ਇਹੁ ਤਨੁ ਧਰਤੀ ਸਬਦੁ ਬੀਜਿ ਅਪਾਰਾ ॥
ਹਰਿ ਸਾਚੇ ਸੇਤੀ ਵਣਜੁ ਵਾਪਾਰਾ ॥
ਸਚੁ ਧਨੁ ਜੰਮਿਆ ਤੋਟਿ ਨ ਆਵੈ ਅੰਤਰਿ ਨਾਮੁ
ਨਿਵਾਸੀ ਹੇ ॥੧੧॥

ਹਰਿ ਜੀਉ ਅਵਗਣਿਆਰੇ ਨੋ ਗੁਣੁ ਕੀਜੈ ॥
ਆਪੇ ਬਖਸਿ ਲੈਹਿ ਨਾਮੁ ਦੀਜੈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਪਤਿ ਪਾਏ ਇਕਤੁ ਨਾਮਿ
ਨਿਵਾਸੀ ਹੇ ॥੧੨॥

ਅੰਤਰਿ ਹਰਿ ਧਨੁ ਸਮਝ ਨ ਹੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੂਝੈ ਕੋਈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਧਨੁ ਪਾਏ ਸਦ ਹੀ ਨਾਮਿ
ਨਿਵਾਸੀ ਹੇ ॥੧੩॥

ਅਨਲ ਵਾਉ ਭਰਮਿ ਭੁਲਾਈ ॥

ਪੰਨਾ ੧੦੪੯

ਮਾਇਆ ਮੋਹਿ ਸੁਧਿ ਨ ਕਾਈ ॥
ਮਨਮੁਖ ਅੰਧੇ ਕਿਛੁ ਨ ਸੂਝੈ ਗੁਰਮਤਿ ਨਾਮੁ
ਪ੍ਰਗਾਸੀ ਹੇ ॥੧੪॥

ਮਨਮੁਖ ਹਉਮੈ ਮਾਇਆ ਸੂਤੇ ॥
ਅਪਣਾ ਘਰੁ ਨ ਸਮਾਲਹਿ ਅੰਤਿ ਵਿਗੂਤੇ ॥
ਪਰ ਨਿੰਦਾ ਕਰਹਿ ਬਹੁ ਚਿੰਤਾ ਜਾਲੈ ਦੁਖੇ ਦੁਖਿ
ਨਿਵਾਸੀ ਹੇ ॥੧੫॥

kaam kroDh bharay ham apraaDhee.
ki-aa muhu lai bolah naa ham gun na
sayvaa saaDhee.

dubday paathar mayl laihu tum aapay
saach naam abhinaasee hay. ||9||

naa ko-ee karay na karnai jogaa.
aapay karahi karaaveh so ho-igaa.
aapay bakhas laihi sukh paa-ay sad hee
naam nivaasee hay. ||10||

ih tan Dhartee sabad beej apaaraa.
har saachay saytee vanaj vaapaaraa.
sach Dhan jammi-aa tot na aavai antar
naam nivaasee hay. ||11||

har jee-o avgani-aaray no gun keejai.
aapay bakhas laihi naam deejai.
gurmukh hovai so pat paa-ay ikat naam
nivaasee hay. ||12||

antar har Dhan samajh na ho-ee.
gur parsaadee boojhai ko-ee.
gurmukh hovai so Dhan paa-ay sad hee
naam nivaasee hay. ||13||

anal vaa-o bharam bhulaa-ee.

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maa-i-aa mohi suDh na kaa-ee.
manmukh anDhay kichhoo na soojhai
gurmat naam pargaasee hay. ||14||

manmukh ha-umai maa-i-aa sootay.
apnaa ghar na samaaleh ant vigootay.
par ningdaa karahi baho chintaa jaalai
dukhay dukh nivaasee hay. ||15||

ਆਪੇ ਕਰਤੈ ਕਾਰ ਕਰਾਈ ॥

ਆਪੇ ਗੁਰਮੁਖਿ ਦੇਇ ਬੁਝਾਈ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਨਾਮੇ ਨਾਮਿ
ਨਿਵਾਸੀ ਹੇ ॥੧੬॥੫॥

aapay kartai kaar karaa-ee.

aapay gurmukh day-ay bujhaa-ee.

naanak naam ratay man nirmal naamay
naam nivaasee hay. ||16||5||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that who so ever comes into this world has to depart from here one day. They, who follow their own self-conceit and get attached to worldly riches, get lost and consumed in rounds of births and deaths. But they who following Guru's advice keep awake to the false worldly allurements and enshrine God's Name in their minds, they obtain eternal peace and union with God. In this *shabad*, Guru Ji tells us about himself, what he does, whose guidance he seeks, and to whom does he pray. He also shows us how to confess and pray before that meritorious God, what kinds of blessings those Guru's followers obtain, who thus pray and meditate on God's Name, and what happens to the self-conceited ones who follow their own intellect.

First stating whom does he praise and why, Guru Ji says: “(O’ my friends, as far as I am concerned), I (only) praise that profound and extremely large hearted (God). The entire world is under His dominion. Day and night, He always enjoys (and lives in) all hearts and Himself resides in a state of bliss.”(1)

Listing some of God's unique virtues, Guru Ji says: “(O’ my friends), eternal is that Master and eternal is His glory. By Guru's grace, (His glory can be) enshrined in the mind. In whose heart, He has Himself come to reside, that one's noose of death is snapped (and rounds of births and deaths are ended).”(2)

Now Guru Ji raises a question and then answers it himself. He says: “(I wonder), whom I may serve and whom should I praise (so that I may obtain the object of my life? The answer is that) I should serve the true Guru, and through (Guru's) word (the *Gurbani*), I should praise (God). Because by praising through) the true word (of the Guru), one's intellect always remains sublime and (one feels so delighted, as if) the lotus (within one's heart) has bloomed.”(3)

However, many of us do not pay any attention to this aspect of life, and do not listen to *Gurbani* or sing praises of God. We keep postponing such spiritual things for a later period in life, as if we are going to live forever. But, we don't know that we could die any moment.

Therefore, Guru Ji warns us and says: “(O’ my friends), this body of ours is flimsy like a paper, which gets consumed just with the falling of a drop (of water on it. Similarly) it doesn't take much time for the body to drop (dead). But through Guru's guidance, one who realizes (the right way of life), and in whom resides the Name, that one's body becomes (immaculate and sublime like) gold.”(4)

In order to explain how a Guru following person keeps the mind immaculate, Guru Ji uses the metaphor of the practice of Hindu *Brahmins* who lay great stress on eating and keeping their food pure and free from any pollution. For this purpose, they even draw lines around the place where they cook their food and won't allow any shoes or lower caste persons in side that compound.

So using this analogy, Guru Ji says: “(O’ my friends, the mind of a Guru following person) always remains pure (like the) compound (of a *Brahmin*, as if around it) has been drawn a boundary line of (awakened) consciousness (or alertness of mind, so that no evil thoughts can enter it). God’s Name is such a person’s food and sustenance. Such a heart always remains satiated, pure and sanctified, in which resides the (God’s) Name.”(5)

Stating, how much he loves and respects such Guru following persons who are attuned to the eternal God, Guru Ji says: “(O’ my friends), I am a sacrifice to those who are attached to the eternal (God). Day and night they keep awake (and alert to the pitfalls of worldly enticements) and sing praises of God. Within them, always prevails true peace, because their tongue keeps enjoying the relish of the elixir of God’s (Name).”(6)

Therefore sharing with us, his own belief and practice, Guru Ji says: “(O’ my friends), I only remember God’s Name, and do not worship anybody else. I serve (and worship) only the one God and no other. (Because), whom the true Guru, has shown the eternal God (pervading everywhere), always remains absorbed in the Name of that eternal (God).”(7)

Now Guru Ji answers an often-asked question: if everything is in God’s hand, then who is responsible for a person following a right or wrong path of life? He says: “(O’ my friends), after wandering and getting lost in many existences, one comes (to this world in the human form. One doesn’t know), whether one got lost (in previous existences) on one’s own, or was strayed by the Master. It is only when God meets one (and shows mercy), then through the Guru, one understands (the mystery), and understands the eternal word (of God’s command).”(8)

Therefore showing us how to pray to God for His mercy, Guru Ji addresses God on our behalf, and says: “(O’ God), we are sinners, who are full of lust and anger. (We wonder), what could we say in our defense, because we have neither any merits nor any service (to our credit)? O’ God, we the sinners are drowning (like) stones (in the worldly ocean). On Your own, (please save and) unite us with You. (Because) only Your eternal Name is imperishable.”(9)

Continuing his address to God, Guru Ji says: “(O’ God, without Your will), neither anybody does anything nor is capable of doing. Whatever You do or get done, that alone would happen. Whom You Yourself forgive, obtains peace and remains attuned to Your Name.”(10)

Next using the metaphor of sowing crops in a field, Guru Ji advises: “(O’ man, deem) the body like farmland, sow in it the seed of the word (of praise) of the limitless God,

and (use this commodity of Name) to do business dealings with the eternal (God). In this way grows the everlasting wealth (of God's Name, which) never falls short. (The one who makes effort like this), within that one (God's) Name keeps residing.”(11)

But even this effort to sow the seed of Name is obtained by God's grace. Therefore, showing us how to pray to God for this blessing, Guru Ji once again addresses God on our behalf, and says: “O’ reverend God, bestow merits on this person full of vices. On Your own forgive me and bestow Your Name (on me. I know that) one alone obtains honor (in Your court), who becomes a Guru’s follower and keeps (attuned to and) residing in the Name of one (God) alone.”(12)

Now once again impressing upon us the importance of following Guru’s advice, he says: “(O’ my friends), within us (all) is the wealth of God’s (Name), but we don’t have any understanding about this. Only a rare person understands (this mystery) through Guru’s grace. The one who becomes a Guru’s follower, obtains this wealth (of Name), and then forever remains attuned to (God’s) Name.”(13)

But observing the state of the world, Guru Ji says: “(O’ my friends, the entire world seems to be getting consumed in worldly jealousies and desires, as if) a fire (of desire) and a strong wind (of lust) is blowing (in the world, which) has strayed it in doubt. Because of attachment for *Maya* (the worldly riches and power, man) has no awareness (of this false state). The ordinary self-conceited person cannot think of anything (except running after and getting exhausted in pursuits of worldly wealth. Only when one follows) Guru’s instruction, that God’s Name illuminates (one’s mind).”(14)

Commenting further on the state of self-conceited persons, he says: “(O’ my friends), the self-conceited persons stay asleep (and remain unaware) in their conceit of *Maya* (the worldly wealth). They, do not take care of their house, (and save their minds from evil impulses), therefore ultimately they get ruined. They indulge in slander of others, and keep burning themselves in too much worry (regarding their wealth) and keep suffering from one pain after the other.”(15)

However, Guru Ji concludes the *shabad* by saying: “(O’ my friends, we shouldn’t blame others for their faults, or feel proud of our own merits, because) the Creator Himself gets (all good or bad) deeds done (from His creatures). On His own, He gives (true) understanding through the Guru. O’ Nanak, they who are attuned to (His) Name, their mind becomes immaculate and by meditating on it, they always remain abiding in the Name itself (and merge in God).”(16-5)

The message of this *shabad* is that we should realize that this entire world is the creation of God Himself. In order to obtain Him we have to make Guru's word as our spiritual guide, and God's praise as our spiritual food. In other words, we have to sow the seed of God's Name within the field of our body, then this crop of God's Name would grow in such abundance that it would never fall short and being always imbued with God's Name, we would ultimately merge in that God Himself.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਏਕੋ ਸੇਵੀ ਸਦਾ ਥਿਰੁ ਸਾਚਾ ॥
ਦੂਜੈ ਲਾਗਾ ਸਭੁ ਜਗੁ ਕਾਚਾ ॥
ਗੁਰਮਤੀ ਸਦਾ ਸਚੁ ਸਾਲਾਹੀ ਸਾਚੇ ਹੀ ਸਾਚਿ
ਪਤੀਜੈ ਹੇ ॥੧॥

ਤੇਰੇ ਗੁਣ ਬਹੁਤੇ ਮੈ ਏਕੁ ਨ ਜਾਤਾ ॥
ਆਪੇ ਲਾਇ ਲਏ ਜਗਜੀਵਨੁ ਦਾਤਾ ॥
ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ਗੁਰਮਤਿ ਇਹੁ ਮਨੁ
ਭੀਜੈ ਹੇ ॥੨॥

ਮਾਇਆ ਲਹਰਿ ਸਬਦਿ ਨਿਵਾਰੀ ॥
ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹਉਮੈ ਮਾਰੀ ॥
ਸਹਜੇ ਗੁਣ ਗਾਵੈ ਰੰਗਿ ਰਾਤਾ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ
ਹੇ ॥੩॥

ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਵਿਹਾਣੀ ॥
ਮਨਮੁਖਿ ਨ ਬੂਝੈ ਫਿਰੈ ਇਆਣੀ ॥
ਜਮਕਾਲੁ ਘੜੀ ਮੁਹਤੁ ਨਿਹਾਲੇ ਅਨਦਿਨੁ ਆਰਜਾ
ਫੀਜੈ ਹੇ ॥੪॥

ਅੰਤਰਿ ਲੋਭੁ ਕਰੈ ਨਹੀ ਬੂਝੈ ॥
ਸਿਰ ਉਪਰਿ ਜਮਕਾਲੁ ਨ ਸੂਝੈ ॥
ਐਥੈ ਕਮਾਣਾ ਸੁ ਅਗੈ ਆਇਆ ਅੰਤਕਾਲਿ
ਕਿਆ ਕੀਜੈ ਹੇ ॥੫॥

ਜੋ ਸਚਿ ਲਾਗੇ ਤਿਨ ਸਾਚੀ ਸੋਇ ॥
ਦੂਜੈ ਲਾਗੇ ਮਨਮੁਖਿ ਰੋਇ ॥ ਵ
ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਹੈ ਆਪੇ ਆਪੇ ਗੁਣ
ਮਹਿ ਭੀਜੈ ਹੇ ॥੬॥

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਜਨੁ ਸੋਹੈ ॥
ਨਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਮੋਹੈ ॥
ਮਾਇਆ ਮੋਹ ਮੈਲੁ ਪਤੰਗੁ ਨ ਲਾਗੈ ਗੁਰਮਤੀ
ਹਰਿ ਨਾਮਿ ਭੀਜੈ ਹੇ ॥੭॥

ਸਭਨਾ ਵਿਚਿ ਵਰਤੈ ਇਕੁ ਸੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ ॥
ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਨਾਇ ਸਾਚੈ
ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਹੇ ॥੮॥

maaroo mehlāa 3.

ayko sayvee saḁaa thir saachaa.
doojai laagaa sabh jag kaachaa.
gurmatēe saḁaa sach saalaahēe
saachay hee saach paṭeejai hay. ||1||

ṭayray gun bahuṭay mai ayk na jaatāa.
aapay laa-ay la-ay jagjeevan ḁaatāa.
aapay bakhṣay ḁay vadi-aa-ee gurmat
ih man bḥeejai hay. ||2||

maa-i-aa lahar sabad nivaaree.
ih man nirmal ha-umai maaree.
sehjay gun gaavai rang raatāa rasnaa
raam raveejai hay. ||3||

mayree mayree karat vihaanēe.
manmukh na boojhai firai i-aanēe.
jamkaal gharhēe muhat nihaalay an-ḁin
aarjaa chḥeejai hay. ||4||

antār lobh karai nahee boojhai.
sir oopar jamkaal na soojhai.
aithai kamaanāa so agai aa-i-aa antkaal
ki-aa keejai hay. ||5||

jo sach laagay ṭin saachee so-ay.
doojai laagay manmukh ro-ay.
ḁuhāa siri-aa kaa khasam hai aapay
aapay gun meh bḥeejai hay. ||6||

gur kai sabad saḁaa jan sohai.
naam rasaa-iṇ ih man mohai.
maa-i-aa moh mail paṭang na laagai
gurmatēe har naam bḥeejai hay. ||7||

sabhnaa vich vartai ik so-ee.
gur parsaaḁee pargat ho-ee.
ha-umai maar saḁaa sukh paa-i-aa
naa-ay saachai amrit peejai hay. ||8||

ਆਪੇ ਸਾਚਾ ਏਕੋ ਸੋਈ ॥

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਮਨੁ ਸਾਚਾ ਸਚੇ ਸਚੁ ਰਵੀਜੈ
ਹੇ ॥੧੬॥੬॥

aapay saachaa ayko so-ee.

tis bin doojaa avar na ko-ee.

naanak naam ratay man saachaa sacho
sach raveejai hay. ||16||6||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that we should realize that this entire world is the creation of God Himself. In order to obtain Him we have to make Guru's word as our spiritual guide and God's praise as our spiritual food. Therefore in this *shabad*, he tells us whom he himself serves, praises and worships. He also tells us what kinds of blessings those people obtain, who worship God under the guidance of the Guru, and what happens to those who follow their own self-conceit and keep running after their selfish objectives and worldly pursuits.

Stating his own practice and belief, Guru Ji says: "I only serve (and worship) the one true everlasting God. All (the rest of) the world attached to duality (love of worldly riches instead of God) is flimsy (and perishable). Therefore following Guru's intellect, I always praise the eternal God and (my mind) has complete faith in the eternal (God)." (1)

However Guru Ji wants to humbly acknowledge that it is God Himself, who blesses a person with divine merits and attunes one to His worship. Therefore addressing God, he says: "(O' my God), too many are Your merits (and favors on me), but I have not realized even a single one (and have not thanked You even once)."

Now addressing us, he says: "(O' my friends), it is on His own that the Giver of life to the World, attunes (someone to His worship). On His own, He forgives and bestows glory (upon a person), and through Guru's instruction, this mind of ours gets convinced (in the virtues of meditating on God's Name)." (2)

Describing the blessings that person receives who reflects on the word of the Guru, he says: "(O' my friends, by reflecting on the) word (of the Guru, one who has so stopped the mind from being allured by false worldly enticements, as if one has stemmed the tide of *Maya*, by stilling the ego has made one's mind immaculate. Then imbued with the love (of God), one imperceptibly sings praises of (God), and one's tongue keeps uttering God's Name." (3)

Commenting on the state of those self-conceited human souls, who do not follow Guru's advice, and keep running after false worldly riches, Guru says: "(A self-conceited human soul) spends (her life), clamoring 'this is mine, this is mine' (and worrying about her worldly possessions and relatives). Such a self-conceited bride (soul), doesn't realize the (right way of life) and keeps wandering in ignorance. (She doesn't realize that) day and night her age is wearing off and the demon of death is watching for the hour and moment, (when he can finish her life and drive her soul away to hell)." (4)

Commenting further on the conduct and state of a self-conceited person, Guru Ji says: “(A self-conceited person), indulges in greed within himself or herself, and does not realize the (right way of life). Death keeps hovering over the head, but one doesn’t realize that. Whatever one does here, that confronts one in the yond (and one has to bear the consequences), but nothing can be done at the last moment.”(5)

Now comparing side by side the state and fate of those who are attached to the eternal God, with those who love other (worldly riches and power), Guru Ji says: “(O’ my friends), they who are attached to the eternal (God, obtain) true glory. But the self-conceited ones who are attached to duality (love of things other than God), lament. (God) Himself is the Master of both ends (this and the next world), and He Himself is pleased with His virtues.”(6)

Next describing some of the blessings which one receives by acting on the Guru’s word and following his advice, he says: “By following the Guru’s advice, one always looks beautiful (and is truly praised by others. Such a person’s) mind remains enticed by the elixir of (God’s) Name. Even a speck of the dirt of *Maya* or worldly attachment doesn’t stick to one and following Guru’s instruction, one’s mind remains delighted (in the remembrance of) God’s Name.”(7)

Regarding God and the blessings of His Name, Guru Ji says: “(O’ my friends), in all resides the same one (God). But only through Guru’s Grace, does He become manifest (in some one’s mind. Then) stilling the ego, one enjoys peace forever and by meditating on the eternal Name, one drinks the life rejuvenating nectar (and enjoys divine bliss).”(8)

Elaborating on the conduct of a Guru following person, he says: “(O’ my friends), God is the destroyer of sins and sufferings. A Guru’s follower has served (worshipped) Him by reflecting on the Guru’s word (the *Gurbani*. He has come to the conclusion) that God Himself pervades everywhere and does everything by Himself. Therefore, both body and mind of a Guru’s follower remain (immersed and) saturated (in God’s worship).”(9)

Therefore pointing to the peaceful state of mind of a Guru following person, while the rest of the world is suffering in agony, Guru Ji says: “(O’ my friends, even though) the fire of (worldly) desire is burning in the world, by reflecting on the (Guru’s) word, a Guru’s follower remains unaffected (by this fire). Within such a person, there remains a state of peace, therefore following Guru’s instruction, you should also meditate on (God’s) Name.”(10)

Commenting further on the necessity of Guru’s instruction, he says: “(O’ my friends, what to speak of others, even) the kings like Indira, while sitting on their thrones suffer from the fear of death. They perform many (ritualistic) deeds (and austerities, but still) the demon (of death) doesn’t spare them. (It is only when we) meet the true Guru (and follow his advice, that we) obtain salvation (from this fear, and our) tongue drinks the nectar of God’s Name.”(11)

Once again comparing the state of mind of a Guru following and a self-conceited person, Guru Ji says: “(O’ my friends), within the mind of a self-conceited person, there is no devotion (for God. On the other hand, because) of his devotion, there is peace and bliss in the mind of a Guru following person. Yes, always pure and sanctified is the word (of the Guru), and by following Guru’s instruction one’s mind remains immersed (in God’s love).”(12)

What to speak of ordinary human beings, Guru Ji now tells how a Guru’s follower is better off than even the primal gods like, *Brahma, Vishnu, and Shiva*. He says: “(O’ my friends, the primal gods like) *Brahma, Vishnu, Shiva*, and other men of reflection are bound in the three modes (of *Maya*, the impulses for virtue, vice, and power), and they remain devoid of salvation. But a Guru’s follower has realized the one (divine) wisdom that day and night we should meditate on the (God’s) Name.”(13)

Commenting on the state of pundits who read *Vedas* and other such holy books, but do not realize God’s Name, Guru Ji says: “(O’ my friends), the *pundits* read and lecture on *Vedas* (and other such Hindu holy books), but do not realize God’s Name (how to love and live in God’s love). They read and enter into controversies for the sake of *Maya* (the worldly wealth and influence). How could such a blind and ignorant person, within whom is the dirt (of ego), swim across the dreadful (worldly) ocean?”(14)

Guru Ji adds: “(O’ my friends, these *pundits*) talk about and expound on the controversies in the *Vedas*. (But in doing so), neither their inner-self gets soaked (in God’s love), nor they realize the word (or how to meditate on God’s Name). All what the *Vedas* have stressed upon, (what is) virtue and (what is) vice, but it is only by following Guru’s instruction, that we drink the nectar (of God’s Name).”(15)

Guru Ji concludes the *shabad* by stressing on the omnipotence of God, and says: “(O’ my friends), only God Himself is eternal. Except for Him, no one else is (eternal). Nanak says, they who are imbued with the love of (His) Name, their mind becomes immaculate, therefore we should worship that true and eternal (God only).”(16-6)

The message of this *shabad* is that if we want to save ourselves from burning in fires of worldly desires and obtain eternal peace, then we should reflect and faithfully act on the Guru's word and meditate on God's Name. By doing so, our mind would become pure and we would abide in a state of divine bliss.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlāa 3.

ਸਚੈ ਸਚਾ ਤਖਤੁ ਰਚਾਇਆ ॥
ਨਿਜ ਘਰਿ ਵਸਿਆ ਤਿਥੈ ਮੋਹੁ ਨ ਮਾਇਆ ॥
ਸਦ ਹੀ ਸਾਚੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਗੁਰਮੁਖਿ
ਕਰਣੀ ਸਾਰੀ ਹੇ ॥੧॥

sachai sachaa takhat rachaa-i-aa.
nij ghar vasi-aa tithai moh na maa-i-aa.
sad hee saach vasi-aa ghat antar
gurmukh karnee saaree hay. ||1||

ਸਚਾ ਸਉਦਾ ਸਚੁ ਵਾਪਾਰਾ ॥
ਨ ਤਿਥੈ ਭਰਮੁ ਨ ਦੂਜਾ ਪਸਾਰਾ ॥
ਸਚਾ ਧਨੁ ਖਟਿਆ ਕਦੇ ਤੋਟਿ ਨ ਆਵੈ ਬੂਝੈ ਕੋ
ਵੀਚਾਰੀ ਹੇ ॥੨॥

ਸਚੈ ਲਾਏ ਸੇ ਜਨ ਲਾਗੇ ॥
ਅੰਤਰਿ ਸਬਦੁ ਮਸਤਕਿ ਵਡਭਾਗੇ ॥
ਸਚੈ ਸਬਦਿ ਸਦਾ ਗੁਣ ਗਾਵਹਿ ਸਬਦਿ ਰਤੇ
ਵੀਚਾਰੀ ਹੇ ॥੩॥

ਸਚੋ ਸਚਾ ਸਚੁ ਸਾਲਾਹੀ ॥
ਏਕੋ ਵੇਖਾ ਦੂਜਾ ਨਾਹੀ ॥
ਗੁਰਮਤਿ ਉਚੈ ਉਚੀ ਪਉੜੀ ਗਿਆਨਿ ਰਤਨਿ
ਹਉਮੈ ਮਾਰੀ ਹੇ ॥੪॥

ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ ॥
ਸਚੁ ਮਨਿ ਵਸਿਆ ਜਾ ਤੁਧੁ ਭਾਇਆ ॥
ਸਚੇ ਕੀ ਸਭ ਸਚੀ ਕਰਣੀ ਹਉਮੈ ਤਿਖਾ
ਨਿਵਾਰੀ ਹੇ ॥੫॥

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਆਪੇ ਕੀਨਾ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨ ਹੀ ਚੀਨਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਚੁ ਕਮਾਵੈ ਸਾਚੀ ਕਰਣੀ
ਸਾਰੀ ਹੇ ॥੬॥

ਕਾਰ ਕਮਾਈ ਜੋ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ ॥
ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ ॥
ਗੁਰਮਤਿ ਸਦ ਹੀ ਅੰਤਰੁ ਸੀਤਲੁ ਹਉਮੈ ਮਾਰਿ
ਨਿਵਾਰੀ ਹੇ ॥੭॥

ਸਚਿ ਲਗੇ ਤਿਨ ਸਭੁ ਕਿਛੁ ਭਾਵੈ ॥
ਸਚੈ ਸਬਦੇ ਸਚਿ ਸੁਹਾਵੈ ॥
ਐਥੈ ਸਾਚੇ ਸੇ ਦਰਿ ਸਾਚੇ ਨਦਰੀ ਨਦਰਿ ਸਵਾਰੀ
ਹੇ ॥੮॥

ਬਿਨੁ ਸਾਚੇ ਜੋ ਦੂਜੈ ਲਾਇਆ ॥
ਮਾਇਆ ਮੋਹੁ ਦੁਖੁ ਸਬਾਇਆ ॥
ਬਿਨੁ ਗੁਰ ਦੁਖੁ ਸੁਖੁ ਜਾਪੈ ਨਾਹੀ ਮਾਇਆ ਮੋਹੁ
ਦੁਖੁ ਭਾਰੀ ਹੇ ॥੯॥

sachaa sa-udaa sach vaapaaraa.
na tithai bharam na doojaa pasaaraa.
sachaa Dhan khati-aa kaday tot na
aavai boojhai ko veechaaree hay. ||2||

sachai laa-ay say jan laagay.
antar sabad mastak vadbhaagay.
sachai sabad sadaa gun gaavahi sabad
ratay veechaaree hay. ||3||

sacho sachaa sach saalaahae.
ayko vaykhaa doojaa naahee.
gurmat oochoo oochee pa-orhee gi-aan
rajan ha-umai maaree hay. ||4||

maa-i-aa moh sabad jalaa-i-aa.
sach man vasi-aa jaa tuDh bhaa-i-aa.
sachay kee sabh sachee karnee ha-umai
tikhaa nivaaree hay. ||5||

maa-i-aa moh sabh aapay keenaa.
gurmukh virilai kin hee cheenaa.
gurmukh hovai so sach kamaavai
saachee karnee saaree hay. ||6||

kaar kamaa-ee jo mayray parabh
bhaa-ee.
ha-umai tarisnaa sabad bujhaa-ee.
gurmat sad hee antar seetal ha-umai
maar nivaaree hay. ||7||

sach lagay tin sabh kichh bhaavai.
sachai sabday sach suhaavai.
aithai saachay say dar saachay nadree
nadar savaaree hay. ||8||

bin saachay jo doojai laa-i-aa.
maa-i-aa moh dukh sabaa-i-aa.
bin gur dukh sukh jaapai naahee
maa-i-aa moh dukh bhaaree hay. ||9||

ਸਾਚਾ ਸਬਦੁ ਜਿਨਾ ਮਨਿ ਭਾਇਆ ॥
ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨੀ ਕਮਾਇਆ ॥
ਸਚੇ ਸੇਵਹਿ ਸਚੁ ਧਿਆਵਹਿ ਸਚਿ ਰਤੇ ਵੀਚਾਰੀ
ਹੇ ॥੧੦॥

ਗੁਰ ਕੀ ਸੇਵਾ ਮੀਠੀ ਲਾਗੀ ॥
ਅਨਦਿਨੁ ਸੁਖ ਸਹਜ ਸਮਾਧੀ ॥
ਹਰਿ ਹਰਿ ਕਰਤਿਆ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਗੁਰ
ਕੀ ਸੇਵ ਪਿਆਰੀ ਹੇ ॥੧੧॥

ਸੇ ਜਨ ਸੁਖੀਏ ਸਤਿਗੁਰਿ ਸਚੇ ਲਾਏ ॥
ਆਪੇ ਭਾਣੇ ਆਪਿ ਮਿਲਾਏ ॥
ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਜਨ ਉਬਰੇ ਹੋਰ ਮਾਇਆ
ਮੋਹ ਖੁਆਰੀ ਹੇ ॥੧੨॥

ਪੰਨਾ ੧੦੫੧

ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਬਦਿ ਪਛਾਤਾ ॥
ਨਾ ਤਿਸੁ ਕੁਟੰਬੁ ਨਾ ਤਿਸੁ ਮਾਤਾ ॥
ਏਕੋ ਏਕੁ ਰਵਿਆ ਸਭ ਅੰਤਰਿ ਸਭਨਾ ਜੀਆ
ਕਾ ਆਧਾਰੀ ਹੇ ॥੧੩॥

ਹਉਮੈ ਮੇਰਾ ਦੂਜਾ ਭਾਇਆ ॥
ਕਿਛੁ ਨ ਚਲੈ ਧੁਰਿ ਖਸਮਿ ਲਿਖਿ ਪਾਇਆ ॥

ਗੁਰ ਸਾਚੇ ਤੇ ਸਾਚੁ ਕਮਾਵਹਿ ਸਾਚੈ ਦੂਖ
ਨਿਵਾਰੀ ਹੇ ॥੧੪॥

ਜਾ ਤੂ ਦੇਹਿ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥
ਸਾਚੈ ਸਬਦੇ ਸਾਚੁ ਕਮਾਏ ॥
ਅੰਦਰੁ ਸਾਚਾ ਮਨੁ ਤਨੁ ਸਾਚਾ ਭਗਤਿ ਭਰੇ
ਭੰਡਾਰੀ ਹੇ ॥੧੫॥

ਆਪੇ ਵੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ॥
ਅਪਣਾ ਭਾਣਾ ਆਪਿ ਕਰਾਏ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਮਨੁ ਤਨੁ ਰਸਨਾ
ਨਾਮਿ ਸਵਾਰੀ ਹੇ ॥੧੬॥੨॥

saachaa sabad jinaa man bhāa-i-aa.
poorab likhi-aa tīnee kamaa-i-aa.
sacho sayveh sach Dhi-aavahi sach
raṭay veechaaree hay. ||10||

gur kee sayvaa meethee laagē.
an-din sookh sahj samaaDhee.
har har kartī-aa man nirmal ho-aa gur
kee sayv pi-aaree hay. ||11||

say jan sukhē-ay satgur sachay laa-ay.
aapay bhaanay aap milaa-ay.
satgur raakhay say jan ubray hor
maa-i-aa moh khu-aaree hay. ||12||

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gurmukh saachaa sabad pachhaataa.
naa tis kutamb naa tis maataa.
ayko ayk ravi-aa sabh antar sabhnaa
jee-aa kaa aaDhaaree hay. ||13||

ha-umai mayraa doojaa bhāa-i-aa.
kichh na chalai Dhur khasam likh
paa-i-aa.
gur saachay tay saach kamaaveh
saachai dookh nivaaree hay. ||14||

jaa too deh sadaa sukh paa-ay.
saachai sabday saach kamaa-ay.
andar saachaa man tan saachaa bhagat
bharay bhandaaaree hay. ||15||

aapay vaykhai hukam chala-ay.
apnaa bhaanaa aap karaa-ay.
naanak naam raṭay bairaagee man tan
rasnaa naam savaaree hay. ||16||7||

Maaroo Mehla-3

Often while talking about God, questions arise, such as where does God abide, what kind of place does He choose for His throne, how does He become manifest, how are we able to see Him, what is the relationship of the Guru and God, and what is the conduct of a Guru's follower? Guru Ji answers all such questions and more in this *shabad*.

He begins by saying “(O’ my friends), the eternal God has established His true and eternal throne and He is abiding in His own home, where there is no influence of attachment for *Maya* (the worldly riches and power). The eternal God forever resides in the heart of that Guru’s follower, who does the sublime deed (of meditating on God’s Name).”(1)

Guru Ji now tells us about the dealings of God and the kind of business He does while sitting in His house. He says: “(O’ my friends, in the abode of God is carried out) the true bargain and true trade (of the eternal commodity of God’s Name). There is neither doubt nor the expanse of other (worldly distractions). One who has earned the true wealth (of God’s Name) never feels any deficiency. But only a rare thoughtful person understands this (thing).”(2)

Telling us who those thoughtful persons are who try to earn the true commodity of Name, he says: “(O’ my friends), only those whom God has yoked (in this task) are engaged (in amassing God’s Name). Within them resides the word (of the Guru), and their foreheads are blessed with great destiny. Through the true *shabad* of the Guru, they always keep singing praises (of God). These thoughtful persons always remain imbued with the love of (Guru’s) word.”(3)

Describing the conduct of a Guru’s follower, he says: “(O’ my friends, a Guru’s follower) always praises only that eternal God. He sees only that one God (everywhere, and) doesn’t see anyone else. (Such a person believes that by following) Guru’s instruction, one can climb the highest step on the ladder (to reach God, and with) the jewel (of divine) knowledge, such a person has stilled his or her ego.”(4)

Guru Ji now describes, what happens when, by following Guru’s word, one burns away one’s attachments for worldly things. He says: “(O’ God), by acting on Guru’s word, one who has burnt off attachment for *Maya* (the worldly riches and power), and when You are so pleased, Your eternal (Name has) come to reside in that one’s heart. The person who has thus got rid of ego and the thirst (for worldly riches, realizes that) true is all the doing of the True (God).”(5)

But before proceeding further, Guru Ji clarifies one thing about worldly attachment. He says: “(O’ my friends, it is God) Himself, who has created all the attachment for *Maya* (the worldly riches and power in the human beings). But only a rare Guru following person has realized (this thing). Therefore, one who is a Guru’s follower, only earns the true (wealth of God’s Name), and that person’s conduct is true and sublime.”(6)

Elaborating on the conduct and state of mind of such a Guru following person as described above, Guru Ji says: “(O’ my friends, a Guru’s follower) has done only that deed which has been pleasing to my God. That person has extinguished (the fire of) ego and (worldly) desire, by following the (Guru’s) word (of advice. In this way, one) who has stilled and got rid of ego through the Guru’s instruction, within that one always remains calmness (and peace).”(7)

Commenting further on the state and fate of those, who are attached to the eternal God, Guru Ji says: “(O’ my friends), they who are attuned to the eternal (God), to them everything (done by God) seems pleasing. In this way, the one who is attuned to the eternal (word of the Guru, by living a) truthful life, that one makes his or her life beautiful. They, who are considered true (and honorable here in this world, are also) adjudged true (in God’s court), and the gracious God has embellished their life with His glance of grace.”(8)

Now describing the state and fate of self-conceited persons, Guru Ji says: “(O’ my friends), except the eternal God, one who has attached (one’s mind to the love of) other (worldly things, that one is afflicted) with all the pain of the malady of worldly attachment. Without following the (guidance of the) Guru, one doesn’t understand the (real reason of) pain or pleasure and one remains afflicted with the immense pain of worldly attachment.”(9)

But as regards the Guru’s followers, who love his true word, Guru Ji says: “(O’ my friends), they to whose minds, the true word (of the Guru) becomes pleasing, have obtained what was written in their pre-ordained destiny. They only serve the eternal God and meditate only on His eternal (Name), and those thoughtful persons are imbued in truth.”(10)

Commenting further on the conduct of Guru’s followers, he says: “(O’ my friends, to the Guru’s followers), the service of the Guru (following his advice) seems sweet. Therefore, day and night they remain in the trance of peace and poise. By repeating God’s Name their mind becomes immaculate, and the Guru’s service seems endearing to them.”(11)

Describing the state and fate of those, whom God has yoked to meditating on His Name, Guru Ji says: “(O’ my friends), those persons are in peace whom the true Guru has attached to the (worship of the) eternal God. In His own will, (God) has united them (with Him. In short, they whom) the true Guru has saved, have risen above (the worldly enticements, all others) have been ruined in the attachment of *Maya* (the worldly riches and power).”(12)

Continuing to describe the state of mind of the Guru’s followers, and what kind of conclusions such a person derives from reflecting on the Guru’s advice, he says: “(O’ my friends), through the word of the Guru, a Guru’s follower has realized the eternal (God), and has understood that (God) has neither any family nor any mother. That one (God) alone is pervading in all, and is the support of all beings.” (13)

But regarding the other ordinary persons, Guru Ji says: “(O’ my friends, to many human beings) ego, the sense of “I am ness”, and love of other (worldly things) is more pleasing. But from the very beginning, the Master has ordained that nothing can accompany a person (after death). Those who by obtaining (instruction) from the true Guru, earn the true (wealth of God’s Name), the eternal (God) has dispelled all their pain.”(14)

So addressing God, Guru Ji says: “O’ God, when You bestow (the Gift of Your Name on anybody, that person) always enjoys peace, and through the eternal word (of the Guru), earns the true wealth (of Your Name). That person’s heart, body and mind all become true (and peaceful), and that person’s storehouses are filled with (God’s) devotion.”(15)

In conclusion, Guru Ji says: “(O’ my friends, God) Himself looks after everything and issues His command. He Himself gets His will (obeyed, and) executed. O’ Nanak, they who are imbued with the love of God’s Name, remain detached and have embellished their mind, body, and tongue with the (God’s) Name.”(16-7)

The message of this *shabad* is that if we want to always abide in peace and bliss and want to be free from the pains and sufferings caused by the attachment or the pursuits of *Maya*, then we should reflect on the word of the true Guru and lead a truthful life, so that we are not only honored in this world, but are also accepted and honored in the court of the eternal God.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlāa 3.

ਆਪੇ ਆਪੁ ਉਪਾਇ ਉਪੰਨਾ ॥
ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੁ ਪਰਛੰਨਾ ॥
ਸਭਨਾ ਸਾਰ ਕਰੇ ਜਗਜੀਵਨੁ ਜਿਨਿ ਅਪਣਾ
ਆਪੁ ਪਛਾਤਾ ਹੇ ॥੧॥

aapay aap upaa-ay upannaa.
sabh meh vartai ayk parchhannaa.
sabhnaa saar karay jagjeevan jin apnaa
aap pachhaataa hay. ||1||

ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ॥
ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਆਪੇ ਲਾਏ ॥
ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਮੇਲੇ ਜਿਨਿ
ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ਹੇ ॥੨॥

jin barahmaa bisan mahays upaa-ay.
sir sir DhanDhai aapay laa-ay.
jis bhaavai tis aapay maylay jin gurmukh
ayko jaataa hay. ||2||

ਆਵਾ ਗਉਣੁ ਹੈ ਸੰਸਾਰਾ ॥
ਮਾਇਆ ਮੋਹੁ ਬਹੁ ਚਿਤੈ ਬਿਕਾਰਾ ॥
ਬਿਰੁ ਸਾਚਾ ਸਾਲਾਹੀ ਸਦ ਹੀ ਜਿਨਿ ਗੁਰ
ਕਾ ਸਬਦੁ ਪਛਾਤਾ ਹੇ ॥੩॥

aavaa ga-on hai sansaaraa.
maa-i-aa moh baho chitai bikaaraa.
thir saachaa saalaahē sad hee jin gur kaa
sabad pachhaataa hay. ||3||

ਇਕਿ ਮੂਲਿ ਲਗੇ ਓਨੀ ਸੁਖੁ ਪਾਇਆ ॥
ਡਾਲੀ ਲਾਗੇ ਤਿਨੀ ਜਨਮੁ ਗਵਾਇਆ ॥
ਅੰਮ੍ਰਿਤ ਫਲ ਤਿਨ ਜਨ ਕਉ ਲਾਗੇ ਜੋ
ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਤਾ ਹੇ ॥੪॥

ik mool lagay onee sukh paa-i-aa.
daalee laagay tinee janam gavaa-i-aa.
amrit fal tin jan ka-o laagay jo bole amrit
baataa hay. ||4||

ਹਮ ਗੁਣ ਨਾਹੀ ਕਿਆ ਬੋਲਹ ਬੋਲ ॥
ਤੂ ਸਭਨਾ ਦੇਖਹਿ ਤੋਲਹਿ ਤੋਲ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹਿ ਰਹਣਾ ਗੁਰਮੁਖਿ
ਏਕੋ ਜਾਤਾ ਹੇ ॥੫॥

ਜਾ ਤੁਧੁ ਭਾਣਾ ਤਾ ਸਚੀ ਕਾਰੈ ਲਾਏ ॥
ਅਵਗਣ ਛੋਡਿ ਗੁਣ ਮਾਹਿ ਸਮਾਏ ॥
ਗੁਣ ਮਹਿ ਏਕੋ ਨਿਰਮਲੁ ਸਾਚਾ ਗੁਰ ਕੈ
ਸਬਦਿ ਪਛਾਤਾ ਹੇ ॥੬॥

ਜਹ ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਈ ॥
ਦੂਜੀ ਦੁਰਮਤਿ ਸਬਦੇ ਖੋਈ ॥
ਏਕਸੁ ਮਹਿ ਪ੍ਰਭੁ ਏਕੁ ਸਮਾਣਾ ਅਪਣੈ ਰੰਗਿ
ਸਦ ਰਾਤਾ ਹੇ ॥੭॥

ਕਾਇਆ ਕਮਲੁ ਹੈ ਕੁਮਲਾਣਾ ॥
ਮਨਮੁਖੁ ਸਬਦੁ ਨ ਬੁਝੈ ਈਆਣਾ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕਾਇਆ ਖੋਜੇ ਪਾਏ
ਜਗਜੀਵਨੁ ਦਾਤਾ ਹੇ ॥੮॥

ਕੋਟ ਗਹੀ ਕੇ ਪਾਪ ਨਿਵਾਰੇ ॥
ਸਦਾ ਹਰਿ ਜੀਉ ਰਾਖੈ ਉਰ ਧਾਰੇ ॥
ਜੋ ਇਛੇ ਸੋਈ ਫਲੁ ਪਾਏ ਜਿਉ ਰੰਗੁ ਮਜੀਠੈ
ਰਾਤਾ ਹੇ ॥੯॥

ਮਨਮੁਖੁ ਗਿਆਨੁ ਕਬੇ ਨ ਹੋਈ ॥
ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਠਉਰ ਨ ਕੋਈ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਸਦਾ ਸਾਲਾਹੇ ਜੁਗਿ
ਜੁਗਿ ਏਕੋ ਜਾਤਾ ਹੇ ॥੧੦॥

ਮਨਮੁਖੁ ਕਾਰ ਕਰੇ ਸਭਿ ਦੁਖ ਸਬਾਏ ॥
ਅੰਤਰਿ ਸਬਦੁ ਨਾਹੀ ਕਿਉ ਦਰਿ ਜਾਏ ॥
ਗੁਰਮੁਖਿ ਸਬਦੁ ਵਸੈ ਮਨਿ ਸਾਚਾ ਸਦ ਸੇਵੇ
ਸੁਖਦਾਤਾ ਹੇ ॥੧੧॥

ਪੰਨਾ ੧੦੫੨

ਜਹ ਦੇਖਾ ਤੂ ਸਭਨੀ ਥਾਈ ॥
ਪੂਰੈ ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ ॥
ਨਾਮੋ ਨਾਮੁ ਧਿਆਈਐ ਸਦਾ ਸਦ ਇਹੁ ਮਨੁ
ਨਾਮੇ ਰਾਤਾ ਹੇ ॥੧੨॥

ham gun naahee ki-aa bolah bol.
too sabhnaa daykheh toleh tol.
ji-o bhaavai ti-o raakhahi rahnaa gurmukh
ayko jaataa hay. ||5||

jaa tuDh bhaanaa taa sachee kaarai
laa-ay.
avgan chhod gun maahi samaa-ay.
gun meh ayko nirmal saachaa gur kai
sabad pachhaataa hay. ||6||

jah daykhaa tah ayko so-ee.
doojee durmat sabday kho-ee.
aykas meh parabh ayk samaanaa apnai
rang sad raataa hay. ||7||

kaa-i-aa kamal hai kumlaanaa.
manmukh sabad na bujhai i-aanaa.
gur parsaadee kaa-i-aa khojay paa-ay
jagjeevan daataa hay. ||8||

kot gahee kay paap nivaaray.
sadaa har jee-o raakhai ur Dhaaray.
jo ichhay so-ee fal paa-ay ji-o rang
majeethai raataa hay. ||9||

manmukh gi-aan kathay na ho-ee.
fir fir aavai tha-ur na ko-ee.
gurmukh gi-aan sadaa saalaahay jug jug
ayko jaataa hay. ||10||

manmukh kaar karay sabh dukh sabaa-ay.
antar sabad naahee ki-o dar jaa-ay.
gurmukh sabad vasai man saachaa sad
sayvay sukh-daata hay. ||11||

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jah daykhaa too sabhnee thaa-ee.
poorai gur sabh sojhee paa-ee.
naamo naam Dhi-aa-ee-ai sadaa sad ih
man naamay raataa hay. ||12||

ਨਾਮੇ ਰਾਤਾ ਪਵਿਤੁ ਸਰੀਰਾ ॥
 ਬਿਨੁ ਨਾਵੈ ਭੂਬਿ ਮੁਏ ਬਿਨੁ ਨੀਰਾ ॥
 ਆਵਹਿ ਜਾਵਹਿ ਨਾਮੁ ਨਹੀ ਬੂਝਹਿ ਇਕਨਾ
 ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਤਾ ਹੇ ॥੧੩॥

naamay raatāa pavit̃ sareeraa.
 bin naavai doob mu-ay bin neeraa.
 aavahi jaaveh naam nahee booj̃heh iknaa
 gurmukh̃ sabad̃ pachhaatāa hay. ||13||

ਪੂਰੈ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥
 ਵਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
 ਨਾਮੇ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਸਹਜਿ ਰਹੈ
 ਰੰਗਿ ਰਾਤਾ ਹੇ ॥੧੪॥

poorai satgur booj̃h bujhāa-ee.
 viṇ naavai mukat̃ kinai na paa-ee.
 naamay naam milai vadi-aa-ee sahj rahai
 rang raatāa hay. ||14||

ਕਾਇਆ ਨਗਰੁ ਢਹੈ ਢਹਿ ਢੇਰੀ ॥
 ਬਿਨੁ ਸਬਦੈ ਚੁਕੈ ਨਹੀ ਢੇਰੀ ॥
 ਸਾਚੁ ਸਲਾਹੇ ਸਾਚਿ ਸਮਾਵੈ ਜਿਨਿ ਗੁਰਮੁਖਿ
 ਏਕੋ ਜਾਤਾ ਹੇ ॥੧੫॥

kaa-i-aa nagar dhahai dh̃eh dhayree.
 bin sabd̃ai chookai nahee fayree.
 saach salaahay saach samaavai jin
 gurmukh̃ ayko jaatāa hay. ||15||

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥ ਸਾਚਾ ਸਬਦੁ
 ਵਸੈ ਮਨਿ ਆਏ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਰੰਕਾਰੀ ਦਰਿ ਸਾਚੈ
 ਸਾਚੁ ਪਛਾਤਾ ਹੇ ॥੧੬॥੮॥

jis no nadar karay so paa-ay. saachaa
 sabaḍ̃ vasai man aa-ay.
 naanak naam rat̃ay nirankaaree dar̃
 saachai saach pachhaatāa hay. ||16||8||

Maaroo Mehla-3

Often a question arises, who created this universe, and who is the person or power who created the creator of the universe, what is the purpose of life, and what is the right way to lead this life, and what happens to those who don't follow this right way or Guru's advice? In this *shabad* Guru Ji provides answers to all such questions.

First answering the question, regarding who created the Creator, Guru Ji says: "(O' my friends), the creator (God) has created Himself. He is pervading in all in an invisible form. The one who has realized one's self, (understands) that (God) the life of the world takes care of all (His creatures)." (1)

Stating what else a person comes to know, who reflects on the Guru's word, he says: "(O' my friends), by following Guru's guidance, one who has realized that it is the same one God who pervades everywhere, (understands that the Creator), who has

created (gods like) *Brahma*, *Vishnu*, and *Shiva*, Himself has yoked (all creatures) to their (individual) tasks. Further whom He wishes, He unites that (creature) with Himself." (2)

As for the general nature of the world, Guru Ji says: "(O' my friends, basically) this world is (like a merry go-round), in which one keeps coming and going. Due to the attachment for *Maya* (the worldly riches and power, one generally) keeps thinking about many evil things. However, they who have understood (*Gurbani*) the word of

the Guru, always praise the true and eternal God (keep meditating on His Name, and do not indulge in sinful deeds).”(3)

Now using the analogy of a tree and its branches, Guru Ji compares the end fate of those who are attached to God (the root) with those who are attached to His branches (the lesser gods and goddesses). He says: “(O’ my friends), the ones who are attached to (God) the root, have obtained peace. But they who are attached to the branches (or gods and goddesses) have wasted their (precious) life. (Because, only) those (trees or human beings) bear the nectar fruits (of God’s Name), who utter the nectar sweet words (of the Guru and praise the invisible God).”(4)

Now Guru Ji shows us how we should address such a God and what the attitude of our mind should be towards Him. He says: “O’ God, we do not have any merits, so what can we utter (in Your praise)? You weigh all (and evaluate them). A Guru’s follower knows only You, the one God (and realizes that) we have to live as You keep us.”(5)

Elaborating on the will of God, Guru Ji says: “(O’ God), when You so pleased, You yoked some to the true task (of meditating on Your Name. Then) forsaking their faults, they got merged in (Your) merits. Immersed in merits, they saw the one (God alone, pervading everywhere, and) through the word of the Guru they recognized (the one God).”(6)

Sharing his own experience, Guru Ji says: “(O’ my friends), wherever I look, I see only that one God (pervading everywhere). By reflecting on the word (of the Guru), I have lost all my bad intellect (of seeing anyone else other than God. Now it appears that) the one God is merged in Himself and is always occupied in His own loving (thoughts).”(7)

However commenting on the state of a self-conceited person, who doesn’t follow Guru’s advice, he says: “(O’ my friends), a self-conceited ignorant person doesn’t understand (the significance of *Gurbani*, the) word (of the Guru), therefore always remains so sad as if that person’s lotus like heart has withered. But if by Guru’s grace, one searches one’s body, (and keeps reflecting on one’s spiritual life, then) one finds (God) the life of the world.”(8)

Elaborating on the merits obtained by a person who reflects on the word of the Guru and remembers God, Guru Ji says: “(O’ my friends, the one) who keeps God enshrined in the heart, rids oneself of the sins, which have besieged one’s (body) fort. (Then all one’s wishes are fulfilled), as if one obtains all the fruits one desires, because one remains so imbued (with the love of God), as if one has been dyed in the fast color of madder.”(9)

Comparing the inner states of minds of the self-conceited and Guru following persons, Guru Ji says: “(O’ my friends), the self-conceited person does talk about (divine) wisdom, but (within that person), there is no such wisdom. Therefore, (such a person) comes (to this world) again and again, and doesn’t find any place of rest (for his or her

soul). However, the Guru's follower has (true divine) knowledge, (therefore, such a person) always praises (God) and realizes that one God alone has pervaded in all ages."(10)

As for the deeds done by these two types of people, Guru Ji says: "(O' my friends), whatever deeds the self-conceited person does, (are of such nature that they) all bring pain. Within such a person is not enshrined the word (of the Guru), so how can that person enter the (God's) door? (On the other hand), the word of the Guru and eternal (God) always resides in the (mind) of the Guru's follower, and such a person always serves (remembers God) the Giver of peace."(11)

Now stating his own state of mind to God, Guru Ji says: "(O' God), wherever I look, I see You pervading all places. The perfect Guru has blessed me with all this understanding (that) we should always meditate on the Name (of God alone). Then this mind remains imbued with the Name (and keeps relishing God's love and enlightenment)."(12)

Describing the importance of being imbued with God's Name, he says: "(O' my friends), one who is imbued with the love of God's Name, that one's body is immaculate (no evil thoughts arise in it). But they who are bereft of Name (are so helpless against evils, as if they) get drowned without water. They keep coming and going, but don't understand the (importance of meditating on God's) Name. However, there are others who, by reflecting on the word (of the Guru), have realized (its importance)."(13)

Explaining, the gist of the understanding, which the Guru's followers have obtained from the Guru, he says: "(O' my friends), the perfect Guru has imparted this understanding (to us), that without (God's) Name nobody has ever obtained emancipation. The person who always remains attuned to (God's) Name alone, obtains (true) honor and always remains imbued with (God's) love in a state of (peace and) poise."(14)

Now giving the essence of this *shabad*, Guru Ji says: "(O' my friends), this body is like a township which keeps on falling and ultimately falls like a heap of dust. Without (reflecting and acting on the Guru's) word, the round (of birth and death) doesn't end. By Guru's grace, they who have realized the one (God) alone, praise only the eternal (God), and ultimately merge in that eternal (God). They don't have to go through rounds of births and deaths again)."(15)

However, Guru Ji cautions: "(O' my friends, that person) alone obtains (the gift of God's praise), whom He blesses with His grace. Then the eternal word (of God's Name) comes to reside in one's heart. (In short) O' Nanak, they who are imbued with the love of the Name of the formless (God), have recognized the eternal (God) and are adjudged true at His door."(16-8)

The message of this *shabad* is that by reflecting on the Guru's word, we should realize that God created Himself. It is He, who has created the universe including gods like *Brahma*, *Vishnu*, and *Shiva*. This world is a transitory place, where people come and go. If we want to end this cycle of transmigration of soul, then following the Guru's advice, we should get so imbued with the love of God, that wherever we look we see God alone. We should do only those deeds, which are pleasing to God. In this way, we would become pleasing to the eternal God and He may grace us with the bliss of His eternal union.

ਮਾਰੂ ਸੋਲਹੇ ੩ ॥

maaroo solhay 3.

ਆਪੇ ਕਰਤਾ ਸਭੁ ਜਿਸੁ ਕਰਣਾ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰੀ ਸਰਣਾ ॥
ਆਪੇ ਗੁਪਤੁ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ਗੁਰ ਕੈ
ਸਬਦਿ ਪਛਾਤਾ ਹੇ ॥੧॥

aapay kartaa sabh jis karnaa.
jee-a jant sabh tayree sarnaa.
aapay gupat vartai sabh antar gur kai
sabad pachhaataa hay. ||1||

ਹਰਿ ਕੇ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥
ਆਪੇ ਬਖਸੇ ਸਬਦਿ ਵੀਚਾਰਾ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਸਹਿ ਸਚੇ ਸਿਉ ਮਨੁ
ਰਾਤਾ ਹੇ ॥੨॥

har kay bhagat bharay bhandaaraa.
aapay bakh say sabad veechaaraa.
jo tuDh bhaavai so-ee karseh sachay si-o
man raataa hay. ||2||

ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਅਮੋਲੇ ॥
ਆਪੇ ਨਦਰੀ ਤੋਲੇ ਤੋਲੇ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ਕਰਿ
ਕਿਰਪਾ ਆਪਿ ਪਛਾਤਾ ਹੇ ॥੩॥

aapay heeraa ratan amolo.
aapay nadree tolai tolo.
jee-a jant sabh saran tumaaree kar kirpaa
aap pachhaataa hay. ||3||

ਜਿਸ ਨੇ ਨਦਰਿ ਹੋਵੈ ਧੁਰਿ ਤੇਰੀ ॥
ਮਰੈ ਨ ਜੰਮੈ ਚੁਕੈ ਫੇਰੀ ॥
ਸਾਚੇ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ ਜੁਗਿ ਜੁਗਿ
ਏਕੋ ਜਾਤਾ ਹੇ ॥੪॥

jis no nadar hovai Dhur tayree.
marai na jammai chookai fayree.
saachay gun gaavai din raatee jug jug ayko
jaataa hay. ||4||

ਮਾਇਆ ਮੋਹਿ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਦੇਵ ਸਬਾਇਆ ॥
ਜੋ ਤੁਧੁ ਭਾਣੇ ਸੇ ਨਾਮਿ ਲਾਗੇ ਗਿਆਨ ਮਤੀ
ਪਛਾਤਾ ਹੇ ॥੫॥

maa-i-aa mohi sabh jagat upaa-i-aa.
barahmaa bisan dayv sabaa-i-aa.
jo tuDh bhaanay say naam laagay gi-aan
matee pachhaataa hay. ||5||

ਪਾਪ ਪੁੰਨ ਵਰਤੈ ਸੰਸਾਰਾ ॥
ਹਰਖੁ ਸੋਗੁ ਸਭੁ ਦੁਖੁ ਹੈ ਭਾਰਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਸੁਖੁ ਪਾਏ ਜਿਨਿ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਪਛਾਤਾ ਹੇ ॥੬॥

paap punn vartai sansaaraa.
harakh sog sabh dukh hai bhaaraa.
gurmukh hovai so sukh paa-ay jin gurmukh
naam pachhaataa hay. ||6||

ਕਿਰਤੁ ਨ ਕੋਈ ਮੋਟਣਹਾਰਾ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਮੋਖ ਦੁਆਰਾ ॥
ਪੂਰਬ ਲਿਖਿਆ ਸੇ ਫਲੁ ਪਾਇਆ ਜਿਨਿ
ਆਪੁ ਮਾਰਿ ਪਛਾਤਾ ਹੇ ॥੭॥

ਮਾਇਆ ਮੋਹਿ ਹਰਿ ਸਿਉ ਚਿਤੁ ਨ ਲਾਗੈ ॥
ਦੂਜੈ ਭਾਇ ਘਣਾ ਦੁਖੁ ਆਗੈ ॥
ਮਨਮੁਖ ਭਰਮਿ ਭੁਲੇ ਭੇਖਧਾਰੀ ਅੰਤ ਕਾਲਿ
ਪਛੁਤਾਤਾ ਹੇ ॥੮॥

ਹਰਿ ਕੈ ਭਾਣੈ ਹਰਿ ਗੁਣ ਗਾਏ ॥
ਸਭਿ ਕਿਲਬਿਖ ਕਾਟੇ ਦੂਖ ਸਬਾਏ ॥
ਹਰਿ ਨਿਰਮਲੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ ਹਰਿ ਸੇਤੀ
ਮਨੁ ਰਾਤਾ ਹੇ ॥੯॥

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੇ ਗੁਣ ਨਿਧਿ ਪਾਏ ॥
ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਏ ॥
ਗੁਣ ਅਵਗਣ ਕਾ ਏਕੋ ਦਾਤਾ ਗੁਰਮੁਖਿ
ਵਿਰਲੀ ਜਾਤਾ ਹੇ ॥੧੦॥

ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਅਤਿ ਅਪਾਰਾ ॥
ਆਪੇ ਮੇਲੈ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ ॥

ਪੰਨਾ ੧੦੫੩

ਆਪੇ ਬਖਸੇ ਸਚੁ ਦ੍ਰਿੜਾਏ ਮਨੁ ਤਨੁ ਸਾਚੈ
ਰਾਤਾ ਹੇ ॥੧੧॥

ਮਨੁ ਤਨੁ ਮੈਲਾ ਵਿਚਿ ਜੋਤਿ ਅਪਾਰਾ ॥
ਗੁਰਮਤਿ ਬੂਝੈ ਕਰਿ ਵੀਚਾਰਾ ॥
ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਮਨੁ ਨਿਰਮਲੁ ਰਸਨਾ
ਸੇਵਿ ਸੁਖਦਾਤਾ ਹੇ ॥੧੨॥

ਗੜ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁ ਹਟ ਬਾਜਾਰਾ ॥
ਤਿਸੁ ਵਿਚਿ ਨਾਮੁ ਹੈ ਅਤਿ ਅਪਾਰਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਦਰਿ ਸੋਹੈ ਹਉਮੈ ਮਾਰਿ
ਪਛਾਤਾ ਹੇ ॥੧੩॥

ਰਤਨੁ ਅਮੋਲਕੁ ਅਗਮ ਅਪਾਰਾ ॥
ਕੀਮਤਿ ਕਵਣੁ ਕਰੇ ਵੇਚਾਰਾ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਤੋਲਿ ਤੋਲਾਏ ਅੰਤਰਿ ਸਬਦਿ
ਪਛਾਤਾ ਹੇ ॥੧੪॥

kirat na ko-ee maytanhaaraa.
gur kai sabday mokh du-aaraa.
poorab likhi-aa so fal paa-i-aa jin aap maar
pachhaataa hay. ||7||

maa-i-aa mohi har si-o chit na laagai.
doojai bhaa-ay ghanaa dukh aagai.
manmukh bharam bhulay bhaykh-Dhaaree
ant kaal pachhutaataa hay. ||8||

har kai bhaanai har gun gaa-ay.
sabh kilbikh kaatay dookh sabaa-ay.
har nirmal nirmal hai bane har saytee
man raataa hay. ||9||

jis no nadar karay so gun niDh paa-ay.
ha-umai mayraa thaak rahaa-ay.
gun avgan kaa ayko daataa gurmukh virlee
jaataa hay. ||10||

mayraa parabh nirmal at apaaraa.
aapay maylai gur sabad veechaaraa.

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aapay bakh say sach drirh-aa-ay man tan
saachai raataa hay. ||11||

man tan mailaa vich jot apaaraa.
gurmat boojhai kar veechaaraa.
ha-umai maar sadaa man nirmal rasnaa
sayv sukh-daata hay. ||12||

garh kaa-i-aa andar baho hat baajaaraa.
tis vich naam hai at apaaraa.
gur kai sabad sadaa dar sohai ha-umai
maar pachhaataa hay. ||13||

raatan amolak agam apaaraa.
keemat kavan karay vaychaaraa.
gur kai sabday tol tolaa-ay antar sabad
pachhaataa hay. ||14||

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥

ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ ॥

ਮੂਰਖ ਪੜਹਿ ਸਬਦੁ ਨ ਬੂਝਹਿ ਗੁਰਮੁਖਿ
ਵਿਰਲੈ ਜਾਤਾ ਹੇ ॥੧੫॥

simrit̃ saastar̃ bahuṭ bisthaaraa.

maa-i-aa moh pasri-aa paasaaraa.

moorakh̃ parheh̃ sabad̃ na boojheh̃
gurmukh̃ virilai jaaṭaa hay. ||15||

ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥

ਸਚੀ ਬਾਣੀ ਸਚੁ ਦ੍ਰਿੜਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਜੁਗਿ ਜੁਗਿ
ਏਕੋ ਜਾਤਾ ਹੇ ॥੧੬॥੯॥

aapay kartaa karay karaa-ay.

sachee banee sach drirh̃-aa-ay.

naanak naam milai vadi-aa-ee jug jug ayko
jaaṭaa hay. ||16||9||

Maaroo Soalhey-3

In the previous *shabad*, Guru Ji advised us that by reflecting on the Guru's word we should realize that God created Himself. It is He who has created the universe, including gods like *Brahma*, *Vishnu*, and *Shiva*. In this *shabad*, he enlightens us further about the world and the creatures living in it. He even tells us who has created *Maya* or worldly riches and power, the attachment for which misleads us into many sinful activities.

At the outset, Guru Ji acknowledges God as the Creator of this world and humbly says to Him: “(O’ God), You Yourself are the Creator, whose creation is all (the universe). All creatures and beings are under Your shelter. You Yourself invisibly pervade within all, and through the Guru’s word You are recognized.”(1)

But Guru Ji wants to make it clear that even the inspiration to reflect on the Guru’s word arises by God’s grace. Therefore, he says: “(O’ my friends), God’s storehouses are filled with devotion. On His own, He blesses (some) with the reflection on the word (of the Guru. Such a person realizes that) You will do only that, which pleases You, (and that person’s) mind remains imbued with the love of that eternal (God).”(2)

So expressing his love and admiration for God, Guru Ji says: “(O’ my friends, God) Himself is the priceless jewel and diamond. On His own, He evaluates (the worth of creatures) by His glance of grace. (O’ God), all creatures and beings are in Your refuge. They alone have recognized themselves, on whom You have shown Your mercy.”(3)

Elaborating on the blessings obtained by a person on whom God shows His grace, he says: “(O’ God), upon whom Your grace is from the very beginning, neither dies nor is born (again, that person’s) round (of birth and death) is ended. Day and night, that person sings praises of the eternal (God) and realizes that the same one (God) has been pervading in all ages.”(4)

Now Guru Ji tells us about the basic nature of the world, with which God has created it, and what the root cause is, due to which most people in this world keep running

after *Maya* or worldly wealth and power. He also tells us who those people are who instead of *Maya*, get attached to God Himself. He says: “(O’ God), You have created the entire world (infused with the) attachment for *Maya* (the worldly riches and power. What to speak of ordinary creatures, even) all the gods like *Brahma*, and *Vishnu* (are afflicted with this malady. However) they who are pleasing to You, are attuned to the (meditation on Your) Name and through the wisdom (obtained from the Guru), they have realized (You).”(5)

Therefore comparing the general state of the world and the Guru’s followers, he says: “(O’ my friends), the entire world is engaged in (deeds) of vice or virtue. Due to which, somewhere there is happiness, and somewhere sorrow, and the entire world is suffering from the great malady (of the rounds of pain and pleasure. But they) who become Guru’s followers, and by Guru’s grace, they who have realized the Name (love God and His creation), obtain peace.”(6)

However reminding us about the inevitability of God’s writ, Guru Ji says: “(O’ my friends), no one can erase one’s destiny (based on one’s past deeds. Only by following *Gurbani*), the Guru’s word one obtains to the door of salvation. By controlling the self, one who has realized (God’s Name), has obtained the fruit, which was pre-written in one’s destiny (based on one’s past deeds).”(7)

Now Guru Ji describes in a nutshell, why the self-conceited persons keep suffering, even though they may be wearing holy garbs. He says: “(O’ my friends, being filled) with the attachment for *Maya* (worldly riches and power), the mind (of a self-conceited) person does not get attuned to God. Because of duality (the love of things other than God, such a person) suffers intense pain in the future (in next life). Strayed by illusion, the self-conceited persons remain lost in wrong spiritual paths. Therefore in the end they repent (for wasting their precious human birth in vain).”(8)

Describing the blessings which one obtains who accepts God’s will and sings His praises, Guru Ji says: “(O’ my friends, accepting) God’s will, the person who sings God’s praises, gets rid of all his or her sins. (Because, such a person’s) mind remains imbued with that God who is immaculate and immaculate is whose word (of praise).”(9)

However, lest one may succumb to ego because of one’s merits, Guru Ji says: “(O’ my friends), that one alone obtains (God), the treasure of merits, on whom (He) casts His glance of grace. Then one puts a stop to one’s ego and the sense of “I-am-ness”. But a rare Guru’s follower has realized that there is only one Giver of (both) merits and faults.”(10)

Therefore expressing his love and devotion for God, he says: “(O’ my friends), extremely immaculate and infinite is my God. On His own, He unites (one) with Himself (by blessing one) with the reflection on the Guru’s word. He Himself forgives and) instills truth in a person, and then one’s mind and body are imbued with the love of eternal (God).”(11)

Now explaining the mystery of how most of us remain filled with the dirt (or evil) of ego and other worldly sins, while some become so pure and immaculate that they become one with the immaculate God Himself, Guru Ji says: “(O’ my friends, even though our) body and mind are dirty (and full of evil thoughts, still) in it abides the light of the infinite (God). When through Guru’s instruction and by reflecting (on his word, one) understands (this mystery), then by stilling one’s ego and by serving (and singing praises of God, the) Giver of peace, one’s mind becomes pure forever.”(12)

Explaining the non-physical or spiritual construction of human body by comparing it to a fortified city, he says: “(O’ my friends, in this) bodily fort are many shops and shopping malls (in the form of our sense faculties, such as sight, sound, and touch). In that (body fort, there is also the) Name of the infinite (God). The one, who by reflecting on the word of the Guru has stilled one’s ego and recognized God, that one always looks beautiful in His House.”(13)

Commenting further on the value of God’s Name, Guru Ji says: “(O’ my friends), invaluable is the jewel of Name of the infinite and incomprehensible (God). How can any poor (human being) evaluate the worth (of this jewel)? Only the one, who (has bought it, after) getting it weighed and evaluated through the Guru’s word, has recognized it within.”(14)

Now regarding those who read *Vedas* and other such holy books, and think that just by doing that they would obtain salvation, Guru Ji says: “(O’ my friends), the *Simrities* and *Shastras* (and other such holy books) have created a big expanse (of ritualistic deeds. But all this) is ostentation of the attachment for *Maya* (the worldly riches and power). Because the foolish people, who even though read (these books), do not realize the word (the divine message in these books). It is only a rare Guru’s follower who has understood (that message).”(15)

In conclusion, Guru Ji says: “(O’ my friends), on His own the Creator does and gets everything done. (On His own), He Himself is implanting truth (in some) through the true word (of the Guru). O’ Nanak, one who is blessed with the glory of Name, is blessed with glory (in this and the next world), and recognizes only one God in all the ages.”(16-9)

The message of this *shabad* is that if we want to save ourselves from the sufferings caused by our ego and attachment of *Maya*, then we should recognize that it is the one God who has created this universe and all the creatures. He has also created the ego and attachment for *Maya* or worldly riches and power. Because of these, we keep suffering through all kinds of pains and sorrows and perpetual rounds of birth and death. By reflecting on the Guru's word (*Gurban0i* as contained in *Guru Granth Sahib*), we can realize this truth, and by living a truthful living and meditating on His Name, we can obtain eternal happiness.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਸੋ ਸਚੁ ਸੇਵਿਹੁ ਸਿਰਜਣਹਾਰਾ ॥
 ਸਬਦੇ ਦੂਖ ਨਿਵਾਰਣਹਾਰਾ ॥
 ਅਗਮੁ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ਆਪੇ
 ਅਗਮ ਅਥਾਹਾ ਹੇ ॥੧॥

ਆਪੇ ਸਚਾ ਸਚੁ ਵਰਤਾਏ ॥
 ਇਕਿ ਜਨ ਸਾਚੈ ਆਪੇ ਲਾਏ ॥
 ਸਾਚੇ ਸੇਵਹਿ ਸਾਚੁ ਕਮਾਵਹਿ ਨਾਮੇ ਸਚਿ
 ਸਮਾਹਾ ਹੇ ॥੨॥

ਧੁਰਿ ਭਗਤਾ ਮੇਲੇ ਆਪਿ ਮਿਲਾਏ ॥
 ਸਚੀ ਭਗਤੀ ਆਪੇ ਲਾਏ ॥
 ਸਾਚੀ ਬਾਣੀ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਸੁ ਜਨਮੈ ਕਾ
 ਲਾਹਾ ਹੇ ॥੩॥

ਗੁਰਮੁਖਿ ਵਣਜੁ ਕਰਹਿ ਪਰੁ ਆਪੁ ਪਛਾਣਹਿ ॥
 ਏਕਸ ਬਿਨੁ ਕੋ ਅਵਰੁ ਨ ਜਾਣਹਿ ॥
 ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਪੂੰਜੀ ਨਾਮੁ ਵਿਸਾਰਾ
 ਹੇ ॥੪॥

ਆਪੇ ਸਾਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ॥
 ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਬੁਝਾਏ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਸਾਚੇ ਕਾਟੇ ਜਮ ਕਾ
 ਫਾਰਾ ਹੇ ॥੫॥

ਭੰਨੈ ਘੜੇ ਸਵਾਰੇ ਸਾਜੇ ॥
 ਮਾਇਆ ਮੋਹਿ ਦੂਜੈ ਜੰਤ ਪਾਜੇ ॥
 ਮਨਮੁਖ ਫਿਰਹਿ ਸਦਾ ਅੰਧੁ ਕਮਾਵਹਿ ਜਮ ਕਾ
 ਜੇਵੜਾ ਗਲਿ ਫਾਰਾ ਹੇ ॥੬॥

ਆਪੇ ਬਖਸੇ ਗੁਰ ਸੇਵਾ ਲਾਏ ॥
 ਗੁਰਮਤੀ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
 ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਏ ਸਾਚਾ ਇਸੁ ਜਗ ਮਹਿ
 ਨਾਮੋ ਲਾਹਾ ਹੇ ॥੭॥

ਆਪੇ ਸਚਾ ਸਚੀ ਨਾਈ ॥
 ਗੁਰਮੁਖਿ ਦੇਵੈ ਮੰਨਿ ਵਸਾਈ ॥
 ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੇ ਜਨ ਸੋਹਹਿ ਤਿਨ ਸਿਰਿ
 ਚੂਕਾ ਕਾਰਾ ਹੇ ॥੮॥

maaroo mehlaa 3.

so sach sayvihu sirjanhaaraa.
 sabday dookh nivaaranhaaraa.
 agam agochar keemat nahee paa-ee
 aapay agam athaahaa hay. ||1||

aapay sachaa sach varṭaa-ay.
 ik jan saachai aapay laa-ay.
 saacho sayveh saach kamaaveh naamay
 sach samaahaa hay. ||2||

Dhur bhagṭaa maylay aap milaa-ay.
 sachee bhagṭee aapay laa-ay.
 saachee banee sadaa gun gaavai is
 janmai kaa laahaa hay. ||3||

gurmukh vanaj karahi par aap
 pachhaaneh.
 aykas bin ko avar na jaaneh.
 sachaa saahu sachay vanjaaray poonjee
 naam visaahaa hay. ||4||

aapay saajay sarisat upaa-ay.
 virlay ka-o gur sabad bujhaa-ay.
 satgur sayveh say jan saachay kaatay
 jam kaa faahaa hay. ||5||

bhannai gharhay savaaray saajay.
 maa-i-aa mohi doojai jant paajay.
 manmukh fireh sadaa anDh kamaaveh
 jam kaa jayvrhaa gal faahaa hay. ||6||

aapay bakhṣay gur sayvaa laa-ay.
 gurmatēe naam man vasaa-ay.
 an-din naam Dhi-aa-ay saachaa is jag
 meh naamo laahaa hay. ||7||

aapay sachaa sachee naa-ee.
 gurmukh dayvai man vasaa-ee.
 jin man vasi-aa say jan soheh tin sir
 chookaa kaahaa hay. ||8||

ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥
ਸਦਾ ਸਬਦਿ ਸਾਲਾਹੀ ਗੁਣਦਾਤਾ ਲੇਖਾ ਕੋਇ
ਨ ਮੰਗੈ ਤਾਹਾ ਹੇ ॥੯॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰ ਤਿਸ ਕੀ ਸੇਵਾ ॥
ਅੰਤੁ ਨ ਪਾਵਹਿ ਅਲਖ ਅਭੇਵਾ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਹਿ ਤੂ ਅਪਣੀ
ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਹਾ ਹੇ ॥੧੦॥

ਪੰਨਾ ੧੦੫੪

ਪੂਰੈ ਸਤਿਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥
ਏਕੋ ਨਾਮੁ ਮੰਨਿ ਵਸਾਈ ॥
ਨਾਮੁ ਜਪੀ ਤੈ ਨਾਮੁ ਧਿਆਈ ਮਹਲੁ ਪਾਇ
ਗੁਣ ਗਾਹਾ ਹੇ ॥੧੧॥

ਸੇਵਕ ਸੇਵਹਿ ਮੰਨਿ ਹੁਕਮੁ ਅਪਾਰਾ ॥
ਮਨਮੁਖ ਹੁਕਮੁ ਨ ਜਾਣਹਿ ਸਾਰਾ ॥
ਹੁਕਮੇ ਮੰਨੇ ਹੁਕਮੇ ਵਡਿਆਈ ਹੁਕਮੇ
ਵੇਪਰਵਾਹਾ ਹੇ ॥੧੨॥

ਗੁਰ ਪਰਸਾਦੀ ਹੁਕਮੁ ਪਛਾਣੈ ॥
ਧਾਵਤੁ ਰਾਖੈ ਇਕਤੁ ਘਰਿ ਆਣੈ ॥
ਨਾਮੇ ਰਾਤਾ ਸਦਾ ਬੈਰਾਗੀ ਨਾਮੁ ਰਤਨੁ ਮਨਿ
ਤਾਹਾ ਹੇ ॥੧੩॥

ਸਭ ਜਗ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ ॥
ਸਬਦੁ ਸਲਾਹਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਨਿਜ ਘਰਿ
ਵਾਸਾ ਤਾਹਾ ਹੇ ॥੧੪॥

ਸਦਾ ਭਗਤ ਤੇਰੀ ਸਰਣਾਈ ॥
ਅਗਮ ਅਗੋਚਰ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਜਿਉ ਤੁਧੁ ਭਾਵਹਿ ਤਿਉ ਤੂ ਰਾਖਹਿ
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਹਾ ਹੇ ॥੧੫॥

ਸਦਾ ਸਦਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ॥
ਸਚੇ ਸਾਹਿਬ ਤੇਰੈ ਮਨਿ ਭਾਵਾ ॥
ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚੁ ਦੇਵਹੁ ਸਚਿ
ਸਮਾਹਾ ਹੇ ॥੧੬॥੧॥੧੦॥

agam agochar keemat nahee paa-ee.
gur parsaadee man vasaa-ee.
sadaa sabad saalaahsee gundaataa laykhaa
ko-ay na mangai taahaa hay. ||9||

barahmaa bisan rudar tis kee sayvaa.
ant na paavahi alakh abhayvaa.
jin ka-o nadar karahi too apnee gurmukh
alakh lakhahaa hay. ||10||

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poorai satgur sojhee paa-ee.
ayko naam man vasaa-ee.
naam japee tai naam Dhi-aa-ee mahal
paa-ay gun gaahaa hay. ||11||

sayvak sayveh man hukam apaaraa.
manmukh hukam na jaaneh saaraa.
hukmay mannay hukmay vadi-aa-ee
hukmay vayparvaahaa hay. ||12||

gur parsaadee hukam pachhaanai.
Dhaavaat raakhai ikat ghar aanai.
naamay raataa sadaa bairaagee naam
ratan man taahaa hay. ||13||

sabh jag meh vartai ayko so-ee.
gur parsaadee pargat ho-ee.
sabad salaahsee say jan nirmal nij ghar
vaasaa taahaa hay. ||14||

sadaa bhagat tayree sarnaa-ee.
agam agochar keemat nahee paa-ee.
ji-o tudh bhaaveh ti-o too raakhahi
gurmukh naam dhi-aahaa hay. ||15||

sadaa sadaa tayray gun gaavaa.
sachay saahib tayrai man bhaavaa.
naanak saach kahai baynantee sach
dayvhu sach samaahaa hay. ||16||1||10||

Maaroo Mehla-3

After describing in detail, who the creator of this universe is, how He operates it, and why different human beings behave so differently, Guru Ji now gives us a straight forward advice and tells us what we need to do to enjoy a peaceful life in this world and then ultimately merge in that eternal God from whom we have been separated for so long.

First giving the general outline of his advice, Guru Ji says: “(O’ my friends), serve (and worship) that eternal God who is the creator (of this universe). Through (Gurbani) the word (of the Guru), He emancipates (people) from their sorrows. He Himself is unfathomable and beyond the comprehension of (our ordinary) senses, His worth cannot be estimated, because that incomprehensible and unfathomable (God) alone is like Himself.”(1)

Now educating us, about the way God operates, and what His true devotees do, Guru Ji says: “(O’ my friends), on His own the eternal (God) is issuing and administering His eternal command. There are some devotees whom the eternal God has attuned to Him. (Such devotees only) serve (and worship) that eternal God who amass only the true (wealth of His Name), and by meditating on His Name, remain absorbed in that eternal (God).”(2)

Once again stressing upon the point that it is God Himself who unites the true devotees with Him, Guru Ji says: “(O’ my friends), from the very beginning, whatever devotees He has united with Him, He has done it on His own. He Himself has yoked (them) to His true worship. (The devotee, who) sings praises (of God) through the true word (of the Guru, for them, this praise itself) is (the true) profit of this life.”(3)

Now describing the conduct and point of view of those true devotees who follow Guru’s advice, he says: “(O’ my friends), the Guru’s followers deal (in the commodity of Name, and) they recognize themselves. Except the one (eternal God, they) don’t recognize anybody else (pervading anywhere. They firmly believe that (God) is the eternal banker and eternal are the peddlers (who deal in His Name) and obtaining the capital (of life breaths from Him), they purchase the (commodity) of Name.”(4)

Casting light on the working of God and how He emancipates some from the perpetual rounds of birth and death, Guru Ji says: “(O’ my friends, God) Himself embellishes and creates the world. He blesses a rare person with the understanding (of the true essence) of the Guru’s word. True are those devotees, who serve (follow the advice of the) true Guru. (God) cuts off their noose of death, (and emancipates them from rounds of birth and death).”(5)

Explaining further the working of God, and why some people become self-conceited, Guru Ji says: “(O’ my friends, like a potter, God) Himself breaks, makes, embellishes and fashions (the human vessels. In other words, He creates, destroys, and moulds the character of His creatures). He Himself has attuned some to the attachment for *Maya*

(the worldly riches and power) and duality. These self-conceited ones always wander around doing blind deeds, therefore around their necks is the noose of death (and they keep suffering through unending rounds of births and deaths).”(6)

Now explaining how some people become Guru’s followers, he says: “(O’ my friends, when) on His own (God becomes) gracious (on some one), He yokes that one to the service (and obedience of the) Guru. Then following Guru’s instruction, one enshrines (God’s) Name in one’s mind. Day and night, one contemplates the eternal Name, (because one realizes that meditation on God’s) Name is the only everlasting profit, (which one ought to earn).”(7)

Continuing to explain the process of a man’s salvation, Guru Ji says: “(O’ my friends, God) Himself is eternal and eternal is His glory. Through the Guru, He gives and enshrines His glory (and merits) in the minds (of some human beings). These devotees in whose minds (God has) come to reside, look beautiful (and honorable). They are absolved of any account (of sins and misdeeds, which they would have to account for otherwise).”(8)

On the basis of above observations, Guru Ji advises: (O’ my friends), nobody has found the worth of that God who is inaccessible and beyond the comprehension of our ordinary sense faculties (such as sight and sound). Through Guru’s grace, (by reflecting on the Guru’s word) you should enshrine Him in your mind. You should always praise that Giver of merits; (one who does that is emancipated) and from that one, nobody asks for the account (of past deeds).”(9)

Stressing the importance of the grace of God and guidance of the Guru, he says: “(O’ my friends, what to speak of ordinary persons, even gods like) *Brahma*, *Vishnu*, and *Shiva* remain engaged in His service (and His meditation). But they cannot find the end limit of that incomprehensible and mysterious God. (O’ God, only those) on whom You cast Your glance of grace, You reveal Your incomprehensible (self), through the grace of Guru’s (guidance).”(10)

Describing what that person does who is blessed with Guru’s grace, he says: “(O’ my friends), one whom the perfect Guru has given (true understanding), enshrines the Name of one (God) alone in the mind. That person remembers the Name and keeps meditating on (God’s) Name, (and even after) obtaining God’s palace, keeps singing His praises.”(11)

Stressing upon the importance of obeying God’s will, Guru Ji says: “(O’ my friends, the true) servants (of God) obey His command. But the self-conceited ones do not know the essence (the value) of obeying His command. The person who obeys (God’s) command obtains glory, and remains absorbed in the command of the care free (God).”(12)

Elaborating on the blessings obtained by true devotee of God, who always obeys His command, Guru Ji says: “(O’ my friends), through Guru’s grace, (one who) recognizes (God’s) command, keeps one’s wandering mind restrained and keeps it in

one's house (of self). Then imbued with (God's) Name, (that person) always remains detached (from worldly desires), and the jewel of (God's) Name remains enshrined in that person's mind."(13)

Coming back to the basic facts about God and how one can reside in His company, Guru Ji says: "(O' my friends), in the entire world, it is that same one (God) who is pervading. Through Guru's grace, He reveals (Himself to anyone). Therefore true (and immaculate) are those devotees, who praise Him through (*Gurbani*) the word (of the Guru), they obtain abode in their own home (the abode of God)."(14)

Therefore addressing God, Guru Ji says: "(O' God, Your) devotees always seek Your shelter. O' unperceivable and incomprehensible God, Your worth nobody has ever ascertained (You cannot be obtained in exchange for any worldly wealth). You keep (Your devotees), as You please, through the Guru they keep meditating on Your Name."(15)

In conclusion, Guru Ji prays: "O' eternal God, (show Your mercy and bless me that) (I may forever keep) singing Your praises, so that I may remain pleasing to Your mind. Nanak makes this true supplication that You please bless me with Your eternal Name, and I may always remain absorbed in Your eternal (Name)."(16-1-10)

The message of this *shabad* is that we should recognize and worship only the one eternal God, and lead a truthful life. Following Guru's advice (in Guru Granth Sahib Ji), we should recognize only one God, meditate on His Name, and keep singing His praises with love and passion, so that showing His grace, He may unite us with Him.

ਮਾਠੂ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ ॥
ਅਨਦਿਨੁ ਸਾਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥
ਸਦਾ ਸੁਖਦਾਤਾ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਸਬਦਿ
ਸਚੈ ਓਮਾਹਾ ਹੇ ॥੧॥

ਨਦਰਿ ਕਰੇ ਤਾ ਗੁਰੂ ਮਿਲਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਦਾ ਸੁਖਦਾਤਾ ਸਬਦੇ
ਮਨਿ ਓਮਾਹਾ ਹੇ ॥੨॥

ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥
ਹਉਮੈ ਮਮਤਾ ਸਬਦਿ ਜਲਾਏ ॥
ਸਦਾ ਮੁਕਤੁ ਰਹੈ ਇਕ ਰੰਗੀ ਨਾਹੀ ਕਿਸੈ ਨਾਲਿ
ਕਾਹਾ ਹੇ ॥੩॥

maaroo mehlaa 3.

satgur sayvan say vadbhaagee.
an-din saach naam liv laagee.
sadaa sukh-daatā ravi-aa ghat antar
sabad sachai omaahaa hay. ||1||

nadar karay taa guroo milaa-ay.
har kaa naam man vasaa-ay.
har man vasi-aa sadaa sukh-daatā
sabday man omaahaa hay. ||2||

kirpaa karay taa mayl milaa-ay.
ha-umai mamtaa sabad jalaa-ay.
sadaa mukaṭ rahai ik rangee naahee kisai
naal kaahaa hay. ||3||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਘੋਰ ਅੰਧਾਰਾ ॥
ਬਿਨੁ ਸਬਦੈ ਕੋਇ ਨ ਪਾਵੈ ਪਾਰਾ ॥
ਜੋ ਸਬਦਿ ਰਾਤੇ ਮਹਾ ਬੈਰਾਗੀ ਸੋ ਸਚੁ ਸਬਦੇ
ਲਾਹਾ ਹੇ ॥੪॥

ਦੁਖੁ ਸੁਖੁ ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥
ਦੂਜਾ ਭਾਉ ਆਪਿ ਵਰਤਾਇਆ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਮਨਮੁਖ ਕਾ
ਕਿਆ ਵੇਸਾਹਾ ਹੇ ॥੫॥

ਸੇ ਮਨਮੁਖ ਜੋ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ॥
ਗੁਰ ਕੇ ਭੈ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ॥
ਭੈ ਬਿਨੁ ਕਿਉ ਨਿਰਭਉ ਸਚੁ ਪਾਈਐ ਜਮੁ
ਕਾਢਿ ਲਏਗਾ ਸਾਹਾ ਹੇ ॥੬॥

ਅਫਰਿਓ ਜਮੁ ਮਾਰਿਆ ਨ ਜਾਈ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਨੇੜਿ ਨ ਆਈ ॥
ਸਬਦੁ ਸੁਣੇ ਤਾ ਦੂਰਹੁ ਭਾਗੈ ਮਤੁ ਮਾਰੇ ਹਰਿ
ਜੀਉ ਵੇਪਰਵਾਹਾ ਹੇ ॥੭॥

ਹਰਿ ਜੀਉ ਕੀ ਹੈ ਸਭ ਸਿਰਕਾਰਾ ॥
ਏਹੁ ਜਮੁ ਕਿਆ ਕਰੇ ਵਿਚਾਰਾ ॥
ਹੁਕਮੀ ਬੰਦਾ ਹੁਕਮੁ ਕਮਾਵੈ ਹੁਕਮੇ ਕਢਾ
ਸਾਹਾ ਹੇ ॥੮॥

ਗੁਰਮੁਖਿ ਸਾਚੈ ਕੀਆ ਅਕਾਰਾ ॥
ਗੁਰਮੁਖਿ ਪਸਰਿਆ ਸਭੁ ਪਾਸਾਰਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਸਚੁ ਬੂਝੈ ਸਬਦਿ ਸਚੈ ਸੁਖੇ
ਤਾਹਾ ਹੇ ॥੯॥

ਗੁਰਮੁਖਿ ਜਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ॥

ਪੰਨਾ ੧੦੫੫

ਜੁਗ ਚਾਰੇ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥
ਗੁਰਮੁਖਿ ਮਰੈ ਨ ਜਨਮੈ ਗੁਰਮੁਖਿ ਗੁਰਮੁਖਿ
ਸਬਦਿ ਸਮਾਹਾ ਹੇ ॥੧੦॥

bin satgur sayvay ghor anDhaaraa.
bin sabdai ko-ay na paavai paaraa.
jo sabad raatay mahaa bairaagee so sach
sabdai laahaa hay. ||4||

dukh sukh kartai Dhur likh paa-i-aa.
doojaa bhaa-o aap vartaa-i-aa.
gurmukh hovai so alipato vartai
manmukh kaa ki-aa vaysaahaa hay. ||5||

say manmukh jo sabad na pachhaaneh.
gur kay bhai kee saar na jaaneh.
bhai bin ki-o nirbha-o sach paa-ee-ai jam
kaadh la-aygaa saahaa hay. ||6||

afri-o jam maari-aa na jaa-ee.
gur kai sabday nayr na aa-ee.
sabad sunay taa Dhoorahu bhaagai mat
maaray har jee-o vayparvaahaa hay.
||7||

har jee-o kee hai sabh sirkaaraa.
ayhu jam ki-aa karay vichaaraa.
hukmee bandaa hukam kamaavai
hukmay kadh-daa saahaa hay. ||8||

gurmukh saachai kee-aa akaaraa.
gurmukh pasri-aa sabh paasaaraa.
gurmukh hovai so sach boojhai sabad
sachai sukh taahaa hay. ||9||

gurmukh jaataa karam biDhaataa.

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jug chaaray gur sabad pachhaataa.
gurmukh marai na janmai gurmukh
gurmukh sabad samaahaa hay. ||10||

ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਬਦਿ ਸਾਲਾਹੇ ॥
ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ ॥
ਏਕ ਨਾਮਿ ਜੁਗ ਚਾਰਿ ਉਧਾਰੇ ਸਬਦੇ ਨਾਮ
ਵਿਸਾਹਾ ਹੇ ॥੧੧॥

ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥
ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਨਾਮੁ ਬੂਝੈ ਕਾਟੇ ਦੁਰਮਤਿ
ਫਾਹਾ ਹੇ ॥੧੨॥

ਗੁਰਮੁਖਿ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ॥
ਨਾ ਮਰਿ ਜੰਮੈ ਨ ਜੂਨੀ ਪਾਵੈ ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਰਹਹਿ ਰੰਗਿ ਰਾਤੇ ਅਨਦਿਨੁ
ਲੈਦੇ ਲਾਹਾ ਹੇ ॥੧੩॥

ਗੁਰਮੁਖਿ ਭਗਤ ਸੋਹਹਿ ਦਰਬਾਰੇ ॥
ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਸਵਾਰੇ ॥
ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜ ਸੇਤੀ
ਘਰਿ ਜਾਹਾ ਹੇ ॥੧੪॥

ਸਤਿਗੁਰੁ ਪੂਰਾ ਸਬਦੁ ਸੁਣਾਏ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹੁ ਲਿਵ ਲਾਏ ॥
ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਦ ਹੀ ਨਿਰਮਲ ਨਿਰਮਲ
ਗੁਣ ਪਾਤਿਸਾਹਾ ਹੇ ॥੧੫॥

ਗੁਣ ਕਾ ਦਾਤਾ ਸਚਾ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥
ਨਾਨਕ ਜਨੁ ਨਾਮੁ ਸਲਾਹੇ ਬਿਗਸੈ ਸੋ ਨਾਮੁ
ਬੇਪਰਵਾਹਾ ਹੇ ॥੧੬॥੨॥੧੧॥

gurmukh naam sabad saalaahay.
agam agochar vayparvaahay.
ayk naam jug chaar uDhaaray sabday
naam visaahaa hay. ||11||

gurmukh saa^Nt sadaa sukh paa-ay.
gurmukh hirdai naam vasaa-ay.
gurmukh hovai so naam boojhai kaatay
durmat faahaa hay. ||12||

gurmukh upjai saach samaavai.
naa mar jammai na joonee paavai.
gurmukh sadaa raheh rang raatay an-din
laiday laahaa hay. ||13||

gurmukh bhagat soheh darbaaray.
sachee banee sabad savaaray.
an-din gun gaavai din raatee sahj saytee
ghar jaahaa hay. ||14||

satgur pooraa sabad sunaa-ay.
an-din bhagat karahu liv laa-ay.
har gun gaavahi sad hee nirmal nirmal
gun paatisaahaa hay. ||15||

gun kaa daataa sachaa so-ee.
gurmukh virlaa boojhai ko-ee.
naanak jan naam salaahay bigsai so
naam bayparvaahaa hay. ||16||2||11||

Maaroo Mehla-3

In previous so many *shabads*, Guru Ji has been stressing the importance of following the advice of the true Guru and becoming a Guru's follower. In this *shabad*, he tells us what the daily routine and conduct of a Guru's follower is, and what kind of blessings such a person receives by following Guru's advice and singing praises of God day and night.

Commenting on the state of those, who serve the Guru and follow his advice, he says: “(O’ my friends), very fortunate are they, who serve the true Guru. Their minds remain attuned to God’s eternal Name. The Giver of all blessings remains abiding in their heart, and through the (Guru’s) word, a state of ecstasy remains pervading within them.”(1)

However Guru Ji makes this point clear, that meeting with the true Guru happens by God's grace, and only then do the rest of the things happen. Therefore he says: "(O' my friends), only when God shows His grace that He unites a person with the Guru, (and then by Guru's grace, one) enshrines God's Name in one's mind. When the eternal Giver of peace comes to reside in the mind, then through the (Guru's) word, a state of bliss remains pervading in one's mind."(2)

Stressing again the importance of God's grace and describing the conduct of a person so blessed, Guru Ji says: "(O' my friends, when God) shows mercy (by uniting a person with the Guru), He brings about that person's union with Him."

Now describing the conduct of a person who has been blessed with the guidance of the Guru, he says: "(O' my friends, the person who has been blessed with the guidance of the Guru), by following the advice contained in the Guru's word, that person burns his or her ego and the sense of "I-am ness". (Not only that), imbued with the love of the one (God) alone, such a person remains free from (worldly bonds), and does not enter into conflict with anybody."(3)

Question may arise in one's mind, what if one doesn't have or doesn't care for the guidance of the Guru? Referring to such questions and doubts, Guru Ji says: "(O' my friends), without serving (and following) the true Guru, (one lives in the) pitch darkness (of ignorance). Without the (guidance of the Guru's) *shabad*, nobody can find the yonder shore (of this ignorance). Therefore, they who are imbued with the love of the (Guru's) word are great *Bairagis* (the detached ones). For them to obtain to God through the word (of the Guru) is the (true) profit (of human life)."(4)

Explaining how a Guru's follower remains detached in spite of all the worldly allurements, while a self-conceited person remains entangled in all such problems, Guru Ji says: "(O' my friends, a Guru's follower knows) that from the very beginning the Creator has put pain and pleasure (in one's destiny). He Himself has also spread the sense of duality (or the love of worldly wealth in the human beings). The one who becomes a Guru's follower, remains detached (from worldly enticements. But, there is) no certainty regarding a self-conceited person (or how such a person may conduct himself or herself)."(5)

Now giving the definition of the self-conceited persons and what happens to them, Guru Ji says: "(O' my friends), they are the self-conceited ones who do not realize the word, (or don't try to listen and understand *Gurbani*). They do not know the importance of living in the fear (and respect) of the Guru (and respectfully following his advice. They don't know that) without (living in) fear and respect (of the Guru), we cannot obtain to the fear-free eternal (God. Therefore, they always live in the fear that one day) the demon of death would take out their breath (and would kill them)."(6)

As for the demon of death and the way to make him go away, or get rid of the fear of death, Guru Ji says: "(O' my friends, once one's life span is over), the invulnerable

demon of death cannot be slain (or turned away). But by reflecting on) the word of the Guru, (the fear of death) doesn't come near. When (the demon of death) hears the word (of the Guru from a person, he) runs far away, lest the fear-free (God) may punish him (for bothering His devotee).”(7)

One may wonder, how even the demon of death is afraid of touching a Guru's follower. Guru Ji explains: “(O' my friends, the entire creation including the demon of death) is under the jurisdiction of God. So what can even this poor demon of death do (against the will of that God)? He too is an obedient servant (of God) and carries out His orders. Only under (God's) command, he takes out (some body's) breath (and kills that person).”(8)

Guru Ji now describes the divine wisdom one receives, when one becomes a Guru's follower. He says: “(O' my friends), a Guru's follower realizes, that it is that eternal God who has created this universe. A Guru's follower (knows that) God Himself has spread the entire expanse (of the world. In short), the person who becomes a Guru's follower, he or she understands the truth (about every thing) and because of following the true word (of the Guru), enjoys peace.”(9)

Elaborating on the conduct of a Guru's follower, he says: “(O' my friends), a Guru's follower has recognized that it is God, who writes our destinies based on our (past) deeds. By reflecting on the Guru's word, he or she has realized that throughout all the four ages, (God) has been realized through the (Guru's word). Therefore, a Guru's follower doesn't fall into (the round of) birth and death, because a Guru's follower always remains absorbed in the (Guru's) word.”(10)

Continuing to describe the qualities and habits of a Guru's follower, Guru Ji says: “(O' my friends), a Guru's follower meditates on the Name and through the word (of the Guru) praises the unperceivable, incomprehensible, and care free God. (He or she understands that) it is the one Name (of God) alone which has emancipated the beings throughout all the four ages, and it is only through the word that (God can be praised or commodity of) Name can be bought.”(11)

Now describing the blessings enjoyed by a Guru's follower, he says: “(O' my friends), a Guru's follower always remains calm and enjoys peace. A Guru's follower enshrines God's Name in the mind. (In short), one who becomes a Guru's follower, understands what is Name, (how to live devotedly in accordance with the will of God), and thus cuts off the noose of death (or gets emancipated from the rounds of birth and death).”(12)

But that is not all, listing still more blessings enjoyed by a Guru's follower, Guru Ji says: “(O' my friends), a Guru's follower remains merged in that eternal God, from whom he or she has originated. Therefore, such a person doesn't die to be born again or fall into (different) existences. The Guru's followers always remain imbued with the love (of God), and day and night they obtain the profit (of meditating on God's Name).”(13)

Above were some of the blessings enjoyed by the Guru's followers in this world. Now stating what kind of respect and praise they enjoy in the court of God, Guru Ji says: "(O' my friends), the Guru following devotees look beautiful in (God's) court. Because they have been embellished with the eternal word (of God), and word (of the Guru). One who day and night, sings (God's) praises, in a very natural sort of way, reaches one's own home (the mansion of God)." (14)

Therefore advising us directly, Guru Ji says: "(O' my friends), the perfect true Guru is giving us this message, that day and night you should worship (God) with full attention of your mind. They who sing praises of God, are always immaculate, because they sing praises of the immaculate (God) the King." (15)

In closing, Guru Ji says: "(O' my friends), that eternal God alone is the giver of merits. But only a rare Guru's follower understands this thing. Nanak says that by praising (God's) Name, a devotee blooms (with delight), because that Name is of the carefree God (and the one who worships that care free God, also becomes carefree)." (16-2-11)

The message of this *shabad* is that if we want to realize God and avoid perpetual pains of birth and death, then we should become Guru's followers and sincerely act on the word of the true Guru. By doing so we would know the reality of God and this world and being imbued with His love, day and night we would sing His praises, and ultimately merge in Him.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlaa 3.

ਹਰਿ ਜੀਉ ਸੇਵਿਹੁ ਅਗਮ ਅਪਾਰਾ ॥
ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਈਐ ਪਾਰਾਵਾਰਾ ॥
ਗੁਰ ਪਰਸਾਦਿ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਤਿਤੁ
ਘਟਿ ਮਤਿ ਅਗਾਰਾ ਹੇ ॥੧॥

har jee-o sayvihi agam apaaraa.
tis daa ant na paa-ee-ai paaraavaaraa.
gur parsaad ravi-aa ghat antar tit ghat mat
agaahaa hay. ||1||

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ ॥
ਸਭਨਾ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਜਗਜੀਵਨੁ ਦੇਦਾ
ਰਿਜਕੁ ਸੰਬਾਹਾ ਹੇ ॥੨॥

sabh meh vartai ayko so-ee.
gur parsaadee pargat ho-ee.
sabhnaa partipaal karay jagjeevan daydaa
rijak sambahaa hay. ||2||

ਪੂਰੈ ਸਤਿਗੁਰਿ ਬੂਝਿ ਬੁਝਾਇਆ ॥
ਹੁਕਮੇ ਹੀ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ ॥
ਹੁਕਮੁ ਮੰਨੇ ਸੋਈ ਸੁਖੁ ਪਾਏ ਹੁਕਮੁ ਸਿਰਿ
ਸਾਹਾ ਪਾਤਿਸਾਹਾ ਹੇ ॥੩॥

poorai satgur boojh bujhaa-i-aa.
hukmay hee sabh jagat upaa-i-aa.
hukam mannay so-ee sukh paa-ay hukam
sir saahaa paatisaahaa hay. ||3||

ਸਚਾ ਸਤਿਗੁਰੁ ਸਬਦੁ ਅਪਾਰਾ ॥
ਤਿਸ ਦੈ ਸਬਦਿ ਨਿਸਤਰੈ ਸੰਸਾਰਾ ॥
ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਦੇਦਾ ਸਾਸ
ਗਿਰਾਹਾ ਹੇ ॥੪॥

sachaa satgur sabad apaaraa.
tis dai sabad nistarai sansaaraa.
aapay kartaa kar kar vaykhai daydaa saas
giraahaa hay. ||4||

ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਲਾਏ ॥
ਹਰਿ ਸਾਲਾਹਹਿ ਸਦਾ ਸੁਖਦਾਤਾ ਹਰਿ ਬਖਸੇ
ਭਗਤਿ ਸਲਾਹਾ ਹੇ ॥੫॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਸਾਚੇ ॥
ਜੋ ਮਰਿ ਜੰਮਹਿ ਕਾਚਨਿ ਕਾਚੇ ॥
ਅਗਮ ਅਗੋਚਰੁ ਵੇਪਰਵਾਹਾ ਭਗਤਿ ਵਛਲੁ
ਅਥਾਹਾ ਹੇ ॥੬॥

ਸਤਿਗੁਰੁ ਪੂਰਾ ਸਾਚੁ ਦ੍ਰਿੜਾਏ ॥
ਸਚੈ ਸਬਦਿ ਸਦਾ ਗੁਣ ਗਾਏ ॥
ਗੁਣਦਾਤਾ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ਸਿਰਿ ਸਿਰਿ
ਲਿਖਦਾ ਸਾਹਾ ਹੇ ॥੭॥

ਸਦਾ ਹਦੂਰਿ ਗੁਰਮੁਖਿ ਜਾਪੈ ॥
ਸਬਦੇ ਸੇਵੈ ਸੋ ਜਨੁ ਧ੍ਰਾਪੈ ॥
ਅਨਦਿਨੁ ਸੇਵਹਿ ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਸਚੈ
ਓਮਾਹਾ ਹੇ ॥੮॥

ਅਗਿਆਨੀ ਅੰਧਾ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਏ ॥
ਮਨਹਠਿ ਕਰਮ ਫਿਰਿ ਜੋਨੀ ਪਾਏ ॥

kot maDhay kish**h** bujh**aa**-ay.
gur kai sabad r**at**ay rang laa-ay.
har saalaahahi sad**aa** su**k**h-d**aa**ta har
bak**h**say b**h**ag**at** salaahaa hay. ||5||

satgur sayveh say jan saachay.
jo mar jameh kaachan kaachay.
agam agochar v**ay**parvaahaa b**h**ag**at**
vach**h**al athaahaa hay. ||6||

satgur pooraa saach drir**h**-aa-ay.
sachai sabad sad**aa** gu**n** gaa-ay.
gu**n**d**aa**ta var**ta**i sab**h** an**ta**r sir sir lik**h**-d**aa**
saahaa hay. ||7||

sad**aa** ha**d**oor gurmuk**h** jaapai.
sab**d**ay sayvai so jan D**h**araapai.
an-d**i**n sayveh sach**ee** ban**ee** sabad sachai
omaahaa hay. ||8||

agi-aanee anD**h**aa baho karam drir**h**-aa-ay.
manhath**h** karam fir jonee paa-ay.

ਪੰਨਾ ੧੦੫੬

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ਬਿਖਿਆ ਕਾਰਣਿ ਲਬੁ ਲੋਭੁ ਕਮਾਵਹਿ
ਦੁਰਮਤਿ ਕਾ ਦੋਰਾਹਾ ਹੇ ॥੯॥

ਪੂਰਾ ਸਤਿਗੁਰੁ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਏ ॥
ਮਨਿ ਤਨਿ ਹਰਿ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਮਨਿ
ਭੀਨੈ ਭਗਤਿ ਸਲਾਹਾ ਹੇ ॥੧੦॥

ਮੇਰਾ ਪ੍ਰਭੂ ਸਾਚਾ ਅਸੁਰ ਸੰਘਾਰਣੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਭਗਤਿ ਨਿਸਤਾਰਣੁ ॥
ਮੇਰਾ ਪ੍ਰਭੂ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਸਿਰਿ ਸਾਹਾ
ਪਾਤਿਸਾਹਾ ਹੇ ॥੧੧॥

ਸੇ ਭਗਤ ਸਚੇ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥
ਦਰਿ ਕੀਰਤਨੁ ਕਰਹਿ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ ॥
ਸਾਚੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵਹਿ ਨਿਰਧਨ ਕਾ
ਨਾਮੁ ਵੇਸਾਹਾ ਹੇ ॥੧੨॥

bik**h**i-aa kaaran lab lob**h** kamaave**h** du**r**mat
kaa du**r**aahaa hay. ||9||

pooraa satgur b**h**ag**at** drir**h**-aa-ay.
gur kai sabad har naam chit laa-ay.
man tan har ravi-aa gh**at** an**ta**r man
b**h**eenai b**h**ag**at** salaahaa hay. ||10||

mayraa parab**h** saachaa asur sang**h**aa**ra**n.
gur kai sabad b**h**ag**at** nist**aa**ra**n**.
mayraa parab**h** saachaa sad**h** hee saachaa
sir saahaa paat**i**saahaa hay. ||11||

say b**h**ag**at** sachay t**ay**rai man b**h**aa-ay.
d**ar** keert**an** karahi gur sabad suhaa-ay.
saach**ee** ban**ee** an-d**i**n gaavahi nirD**h**an kaa
naam vaysaahaa hay. ||12||

ਜਿਨ ਆਪੇ ਮੇਲਿ ਵਿਛੋੜਹਿ ਨਾਹੀ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਾਲਾਹੀ ॥
ਸਭਨਾ ਸਿਰਿ ਤੂ ਏਕੈ ਸਾਹਿਬੁ ਸਬਦੇ ਨਾਮੁ
ਸਲਾਹਾ ਹੇ ॥੧੩॥

jin aapay mayl vichhorheh naahee.
gur kai sabaḁ ṣaḁaa saalaahē.
sabḥnaa sir t̥oo ayko saahib sabḁay naam
salaahaa hay. ||13||

ਬਿਨੁ ਸਬਦੈ ਤੁਧੁਨੋ ਕੋਈ ਨ ਜਾਣੀ ॥
ਤੁਧੁ ਆਪੇ ਕਬੀ ਅਕਥ ਕਹਾਣੀ ॥
ਆਪੇ ਸਬਦੁ ਸਦਾ ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ
ਜਪਿ ਸੰਬਾਹਾ ਹੇ ॥੧੪॥

bin sabḁai t̥uDhuno ko-ee na jaanee.
t̥uDh aapay kathee akath kahaanee.
aapay sabaḁ ṣaḁaa gur ḁaṭṭaa har naam
jap sambaaḥaa hay. ||14||

ਤੂ ਆਪੇ ਕਰਤਾ ਸਿਰਜਣਹਾਰਾ ॥
ਤੈਰਾ ਲਿਖਿਆ ਕੋਇ ਨ ਮੋਟਣਹਾਰਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਦੇਵਹਿ ਤੂ ਆਪੇ ਸਹਸਾ
ਗਣਤ ਨ ਤਾਰਾ ਹੇ ॥੧੫॥

t̥oo aapay kart̥aa sirjanḥaaraa.
ṭayraa likhi-aa ko-ay na maytanḥaaraa.
gurmukḥ naam ḁayveh t̥oo aapay sahsaa
ganṭ na ṭaahaa hay. ||15||

ਭਗਤ ਸਚੇ ਤੇਰੈ ਦਰਵਾਰੇ ॥
ਸਬਦੇ ਸੇਵਨਿ ਭਾਇ ਪਿਆਰੇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਨਾਮੇ ਕਾਰਜੁ
ਸੋਹਾ ਹੇ ॥੧੬॥੩॥੧੨॥

bhagat̥ sachay ṭayrai ḁarvaaray.
sabḁay sayvan bḥaa-ay pi-aaray.
naanak naam raṭay bairaaḡee naamay
kaaraj soḥaa hay. ||16||3||12||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to realize God and avoid perpetual pains of birth and death, then we should become Guru's followers and follow the word of the true Guru. By doing so we would know the reality of God and this world and being imbued with His love day and night we would sing His praises and ultimately merge in Him. In this *shabad*, again he gives us straightforward advice and tells us what to do, if we want to live in peace and happiness. He also tells us how God is pervading everywhere and in everything, and how through the Guru he blesses some with His divine knowledge and grace.

Right at the outset, Guru Ji advises: "(O' my friends), serve (and worship) the infinite and incomprehensible God. No one can find the limit (of His virtues). The near or far end of His expanse cannot be found. By Guru's grace, in whose heart He comes to reside, in that one's heart manifests wisdom of unfathomable depth." (1)

However, Guru Ji wants to clarify that even though God abides in all, He becomes manifest only in those on whom the Guru bestows his grace. He says: "(O' my friends), that same one (God) pervades in all. But, it is only by Guru's grace that He becomes manifest (in someone, and that one experiences the bliss of God's presence within). That God of the universe looks after all and provides sustenance to all (His creatures)." (2)

Now describing what understanding the true Guru has himself obtained from God, which he wants to share with the rest of the world, he says: “(O’ my friends), after himself understanding (from God), the true Guru has imparted this understanding (to the world, that) in His will (God) has created the entire universe. Therefore, that person alone enjoys peace who obeys His command, because His command overrules all kings and emperors.”(3)

Lest anyone doubt the truth in the word of the Guru, he says: “(O’ my friends), the true Guru is eternal and his word is infinite (in wisdom). By following his word (of advice, the entire) world gets saved. (The Guru tells that) on His Own the Creator looks after the beings after creating them and gives them their life breaths and sustenance.”(4)

However Guru Ji wants to stress that it is only very rare persons whom God blesses with the above wisdom. He says: “(O’ my friends), it is only a rare one among millions whom (God) gives the above understanding. By reflecting on the Guru’s word, (such a person) is imbued with (God)’s love. Then one sings praises of the eternal Giver of peace, and God blesses that person with (even more opportunity for) devotion and praise (of God).”(5)

Therefore Guru Ji says: “(O’ my friends), those devotees who serve (and follow) the true Guru, become eternal (and do not go through rounds of births and deaths. But), they who die and are born (again and again) are (spiritually) most frail. That infinite, incomprehensible, and care free God has unfathomable love for His devotees.”(6)

Now describing how the true Guru helps and provides one with right guidance, he says: “(O’ my friends), the perfect true Guru firmly implants the eternal (God’s Name in one’s mind). Then through (*Gurbani*), the eternal word of the Guru, one always sings praises (of God, and realizes that God) the Giver of virtues pervades in all, and on each and every one’s head, He writes the moment (of one’s death).”(7)

Listing some of the blessings and virtues, which a Guru’s follower enjoys, he says: “(O’ my friends), to a Guru’s follower, God always appears in front of him or her. The person who serves (and worships God) through the (Guru’s) word, is satiated (from worldly desires. In short), they who day and night serve (and worship God) through the true word (of the Guru), in them remains a zeal (for singing praises of God) through the eternal word (of the Guru).”(8)

However regarding the conduct of the one who instead of following Guru’s advice, follows one’s own self-conceit and keeps doing ritualistic deeds, Guru Ji says: “(O’ my friends, the self-conceited) ignorant blind person stresses upon many (ritualistic) deeds, (such as observing fasts and bathing at holy places. Because of) doing all such deeds, done under the obstinacy of the mind, such a person is repeatedly cast into existences. For the sake of poison (of worldly wealth, that person) practices greed and avarice, and due to bad intellect remains in duality (or double mindedness).”(9)

Telling us what exactly the true Guru does to help his disciple, and then what the latter does, he says: “(O’ my friends), the perfect true Guru makes one firm in the devotion

of God. Then through the Guru's word, one attunes one's mind to (meditation on God's) Name. God remains pervading in that one's mind, body, and heart, and one's heart remains happily filled with (God's) praise and devotion.”(10).

Now as if going into an ecstatic mood of God's praise, Guru Ji says: “(O' my friends), my eternal God is the destroyer of demons. By attuning them to (*Gurbani*), the word of the Guru, He emancipates the devotees (from worldly bonds). Yes eternal, and everlasting is my God and He is the King of all kings (the supreme ruler of the universe).”(11)

Next directly addressing God, Guru Ji says: “(O' God), true are those devotees who are pleasing to Your mind. They look beautiful (and respect worthy) when through the word of the Guru they sing Your praises at Your door. Day and night, they sing (*Gurbani*) the eternal word (of the Guru, and thus meditate on God's Name, because God's) Name is the capital stock of those, who are without (worldly) wealth.”(12)

Continuing his humble address to God, Guru Ji says: “(O' God), they whom You Yourself unite, You never separate them again. Through the Guru's word they always praise You. Above all (beings), You are the only one Master. (It is by Your grace) that through the word (of the Guru), they meditate on Your Name and utter Your praise.”(13)

Regarding the importance of the word (of the Guru), he says: “(O' God), without (reflecting on *Gurbani*, the Guru's) word, no one can know You. (Through the Guru's word), You have described Your indescribable discourse. (In the form) of Guru, You Yourself have been the bestowing (*Gurbani*, the divine) word and by meditating on the Name, You have been providing (spiritual) sustenance) to all.”(14)

Therefore, Guru Ji humbly acknowledges and says: “(O' God), You Yourself are the creator and maker (of this universe). Nobody can erase, what You have written (in any one's destiny). Through the Guru, You Yourself bless (a one with the gift of) Name, and then one has nothing to fear or account for (one's deeds).”(15)

In closing, Guru Ji says: “(O' God), the devotees are adjudged true (and honored) in Your court. Imbued with Your love they keep serving (and worshipping) You through the (Guru's) word. O' Nanak, truly detached are those who remain imbued with Your Name, and by virtue of Name, each of their tasks is accomplished successfully.”(16-3-12).

The message of this *shabad* is that we should reflect on the word of the true Guru (the *Gurbani*, which in fact is the word of God). Following the advice contained therein, we should praise God and meditate on His Name day and night, with true love and devotion. By doing so, we would get rid of all our doubts, worries, and fear of births and deaths, and God would show such a grace on us that nobody would ask us for account of our deeds and we would be admitted in His court with respect and honor.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਮੇਰੈ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥

ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ਉਪਾਇਆ ॥

ਆਪੇ ਫਰਕੁ ਕਰੇ ਵੇਖਿ ਵਿਗਸੈ ਸਭਿ ਰਸ ਦੇਹੀ ਮਾਹਾ
ਹੇ ॥੧॥

ਵਾਜੈ ਪਉਣੁ ਤੈ ਆਪਿ ਵਜਾਏ ॥

ਸਿਵ ਸਕਤੀ ਦੇਹੀ ਮਹਿ ਪਾਏ ॥

ਗੁਰ ਪਰਸਾਦੀ ਉਲਟੀ ਹੋਵੈ ਗਿਆਨ ਰਤਨੁ ਸਬਦੁ
ਤਾਹਾ ਹੇ ॥੨॥

ਅੰਧੇਰਾ ਚਾਨਣੁ ਆਪੇ ਕੀਆ ॥

ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ ਬੀਆ ॥

ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ਕਮਲੁ ਬਿਗਸੈ ਬੁਧਿ
ਤਾਹਾ ਹੇ ॥੩॥

ਅਪਣੀ ਗਹਣ ਗਤਿ ਆਪੇ ਜਾਣੈ ॥

ਹੋਰੁ ਲੋਕੁ ਸੁਣਿ ਸੁਣਿ ਆਖਿ ਵਖਾਣੈ ॥

ਗਿਆਨੀ ਹੋਵੈ ਸੁ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਾਚੀ ਸਿਫਤਿ
ਸਲਾਹਾ ਹੇ ॥੪॥

ਦੇਹੀ ਅੰਦਰਿ ਵਸਤੁ ਅਪਾਰਾ ॥

ਆਪੇ ਕਪਟ ਖੁਲਾਵਣਹਾਰਾ ॥

ਗੁਰਮੁਖਿ ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਤ੍ਰਿਸਨਾ ਅਗਨਿ
ਬੁਝਾਹਾ ਹੇ ॥੫॥

ਸਭਿ ਰਸ ਦੇਹੀ ਅੰਦਰਿ ਪਾਏ ॥

ਵਿਰਲੇ ਕਉ ਗੁਰੁ ਸਬਦੁ ਬੁਝਾਏ ॥

ਅੰਦਰੁ ਖੋਜੇ ਸਬਦੁ ਸਾਲਾਹੇ ਬਾਹਰਿ ਕਾਹੇ ਜਾਹਾ ਹੇ
॥੬॥

ਵਿਣੁ ਚਾਖੇ ਸਾਦੁ ਕਿਸੈ ਨ ਆਇਆ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ ॥

ਅੰਮ੍ਰਿਤੁ ਪੀ ਅਮਰਾ ਪਦੁ ਹੋਏ ਗੁਰ ਕੈ ਸਬਦਿ ਰਸੁ
ਤਾਹਾ ਹੇ ॥੭॥

ਆਪੁ ਪਛਾਣੈ ਸੋ ਸਭਿ ਗੁਣ ਜਾਣੈ ॥

maaroo mehlaa 3.

mayrai parab^h saachai ik khay^l
rachaa-i-aa.

ko-ay na kis hee jayhaa upaa-i-aa.

aapay farak karay vayk^h vigsai sab^h
ras dayhee maahaa hay. ||1||

vaajai pa-un^l tai aap vajaa-ay.

siv sakt^{ee} dayhee mh paa-ay.

gur parsaadee ultee hovai gi-aan
ra^{tan} sabad^l taahaa hay. ||2||

anDhayraa chaanan^l aapay kee-aa.

ayko var^{tai} avar na bee-aa.

gur parsaadee aap pach^haanai kamal
bigsai buD^h taahaa hay. ||3||

ap^{nee} gahan^l gat^l aapay jaanai.

hor lok sun^l sun^l aakh^h vak^haanai.

gi-aanee hovai so gurmuk^h booj^hai
saachee sifa^t salaahaa hay. ||4||

dayhee andar^l vasat^l apaaraa.

aapay kapat^l khulaavan^hhaaraa.

gurmuk^h sehjay amrit^l peevai tarisnaa
agan^l buj^haaahaa hay. ||5||

sab^h ras dayhee andar^l paa-ay.

virlay ka-o gur sabad^l buj^haa-ay.

andar^l khojay sabad^l saalaahay baahar
kaahay jaahaa hay. ||6||

vin^l chaakhay^l saad^l kisai na aa-i-aa.

gur kai sabad^l amrit^l pee-aa-i-aa.

amrit^l pee amraa pad^l ho-ay gur kai
sabad^l ras taahaa hay. ||7||

aap pach^haanai so sab^h gun^l jaanai.

ਪੰਨਾ ੧੦੫੭

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ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ॥
ਅਨਦਿਨੁ ਨਾਮਿ ਰਤਾ ਦਿਨੁ ਰਾਤੀ ਮਾਇਆ
ਮੋਹੁ ਚੁਕਾਹਾ ਹੇ ॥੮॥

gur kai sabad har naam vakhaanai.
an-din naam rataa din raatee maa-i-aa
moh chukaahaa hay. ||8||

ਗੁਰ ਸੇਵਾ ਤੇ ਸਭੁ ਕਿਛੁ ਪਾਏ ॥
ਹਉਮੈ ਮੇਰਾ ਆਪੁ ਗਵਾਏ ॥
ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਰ ਕੈ ਸਬਦੇ
ਸੋਹਾ ਹੇ ॥੯॥

gur sayvaa tay sabh kichh paa-ay.
ha-umai mayraa aap gavaa-ay.
aapay kirpaa karay sukh-daatā gur kai
sabday sohaa hay. ||9||

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਹੈ ਬਾਣੀ ॥
ਅਨਦਿਨੁ ਹਰਿ ਕਾ ਨਾਮੁ ਵਖਾਣੀ ॥
ਹਰਿ ਹਰਿ ਸਚਾ ਵਸੈ ਘਟ ਅੰਤਰਿ ਸੋ ਘਟੁ
ਨਿਰਮਲੁ ਤਾਹਾ ਹੇ ॥੧੦॥

gur kaa sabad amrit hai banee.
an-din har kaa naam vakhaanee.
har har sachaa vasai ghat antar so ghat
nirmal taahaa hay. ||10||

ਸੇਵਕ ਸੇਵਹਿ ਸਬਦਿ ਸਲਾਹਹਿ ॥
ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥
ਆਪੇ ਬਖਸੇ ਸਬਦਿ ਮਿਲਾਏ ਪਰਮਲ ਵਾਸੁ
ਮਨਿ ਤਾਹਾ ਹੇ ॥੧੧॥

sayvak sayveh sabad salaaheh.
sadaa rang raatay har gun gaavahi.
aapay bakhsay sabad milaa-ay parmal
vaas man taahaa hay. ||11||

ਸਬਦੇ ਅਕਥੁ ਕਥੇ ਸਾਲਾਹੇ ॥
ਮੇਰੇ ਪ੍ਰਭ ਸਾਚੇ ਵੇਪਰਵਾਹੇ ॥
ਆਪੇ ਗੁਣਦਾਤਾ ਸਬਦਿ ਮਿਲਾਏ ਸਬਦੈ ਕਾ
ਰਸੁ ਤਾਹਾ ਹੇ ॥੧੨॥

sabday akath kathay saalaahay.
mayray parabh saachay vayparvaahay.
aapay gundaataa sabad milaa-ay sabdai
kaa ras taahaa hay. ||12||

ਮਨਮੁਖੁ ਭੂਲਾ ਠਉਰਿ ਨ ਪਾਏ ॥
ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਏ ॥
ਬਿਖਿਆ ਰਾਤੇ ਬਿਖਿਆ ਖੋਜੈ ਮਰਿ ਜਨਮੈ ਦੁਖੁ
ਤਾਹਾ ਹੇ ॥੧੩॥

manmukh bhoolaa tha-ur na paa-ay.
jo Dhur likhi-aa so karam kamaa-ay.
bikhi-aa raatay bikhi-aa khojai mar
janmai dukh taahaa hay. ||13||

ਆਪੇ ਆਪਿ ਆਪਿ ਸਾਲਾਹੇ ॥
ਤੇਰੇ ਗੁਣ ਪ੍ਰਭ ਤੁਝ ਹੀ ਮਾਹੇ ॥
ਤੂੰ ਆਪਿ ਸਚਾ ਤੇਰੀ ਬਾਣੀ ਸਚੀ ਆਪੇ ਅਲਖੁ
ਅਥਾਹਾ ਹੇ ॥੧੪॥

aapay aap aap saalaahay.
tayray gun parabh tujh hee maahay.
too aap sachaa tayree banee sachee
aapay alakh athaahaa hay. ||14||

ਬਿਨੁ ਗੁਰ ਦਾਤੇ ਕੋਇ ਨ ਪਾਏ ॥
ਲਖ ਕੋਟੀ ਜੇ ਕਰਮ ਕਮਾਏ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਘਟ ਅੰਤਰਿ ਵਸਿਆ ਸਬਦੇ
ਸਚੁ ਸਾਲਾਹਾ ਹੇ ॥੧੫॥

bin gur daatay ko-ay na paa-ay.
lakh kotee jay karam kamaa-ay.
gur kirpaa tay ghat antar vasi-aa sabday
sach saalaahaa hay. ||15||

ਸੇ ਜਨ ਮਿਲੇ ਧੁਰਿ ਆਪਿ ਮਿਲਾਏ ॥

ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ ਸੁਹਾਏ ॥

ਨਾਨਕ ਜਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਗੁਣ ਗਾਵਹ

ਗੁਣੀ ਸਮਾਹਾ ਹੇ ॥੧੬॥੪॥੧੩॥

say jan milay Dhur aap milaa-ay.

saachee banee sabad suhaa-ay.

naanak jan gun gaavai nit saachay gun

gaavah gunee samaahaa hay.

||16||4||13||

Maaroo Mehla-3

Different people call God by different names, such as “God, Allah, and Ram” based on His particular qualities. Although Sikhs believe that it doesn’t matter by what Name one may call Him, they generally call Him *Waheguru* (The wonderful enlightener). In this *shabad*, Guru Ji is expressing his astonishment observing His so many wonders.

First of all Guru Ji is amazed at the fact that even though God has created billions of creatures and human beings, no one is exactly the same as another, including the twins born at the same time. Therefore, expressing his appreciation and wonder, Guru Ji speaks out: “(O’ my friends), my eternal God has staged (a wonderful) play in this world. None (of His creatures is exactly) like another. Putting (subtle) distinctions (in all), He Himself looks at them and feels delighted. (Another astonishing thing is that) He has put all the relishes (and desires) in the body itself.”(1)

Now directly praising God for His astonishing creations in the form of human beings, and other creatures, Guru Ji says: “(O’ God), You yourself have set into play the wind instruments (the creatures which survive on the flow of air in their bodies through the process of breathing). You have put both the (divine) soul and *Maya* (the worldly riches and power) in the body. By Guru’s grace, whose attention turns away (from *Maya* or desire for worldly riches and power, that person) obtains the jewel of (divine) wisdom (in the form of Guru’s) word.”(2)

Stressing the point that it is God who has created every thing whether good or bad, Guru Ji says: “(O’ my friends, God) Himself has created both darkness (of ignorance) and the light (of divine wisdom. Everywhere), it is He alone who is pervading, and there is no other. By Guru’s grace, one who recognizes one’s self obtains such (divine) wisdom (and delight, as if) the lotus of one’s heart has bloomed.”(3)

Even after praising God so much, Guru Ji expresses his inability to describe the full extent of God’s wonders. Therefore, he humbly says: “(O’ my friends), the depth of His state (or divine wisdom), only He Himself knows. Other people utter and say (about Him) on the basis of what they hear from others. One who is (divinely) wise understands this thing through the Guru and keeps uttering (God’s) true praise.”(4)

Now talking about the wonders in the body, Guru Ji says: “(O’ my friends), within the body is contained the commodity of (God’s Name, which is of) limitless worth, (but because of one’s ego it is not visible to one, as if it is locked behind closed doors).

God Himself is the one who gets these doors opened (by removing one's ego through the Guru). The Guru's follower (then) peacefully drinks the nectar (of God's Name) and puts off the fire of (worldly) desires.”(5)

In the first stanza, Guru Ji told us that God has put all the relishes (and desires) in the body itself. Elaborating on this remark, he says: “(O' my friends, God) has put all the tastes in the body. But only to a rare person, He makes understand through the word of the Guru. (Then that person) searches God within, and praises Him through (*Gurbani* the Guru's) word. Why then would any one go out (to search Him, when one can experience God within oneself)?”(6)

Regarding the relish and blessings of the nectar of God's Name, Guru Ji says: “(O' my friends), without tasting (the nectar of God's Name), nobody has enjoyed its relish. (But, it is only through) the word of the Guru (that God) has helped (anyone) to drink this nectar. Upon drinking the nectar (of Name), a person has obtained immortal status, and through the word of the Guru has enjoyed this relish (of Name).”(7)

Now adding to his earlier remark in stanza (3), that “one who recognizes one's self, obtains such (divine) wisdom (and delight, as if) the lotus of one's heart has bloomed).” Guru Ji says: “(O' my friends), one who recognizes oneself, knows all (divine) virtues. Through the Guru's word, that person utters (and meditates) on (God's) Name. Being, day and night imbued with God's Name, that person gets rid of attachment for *Maya* (or worldly riches and power).”(8)

Describing the blessings, which one obtains through the service of the Guru (by reflecting and acting on the word of the Guru), he says: “(O' my friends), through the service of the Guru, one obtains everything. By serving the Guru (and following his advice), one gets rid of ego, attachment, and self-centeredness. When the bliss-giving God Himself shows mercy, then by following Guru's word (of advice, one) embellishes one's life (with divine virtues).”(9)

Continuing to state the merits of the Guru's word (or *Gurbani*), he says: “(O' my friends), nectar sweet is the word of the Guru. (By getting attuned to it, one should) meditate on God's Name. (Because, the one) in whose heart the eternal God comes to reside, that one's heart becomes immaculate.”(10)

Now describing the conduct of the devotees of God and the blessings received by them, Guru Ji says: “(O' my friends), the servants (of God), serve and praise Him through the word (of the Guru). Being always imbued with (His) love, they keep singing His praises. Upon whom (God Himself) shows His grace, them He unites with the word (of the Guru, and they become very holy and immaculate, as if) in their mind abides the fragrance of sandal.”(11)

Continuing his narration of the blessings received by a devotee, Guru Ji says: “(O' my friends), through the word of the Guru, one who describes the indescribable God, that one keeps singing praises of my carefree eternal God. On His own, the Giver of merits keeps one attuned to the (Guru's) word, and one starts enjoying the relish of the word.”(12)

Regarding the conduct and fate of a self-conceited person, Guru Ji says: “(O’ my friends), a self-conceited person has gone astray, and does not find rest at any place. (But that person is helpless, because) whatever is pre- written in one’s destiny, one performs those deeds. Those who are imbued with the poison (of *Maya* or worldly riches and power) keep searching for this poison (of worldly riches, and therefore) keep suffering in the pains of births and deaths.” (13)

But lest any egoistic thoughts arise in those who are singing God’s praises, Guru Ji says: “(O’ my friends, if any fortunate person is praising God, even then it is God in that person, who) is praising Him. (Therefore I say), O’ God, Your virtues are contained only in You. You Yourself are eternal, Your word is eternal, and You Yourself are indescribable and unfathomable.”(14)

Once again stressing on the importance of the Guru, he says: “(O’ my friends), even if one performs millions of (ritualistic) deeds, without (the help of) the beneficent Guru, no one ever attains (God). Through Guru's grace, in whose mind (God’s Name) comes to abide, that person keeps praising the eternal (God), through the (Guru’s) word.”(15)

In closing, Guru Ji says: “(O’ my friends, only) those devotees have united with Him whom (God has) Himself united from the very beginning. Through the eternal and immaculate word (of the Guru, their lives) have been embellished (with divine virtues). O’ Nanak, a devotee daily sings praises of the eternal (God), and by singing praises of God, merges in that meritorious (God Himself).”(16-4-13)

The message of this *shabad* is that if we want to merge in that all blissful and wonderful God, then through the Guru's word we should recognize ourselves and appreciate the wonders of God. It is only by reflecting on the Guru's word (the *Gurbani*), that we understand some of the beauties and merits of God. Further, when we sing God’s praises with true love and devotion through the Guru's word, we merge in Him.

ਮਾਠੂ ਮਹਲਾ ੩ ॥

maaroo mehlaa 3.

ਨਿਹਚਲੁ ਏਕੁ ਸਦਾ ਸਚੁ ਸੋਈ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥
ਹਰਿ ਰਸਿ ਭੀਨੇ ਸਦਾ ਧਿਆਇਨਿ ਗੁਰਮਤਿ
ਸੀਲੁ ਸੰਨਾਹਾ ਹੇ ॥੧॥

nihchal ayk sadāa sach so-ee.
pooray gur tay sojhee ho-ee.
har ras bheenay sadāa Dhi-aa-in gurmat
seel sannaahaa hay. ||1||

ਅੰਦਰਿ ਰੰਗੁ ਸਦਾ ਸਚਿਆਰਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਪਿਆਰਾ ॥
ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ
ਛੋਡਿਆ ਮਾਇਆ ਕਾ ਲਾਹਾ ਹੇ ॥੨॥

andar rang sadāa sachi-aaraa.
gur kai sabad har naam pi-aaraa.
na-o niDh naam vasi-aa ghat antar
chhodi-aa maa-i-aa kaa laahaa hay. ||2||

ਰਈਅਤਿ ਰਾਜੇ ਦੁਰਮਤਿ ਦੋਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਏਕੁ ਨ ਹੋਈ ॥
ਏਕੁ ਧਿਆਇਨਿ ਸਦਾ ਸੁਖੁ ਪਾਇਨਿ ਨਿਹਚਲੁ
ਰਾਜੁ ਤਿਨਾਹਾ ਹੇ ॥੩॥

ਆਵਣੁ ਜਾਣਾ ਰਖੈ ਨ ਕੋਈ ॥
ਜੰਮਣੁ ਮਰਣੁ ਤਿਸੈ ਤੇ ਹੋਈ ॥
ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਦਾ ਧਿਆਵਹੁ ਗਤਿ ਮੁਕਤਿ
ਤਿਸੈ ਤੇ ਪਾਹਾ ਹੇ ॥੪॥

ਸਚੁ ਸੰਜਮੁ ਸਤਿਗੁਰੂ ਦੁਆਰੈ ॥
ਹਉਮੈ ਕ੍ਰੋਧੁ ਸਬਦਿ ਨਿਵਾਰੈ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਸੀਲੁ ਸੰਤੋਖੁ
ਸਭੁ ਤਾਹਾ ਹੇ ॥੫॥

ਹਉਮੈ ਮੋਹੁ ਉਪਜੈ ਸੰਸਾਰਾ ॥
ਸਭੁ ਜਗੁ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰਾ ॥
ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਨਾਮੁ ਨ ਪਾਈਐ ਨਾਮੁ
ਸਚਾ ਜਗਿ ਲਾਹਾ ਹੇ ॥੬॥

ਸਚਾ ਅਮਰੁ ਸਬਦਿ ਸੁਹਾਇਆ ॥
ਪੰਚ ਸਬਦ ਮਿਲਿ ਵਾਜਾ ਵਾਇਆ ॥

ਪੰਨਾ ੧੦੫੮

ਸਦਾ ਕਾਰਜੁ ਸਚਿ ਨਾਮਿ ਸੁਹੇਲਾ ਬਿਨੁ ਸਬਦੈ
ਕਾਰਜੁ ਕੇਹਾ ਹੇ ॥੭॥

ਖਿਨ ਮਹਿ ਹਸੈ ਖਿਨ ਮਹਿ ਰੋਵੈ ॥
ਦੂਜੀ ਦੁਰਮਤਿ ਕਾਰਜੁ ਨ ਹੋਵੈ ॥
ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਕਰਤੈ ਲਿਖਿ ਪਾਏ ਕਿਰਤੁ ਨ
ਚਲੈ ਚਲਾਹਾ ਹੇ ॥੮॥

ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ ॥
ਹਰਿ ਸਿਉ ਸਦ ਹੀ ਰਹੈ ਸਮਾਏ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਵਡਿਆਈ ਹਉਮੈ ਰੋਗੁ
ਨ ਤਾਹਾ ਹੇ ॥੯॥

ਰਸ ਕਸ ਖਾਏ ਪਿੰਡੁ ਵਧਾਏ ॥
ਭੇਖ ਕਰੈ ਗੁਰ ਸਬਦੁ ਨ ਕਮਾਏ ॥
ਅੰਤਰਿ ਰੋਗੁ ਮਹਾ ਦੁਖੁ ਭਾਰੀ ਬਿਸਟਾ ਮਾਰਿ
ਸਮਾਹਾ ਹੇ ॥੧੦॥

ra-ee-at̃ raajay durmat̃ do-ee.
bin satgur sayvay ayk na ho-ee.
ayk Dhi-aa-in sadāa sukh̃ paa-in nihchal
raaj t̃inaahaa hay. ||3||

aavan jaanaa rakh̃ai na ko-ee.
jamaṇ maraṇ t̃isai t̃ay ho-ee.
gurmukh̃ saachaa sadāa Dhi-aavahu gat̃
mukat̃ t̃isai t̃ay paahaa hay. ||4||

sach sanjam satguroo du-aarai.
ha-umai kroDh sabad̃ nivaarai.
satgur sayv sadāa sukh̃ paa-ee-ai seel
santokh̃ sabh̃ taahaa hay. ||5||

ha-umai moh upjai sansaaraa.
sabh̃ jag binsai naam visaaraa.
bin satgur sayvay naam na paa-ee-ai
naam sachaa jag laahaa hay. ||6||

sachaa amar sabad̃ suhaa-i-aa.
panch sabad̃ mil vaajaa vaa-i-aa.

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sadāa kaaraj sach naam suhaylaa bin
sabd̃ai kaaraj kayhaa hay. ||7||

khin meh hasai khin meh rovai.
doojee durmat̃ kaaraj na hovai.
sanjog vijog kart̃ai likh̃ paa-ay kirt̃ na
chalai chalaahaa hay. ||8||

jeevan mukat̃ gur sabad̃ kamaa-ay.
har si-o sad̃ hee rahai samaa-ay.
gur kirpaa t̃ay milai vadi-aa-ee ha-umai
rog na taahaa hay. ||9||

ras kas khaa-ay pind vaDhaa-ay.
bhaykh̃ karai gur sabad̃ na kamaa-ay.
antar rog mahaa dukh bhaaree bistaa
maahi samaahaa hay. ||10||

ਬੇਦ ਪੜਹਿ ਪੜਿ ਬਾਦੁ ਵਖਾਣਹਿ ॥
ਘਟ ਮਹਿ ਬ੍ਰਹਮੁ ਤਿਸੁ ਸਬਦਿ ਨ ਪਛਾਣਹਿ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਤਤੁ ਬਿਲੋਵੈ ਰਸਨਾ ਹਰਿ ਰਸੁ
ਤਾਹਾ ਹੇ ॥੧੧॥

ਘਰਿ ਵਥੁ ਛੋਡਹਿ ਬਾਹਰਿ ਧਾਵਹਿ ॥
ਮਨਮੁਖ ਅੰਧੇ ਸਾਦੁ ਨ ਪਾਵਹਿ ॥
ਅਨ ਰਸ ਰਾਤੀ ਰਸਨਾ ਫੀਕੀ ਬੋਲੇ ਹਰਿ ਰਸੁ
ਮੂਲਿ ਨ ਤਾਹਾ ਹੇ ॥੧੨॥

ਮਨਮੁਖ ਦੇਹੀ ਭਰਮੁ ਭਤਾਰੇ ॥
ਦੁਰਮਤਿ ਮਰੈ ਨਿਤ ਹੋਇ ਖੁਆਰੇ ॥
ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਨੁ ਦੂਜੈ ਲਾਇਆ ਸੁਪਨੈ ਸੁਖੁ ਨ
ਤਾਹਾ ਹੇ ॥੧੩॥

ਕੰਚਨ ਦੇਹੀ ਸਬਦੁ ਭਤਾਰੇ ॥
ਅਨਦਿਨੁ ਭੋਗ ਭੋਗੇ ਹਰਿ ਸਿਉ ਪਿਆਰੇ ॥
ਮਹਲਾ ਅੰਦਰਿ ਗੈਰ ਮਹਲੁ ਪਾਏ ਭਾਣਾ ਬੁਝਿ
ਸਮਾਹਾ ਹੇ ॥੧੪॥

ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰਾ ॥
ਤਿਸੁ ਆਗੈ ਨਹੀ ਕਿਸੈ ਕਾ ਚਾਰਾ ॥
ਆਪੇ ਬਖਸੇ ਸਬਦਿ ਮਿਲਾਏ ਤਿਸ ਦਾ ਸਬਦੁ
ਅਥਾਹਾ ਹੇ ॥੧੫॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹੈ ਤਿਸੁ ਕੇਰਾ ॥
ਸਚਾ ਸਾਹਿਬੁ ਠਾਕੁਰੁ ਮੇਰਾ ॥
ਨਾਨਕ ਗੁਰਬਾਣੀ ਹਰਿ ਪਾਇਆ ਹਰਿ ਜਪੁ
ਜਾਪਿ ਸਮਾਹਾ ਹੇ ॥੧੬॥੫॥੧੪॥

bayd parheh parh baad vakaaneh.
ghat meh barahm tis sabad na
pachhaaneh.
gurmukh hovai so tat bilovai rasnaa har
ras taahaa hay. ||11||

ghar vath chhodeh baahar Dhaaveh.
manmukh anDhay saad na paavahi.
an ras raatee rasnaa feekee bolay har ras
mool na taahaa hay. ||12||

manmukh dayhee bharam bhataaro.
durmat marai nit ho-ay khu-aaro.
kaam kroDh man doojai laa-i-aa supnai
sukh na taahaa hay. ||13||

kanchan dayhee sabad bhataaro.
an-din bhog bhogay har si-o pi-aaro.
mehlaa andar gair mahal paa-ay bhaanaa
bujh samaahaa hay. ||14||

aapay dayvai dayvanhaaraa.
tis aagai nahee kisai kaa chaaraa.
aapay bakh say sabad milaa-ay tis daa
sabad athaahaa hay. ||15||

jee-o pind sabh hai tis kayraa.
sachaa saahib thaakur mayraa.
naanak gurbaaanee har paa-i-aa har jap
jaap samaahaa hay. ||16||5||14||

Maaroo Mehla-3

In the previous *shabad*, Guru advised us that if we want to merge in that all blissful and wonderful God, then through the Guru's word we should recognize ourselves and appreciate the wonders of God. It is only by reflecting on *Gurbani* (the Guru's word) that we understand some of the beauties and merits of God. Further, when through the Guru's word, with love and devotion we sing praises of God, we merge in Him. In this *shabad*, he explains how the Guru unites us with that most wonderful God, and what other kinds of blessings we obtain when we follow his advice with true love and devotion.

Naming the first unique quality of God, which we learn only from the Guru, he says: “(O’ my friends), it is only that true and eternal God who is immortal. Only through the perfect Guru this understanding is obtained. Therefore, they who obtain Guru’s instruction, imbued with the relish of God, always meditate on Him. They (remain so humble, and treat everybody with such respect and love, as if) they are wearing a body shield of civility.”(1)

Now describing the conduct of those within whom is the love for God, he says: “(O’ my friends), within whom is the love for God, that person is always true (and immaculate in the eyes of God). Through the Guru’s word, such a person remains imbued with the love for God’s Name. When (God’s) Name, the embodiment of all the nine treasures (of wealth) abides in one’s heart, one forsakes (running after) the profit of *Maya* (the worldly wealth and power).”(2)

However commenting on the state of the worldly rulers and their subjects, Guru Ji says: “(O’ my friends), because of bad advice, both the kings and their subjects are involved in duality (or love of things other than God). Without serving (and following the advice of) the true Guru, the one eternal (God) doesn’t manifest in them. But they who meditate on the one (God), always enjoy (such) peace (and spiritual bliss, as if) their kingdom is everlasting.”(3)

Many of us may think, how one could enjoy eternal happiness, when one keeps coming and going in this world and going through the rounds of birth and death. Responding to this assertion, Guru Ji says: “(O’ my friends), no one can save you from coming and going (in and out of this world. Because this process of) birth and death happens as per His will. (The only way that) you can obtain the state of salvation (or emancipation from the rounds of births and deaths is that) following Guru’s instruction, you should always meditate on the eternal God.”(4)

Listing more blessings which one obtains only from the Guru, he says: “(O’ my friends), it is only at the gate (and under the guidance) of the true Guru that one learns the true self-discipline (and control over evil tendencies. The one who keeps following the Guru’s) word, gets rid of ego and anger. By serving (following) the true Guru, we always obtain peace, it is from him that we learn how to act with civility and contentment.”(5)

Stating another important benefit of true Guru’s guidance, he says: “(O’ my friends), by remaining entangled in the worldly (affairs), ego and attachment arise (in a person) and forsaking (God’s) Name, the entire world gets destroyed. But without serving the true Guru, we don’t obtain (God’s) Name, and Name is the only true profit in this world.”(6)

Describing the bliss one enjoys in the mind, to whom God’s will seems pleasing, Guru Ji says: “(O’ my friends), through the (Guru’s) word, (the person to whom) the eternal will (of God) sounds pleasing, (feels such a joy, as if) within that person is playing the (divine melody) of the orchestra of five different musical instruments. Only by

attuning one's self to meditation on God's Name, one's (life's) objective is easily accomplished, and without following the (Guru's) word, life's purpose is not achieved at all.”(7)

As for the state and destiny of a person, who loves things other than God's Name, Guru Ji says: “(O' my friends, the person bereft of God's Name) laughs one moment, and cries in the next (and keeps suffering in the rounds of pleasure and pain). Because of bad advice and duality (love of things other than God, one's) objective (of obtaining salvation) is not accomplished. (But a person too is helpless, because in accordance with one's past deeds, the) Creator has pre-ordained separation and union (with God's Name) in one's destiny, and this destiny cannot be erased.”(8)

Returning to list the blessings received by a person who follows Guru's advice, he says: “(O' my friends), one who lives one's life in accordance with (*Gurbani*), the Guru's word, obtains salvation (from worldly attachments), while still alive. Such a person always remains absorbed (in remembering) God. By Guru's grace that person is blessed with honor (both in this and the next world), because he or she doesn't suffer from the malady of ego.”(9)

Now commenting on the state of those hypocrites, who although adopt various religious garbs of detached yogis and *sanyasis* (the world renouncers), but keep enjoying feasts at the houses of their clients, Guru Ji says: “(A hypocrite) enjoys sour and sweet dishes (at others' houses) and bloats his belly. He adorns (various holy) garbs, but doesn't follow Guru's advice. Within him is the acute disease (of ego), so he gets consumed in filth (of evil deeds).”(10)

Similarly commenting on the conduct of hypocritical pundits, Guru Ji says: “(The pundits) read *Vedas* (the holy scriptures, but after reading these, they) indulge in strife (over their interpretations). They do not reflect on the Guru's word and therefore, they don't recognize the all-pervading God in their heart. But, the one who is Guru's follower, churns (and reflects on the) essence (of Guru's word), and his or her tongue enjoys the relish of God's (Name).”(11)

Now describing the state of those who do not search God in their own hearts but try to find Him outside, Guru Ji says: “(O' my friends, they who) discard the commodity (of God's Name, present) in their own heart, and wander outside (in jungles and mountains), those blind self-conceited ones do not obtain the relish (of God's Name). Being imbued with other (worldly) relishes, their tongue utters insipid words and they don't obtain the relish of God's (Name) at all.”(12)

Continuing his comments on the self-conceited persons, he says: “(O' my friends), the body of a self-conceited person is so guided by doubt, as if) doubt is its spouse. Because of bad advice, such a person dies (spiritually), and is always in distress. That person has attached his or her mind to lust, anger, and love of worldly riches, so such a person doesn't have peace even in his or her dream.”(13)

But regarding the Guru's follower, Guru Ji says: "(O' my friends), the body of a (Guru's follower is immaculate like) gold, (because it is so guided by *Gurbani*, as if) its spouse is the Guru's word. Day and night, it enjoys the joy of the company of its beloved God. (Such a Guru's follower) sees that mansion less (God) in the mansions (of the hearts of all beings), and realizing (God's) will, remains absorbed (in that will itself)." (14)

However, Guru Ji wants to stress that it is on His own that God gives anything to anybody, whether it is true understanding, Guru's guidance, or His Name. He says: "(O' my friends), it is on His own that the Giver (God) gives (anything to anybody). Before Him, nobody has any power. On His own, (He) shows grace and through the (Guru's) word, He unites with Him. His word is unfathomable (and profound in its wisdom and power)." (15)

In conclusion, Guru Ji says: "(O' my friends), this body and soul belong to that (God). Eternal is that Master of mine. O' Nanak, it is only (by following) *Gurbani* (the word of the Guru, that anybody) has obtained Him. By meditating on (God's) Name, that person remains absorbed in Him." (16-5-14)

The message of this *shabad* is that following Guru's advice, we should become humble and civilized, and meditate on that God through the Guru's word. Then imbued with His love, we would enjoy the true bliss of union with God, whose kingdom is eternal and who is the Giver of all kinds of peace and bliss.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ਆਪਾਰੁ ॥
ਗੁਰਮੁਖਿ ਕਾਰ ਕਰੇ ਪ੍ਰਭ ਭਾਵੈ ਗੁਰਮੁਖਿ ਪੂਰਾ
ਪਾਇਦਾ ॥੧॥

ਗੁਰਮੁਖਿ ਮਨੁਆ ਉਲਟਿ ਪਰਾਵੈ ॥
ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ ॥
ਗੁਰਮੁਖਿ ਸਚਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਵਾਸਾ
ਪਾਇਦਾ ॥੨॥

ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਭਾਖੀ ॥
ਸਚੈ ਸਬਦੇ ਸਚੁ ਸੁਭਾਖੀ ॥
ਸਦਾ ਸਚਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਮੇਰਾ ਸਚੇ ਸਚਿ
ਸਮਾਇਦਾ ॥੩॥

ਗੁਰਮੁਖਿ ਮਨੁ ਨਿਰਮਲੁ ਸਤ ਸਰਿ ਨਾਵੈ ॥
ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਸਮਾਵੈ ॥
ਸਚੇ ਸਚੁ ਕਮਾਵੈ ਸਦ ਹੀ ਸਚੀ ਭਗਤਿ
ਦ੍ਰਿੜਾਇਦਾ ॥੪॥

maaroo mehlaa 3.

gurmukh naad bayd beechaar.
gurmukh gi-aan Dhi-aan aapaar.
gurmukh kaar karay parabh bhaavai
gurmukh pooraa paa-idaa. ||1||

gurmukh manoo-aa ulat paraavai.
gurmukh banee naad vajaavai.
gurmukh sach ratay bairaagee nij ghar
vaasaa paa-idaa. ||2||

gur kee saakhee amrit bhaakhee.
sachai sabday sach subhaakhee.
sadaa sach rang raataa man mayraa
sachay sach samaa-idaa. ||3||

gurmukh man nirmal sat sar naavai.
mail na laagai sach samaavai.
sacho sach kamaavai sad hee sachee
bhagat darirhaa-idaa. ||4||

ਗੁਰਮੁਖਿ ਸਚੁ ਬੈਣੀ ਗੁਰਮੁਖਿ ਸਚੁ ਨੈਣੀ ॥

ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ ਕਰਣੀ ॥

ਸਦ ਹੀ ਸਚੁ ਕਹੈ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ ਸਚੁ
ਕਹਾਇਦਾ ॥੫॥

ਗੁਰਮੁਖਿ ਸਚੀ ਉਤਮ ਬਾਣੀ ॥

ਗੁਰਮੁਖਿ ਸਚੇ ਸਚੁ ਵਖਾਣੀ ॥

ਗੁਰਮੁਖਿ ਸਦ ਸੇਵਹਿ ਸਚੇ ਸਚਾ ਗੁਰਮੁਖਿ ਸਬਦੁ
ਸੁਣਾਇਦਾ ॥੬॥

ਪੰਨਾ ੧੦੫੯

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸੋਝੀ ਪਾਏ ॥

ਹਉਮੈ ਮਾਇਆ ਭਰਮੁ ਗਵਾਏ ॥

ਗੁਰ ਕੀ ਪਉੜੀ ਉਤਮ ਉਚੀ ਦਰਿ ਸਚੈ ਹਰਿ
ਗੁਣ ਗਾਇਦਾ ॥੭॥

ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸਾਰੁ ॥

ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

ਭਾਇ ਭਗਤਿ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਆਪੁ ਗਵਾਇ
ਸਮਾਇਦਾ ॥੮॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਮਨੁ ਖੋਜਿ ਸੁਣਾਏ ॥

ਸਚੈ ਨਾਮਿ ਸਦਾ ਲਿਵ ਲਾਏ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਜੋ ਸਚੇ ਮਨਿ
ਭਾਇਦਾ ॥੯॥

ਜਾ ਤਿਸੁ ਭਾਵੈ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਮੰਨਿ ਵਸਾਏ ॥

ਆਪਣੈ ਭਾਣੈ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਭਾਣੈ ਮੰਨਿ
ਵਸਾਇਦਾ ॥੧੦॥

ਮਨਹਠਿ ਕਰਮ ਕਰੇ ਸੋ ਛੀਜੈ ॥

ਬਹੁਤੇ ਭੋਖ ਕਰੇ ਨਹੀ ਭੀਜੈ ॥

ਬਿਖਿਆ ਰਾਤੇ ਦੁਖੁ ਕਮਾਵਹਿ ਦੁਖੇ ਦੁਖਿ
ਸਮਾਇਦਾ ॥੧੧॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸੁਖੁ ਕਮਾਏ ॥

ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਪਾਏ ॥

ਮਰਣੁ ਜੀਵਣੁ ਜੋ ਸਮ ਕਰਿ ਜਾਣੈ ਸੋ ਮੇਰੇ ਪ੍ਰਭ
ਭਾਇਦਾ ॥੧੨॥

gurmukh sach bainee gurmukh sach
nainee.

gurmukh sach kamaavai karnee.

sad hee sach kahai din raatee avraa
sach kahaa-idaa. ||5||

gurmukh sachee ootam banee.

gurmukh sacho sach vakhaanee.

gurmukh sad sayveh sacho sachaa
gurmukh sabad sunaa-idaa. ||6||

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gurmukh hovai so sojhee paa-ay.

ha-umai maa-i-aa bharam gavaa-ay.

gur kee pa-orhee ootam oochee dar
sachai har gun gaa-idaa. ||7||

gurmukh sach sanjam karnee saar.

gurmukh paa-ay mokh du-aar.

bhaa-ay bhagat sadaa rang raataa aap
gavaa-ay samaa-idaa. ||8||

gurmukh hovai man khoj sunaa-ay.

sachai naam sadaa liv laa-ay.

jo tis bhaavai so-ee karsee jo sachay
man bhaa-idaa. ||9||

jaa tis bhaavai satguroo milaa-ay.

jaa tis bhaavai taa man vasaa-ay.

aapnai bhaanai sadaa rang raataa
bhaanai man vasaa-idaa. ||10||

manhath karam karay so chheejai.

bahutay bhaykh karay nahee bheejai.

bikhi-aa raatay dukh kamaaveh dukhay
dukh samaa-idaa. ||11||

gurmukh hovai so sukh kamaa-ay.

maran jeevan kee sojhee paa-ay.

maran jeevan jo sam kar jaanai so
mayray parabh bhaa-idaa. ||12||

ਗੁਰਮੁਖਿ ਮਰਹਿ ਸੁ ਹਹਿ ਪਰਵਾਣੁ ॥
 ਆਵਣ ਜਾਣਾ ਸਬਦੁ ਪਛਾਣੁ ॥
 ਮਰੈ ਨ ਜੰਮੈ ਨਾ ਦੁਖੁ ਪਾਏ ਮਨ ਹੀ ਮਨਹਿ
 ਸਮਾਇਦਾ ॥੧੩॥

ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
 ਹਉਮੈ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ॥
 ਮਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲੁ ਨ ਲਾਗੈ ਦਰਿ ਸਚੈ
 ਸੋਭਾ ਪਾਇਦਾ ॥੧੪॥

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ॥
 ਆਪੇ ਵੇਖੈ ਥਾਪਿ ਉਥਾਪੇ ॥
 ਗੁਰਮੁਖਿ ਸੇਵਾ ਮੇਰੇ ਪ੍ਰਭ ਭਾਵੈ ਸਚੁ ਸੁਣਿ ਲੇਖੈ
 ਪਾਇਦਾ ॥੧੫॥

ਗੁਰਮੁਖਿ ਸਚੇ ਸਚੁ ਕਮਾਵੈ ॥
 ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮੈਲੁ ਨ ਲਾਵੈ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਨਾਮੇ ਨਾਮਿ
 ਸਮਾਇਦਾ ॥੧੬॥੧੭॥੧੮॥

gurmukh mareh so heh parvaan.
 aavan jaanaa sabad pachhaan.
 marai na jammai naa dukh paa-ay man
 hee maneh samaa-idaa. ||13||

say vadbhaagee jinee satgur paa-i-aa.
 ha-umai vichahu moh chukaa-i-aa.
 man nirmal fir mail na laagai dar sachai
 sobhaa paa-idaa. ||14||

aapay karay karaa-ay aapay.
 aapay vaykhai thaap uthaapay.
 gurmukh sayvaa mayray parabh
 bhaavai sach sun laykhai paa-idaa.
 ||15||

gurmukh sacho sach kamaavai.
 gurmukh nirmal mail na laavai.
 naanak naam ratay veechaaree naamay
 naam samaa-idaa. ||16||17||18||

Maaroo Mehla-3

In stanza 15 of the previous *shabad*, Guru Ji remarked that the body of a (Guru's follower is immaculate like) gold, because (it is governed by *Gurbani*, as if) its husband is the word. In this *shabad*, he elaborates on this remark and describes how a Guru's follower makes the Guru's advice the sole guide, so much so that he or she doesn't care for reading any other holy books, or try any other methods of uniting with God. He also tells what kinds of changes the Guru's advice brings in the conduct of a Guru's follower and what blessings he or she enjoys, because of those changes.

First stating how much belief a Guru's follower has in the Guru's word, he says: "(O' my friends), for a Guru's follower, reflection (on the Guru's word) is his or her playing of horn (as done by yogis), and reading of *Vedas* (as done by pundits). For a Guru's follower, contemplation of the limitless God is (true) wisdom and meditation. A Guru's follower does (only) that deed which is pleasing to God, therefore a Guru's follower obtains the perfect (God)."(1)

Describing the conduct of a Guru's follower, he says: "(O' my friends), a Guru's follower turns the mind away (from *Maya* or worldly riches and power). A Guru's follower (keeps reflecting on the words of the Guru in the mind, as if he or she is) playing the flute of *Gurbani*. The Guru's followers are like those detached ones, who are imbued with the love of the eternal (God). In this way obtains abode in his or her own home (realizes God in the heart)."(2)

Sharing his own love and respect for the Guru's word, Guru Ji says: "(O' my friends), the Guru's advice is like the speech of nectar. Coming through the word of the eternal (God), it is eternal and immaculate advice. (Such a person, says): 'My mind remains imbued with eternal (God)'s love, and gets absorbed in that absolute eternal (God).'"(3)

Describing the conduct of a Guru's follower and the merits obtained by him or her, Guru Ji says: "The mind of a Guru's follower is immaculate, because he or she bathes in the pool of Truth (by singing praises of God in the company of the holy). No dirt (of evil thoughts) clings to such a person, because he or she always remains absorbed in (meditation of) the eternal God. A Guru's follower always amasses the true wealth (of God's Name), and keeps stressing upon true devotion (of God). (4)

Commenting further on the character and conduct of a Guru's follower, Guru Ji says: "(O' my friends, a Guru's follower always utters truth and sees the true God in every one, as if) there is always truth on the tongue of a Guru's follower, and truth in his or her eyes. The Guru's follower earns the true (wealth of Name), and truthful is his or her way of living. Day and night, A Guru's follower utters truth (the eternal God's Name) and inspires others also to utter the eternal (God's Name)."(5)

Guru Ji continues: "(O' my friends), true and sublime is the speech of a Guru's follower. A Guru's follower utters nothing but truth. A Guru's follower always serves (and worships) only the everlasting eternal (God), and utters (the Guru's eternal) word to others (as well)."(6)

Now describing some of the virtues acquired by a Guru's follower, he says: "The one who becomes a Guru's follower, obtains (divine) understanding, and gets rid of ego and illusion of *Maya* (the worldly riches and power. O' my friends), this is what it means to climb the high and sublime ladder (of spiritual heights) through the Guru's advice, (and a Guru's follower) sings praises of God at His eternal door (in a high spiritual state of mind)."(7)

But that is not all. Regarding a Guru's follower, Guru Ji says: "(To practice) truth is the austerity, which a Guru's follower adopts, and this is the essence of his or her way of life. That is why a Guru's follower obtains the door to salvation. (A Guru's follower) always remains imbued with the loving adoration (of God) and forsaking his or her self (conceit), merges (in the eternal God)."(8)

As for the expectations from a Guru's follower, he says: "(The person) who becomes a Guru's follower, searches the mind and tells others (what he or she sees. A Guru's follower) always attunes the mind to the eternal Name. (He or she believes that) whatever pleases the mind of that (God), He would only do that."(9)

Commenting on the will of God, Guru Ji says: "(O' my friends), when it so pleases (God), He unites (a person) with the true Guru. When it pleases (God, He) enshrines (Guru's message in one's) mind. In His will, He always remains imbued with the love (for His creation), and as per His will He enshrines (His Name, in one's) mind."(10)

Regarding those who perform deeds requiring obstinacy of mind (such as observing fasts, or torturing one's body, Guru Ji says: "(O' my friends), one who performs (ritualistic) deeds by sheer obstinacy of mind, becomes (spiritually) weak. (God) is not pleased by the adoption of many (false holy) garbs. (Therefore, such people who are) imbued with the poison (of worldly *Maya*), merely gather pain and are consumed in one pain after the other."(11)

But as for the Guru's follower, he says: "(O' my friends), the one who becomes Guru's follower, gathers peace and obtains true understanding about life and death (or what in reality is life and what is death, and realizes that like the opposite sides of a coin, life and death are in fact same. The person, who thus) deems death and birth as equal (and therefore neither fears death, nor craves for life), becomes pleasing to my God."(12)

Therefore, Guru Ji advises: "(Following the Guru's advice, they who still their self-conceit, as if they have) died to the self through the Guru, are approved (in God's court). Therefore following (Guru's) word, you should also realize that coming and going (or birth and death) happens in God's will. (Such a Guru's follower), neither dies, nor is born, nor suffers any pain, and (instead of running in ten different directions, that person's) mind remains absorbed in itself."(13)

Therefore regarding those persons, who have been blessed with the guidance of the Guru, he says: "(O' my friends), very fortunate are they who have obtained the (guidance of the) true Guru, and (following his advice) have got rid of their sense of ego and attachment. Their mind becomes immaculate and is not soiled again (by any evil tendency, and such a person) obtains honor at the door of the eternal (God)."(14)

Finally commenting on the wonderful ways of God, Guru Ji says: "(O' my friends, God) does and gets done everything on His own. He Himself watches what He creates and destroys. His service (or worship) done through the Guru is pleasing to the mind of my God. Listening to the true Name (from a Guru's follower), He approves that effort."(15)

In closing, Guru Ji says: "(O' my friends), a Guru's follower earns only truth (and meditates only on God's Name). A Guru's follower remains immaculate and doesn't soil (his mind with evils). O' Nanak, they who have been imbued with (God's) Name, they are the (true) thinkers; by meditating on the Name they merge in the Name itself."(16-1-15)

The message of this *shabad* is that if we want to merge in that eternal God, then we should become Guru's followers. Following Guru's advice, we should conduct ourselves with truth, so that in all our dealings, actions, speech, and sight, there is nothing but the truth. Through truth (or with true love and devotion) we should worship God, so that we become pleasing to Him, and He may bless us with the guidance of the true Guru (Granth Sahib). Then meditating on God's Name, we may ultimately get merged in that eternal God.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਆਪੇ ਸ੍ਰਿਸਟਿ ਹੁਕਮਿ ਸਭ ਸਾਜੀ ॥
ਆਪੇ ਥਾਪਿ ਉਥਾਪਿ ਨਿਵਾਜੀ ॥
ਆਪੇ ਨਿਆਉ ਕਰੇ ਸਭੁ ਸਾਚਾ ਸਾਚੇ ਸਾਚਿ
ਮਿਲਾਇਦਾ ॥੧॥

ਕਾਇਆ ਕੋਟੁ ਹੈ ਆਕਾਰਾ ॥
ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ ॥
ਬਿਨੁ ਸਬਦੈ ਭਸਮੈ ਕੀ ਢੇਰੀ ਖੇਹੁ ਖੇਹ ਰਲਾਇਦਾ
॥੨॥

ਕਾਇਆ ਕੰਚਨ ਕੋਟੁ ਅਪਾਰਾ ॥
ਜਿਸੁ ਵਿਚਿ ਰਵਿਆ ਸਬਦੁ ਅਪਾਰਾ ॥
ਗੁਰਮੁਖਿ ਗਾਵੈ ਸਦਾ ਗੁਣ ਸਾਚੇ ਮਿਲਿ ਪ੍ਰੀਤਮ
ਸੁਖੁ ਪਾਇਦਾ ॥੩॥

ਕਾਇਆ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ॥
ਤਿਸੁ ਵਿਚਿ ਹਰਿ ਜੀਉ ਵਸੈ ਮੁਰਾਰੇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਵਣਜਨਿ ਵਾਪਾਰੀ ਨਦਰੀ ਆਪਿ
ਮਿਲਾਇਦਾ ॥੪॥

ਸੋ ਸੂਚਾ ਜਿ ਕਰੋਧੁ ਨਿਵਾਰੇ ॥
ਸਬਦੇ ਬੂਝੈ ਆਪੁ ਸਵਾਰੇ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਮੰਨਿ ਵਸਾਇਦਾ
॥੫॥

ਨਿਰਮਲ ਭਗਤਿ ਹੈ ਨਿਰਾਲੀ ॥
ਮਨੁ ਤਨੁ ਧੋਵਹਿ ਸਬਦਿ ਵੀਚਾਰੀ ॥

ਪੰਨਾ ੧੦੬੦

ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਕਰਿ ਕਿਰਪਾ
ਭਗਤਿ ਕਰਾਇਦਾ ॥੬॥

ਇਸੁ ਮਨ ਮੰਦਰ ਮਹਿ ਮਨੂਆ ਧਾਵੈ ॥
ਸੁਖੁ ਪਲਰਿ ਤਿਆਗਿ ਮਹਾ ਦੁਖੁ ਪਾਵੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਠਉਰ ਨ ਪਾਵੈ ਆਪੇ ਖੇਲੁ
ਕਰਾਇਦਾ ॥੭॥

maaroo mehlaa 3.

aapay sarisat hukam sabh saajee.
aapay thaap uthaap nivaajee.
aapay ni-aa-o karay sabh saachaa
saachay saach milaa-idāa. ||1||

kaa-i-aa kot hai aakaaraa.
maa-i-aa moh pasri-aa paasaaraa.
bin sabdai bhasmai kee dhayree
khayhoo khayh rala-idāa. ||2||

kaa-i-aa kanchan kot apaaraa.
jis vich ravi-aa sabad apaaraa.
gurmukh gaavai sadāa gun saachay mil
pareetam sukh paa-idāa. ||3||

kaa-i-aa har mandar har aap savaaray.
tis vich har jee-o vasai muraaray.
gur kai sabad vanjan vaapaaree nadree
aap milaa-idāa. ||4||

so soochaa je karoDh nivaaray.
sabdai boojhai aap savaaray.
aapay karay karaa-ay kartaa aapay man
vasaa-idāa. ||5||

nirmal bhagat hai niraalee.
man tan Dhovoh sabad veechaaree.

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an-din sadāa rahai rang raataa kar
kirpaa bhagat karaa-idāa. ||6||

is man mandar meh manoo-aa Dhaavai.
sukh palar ti-aag mahaa dukh paavai.
bin satgur bhaytay tha-ur na paavai
aapay khayl karaa-idāa. ||7||

ਆਪਿ ਅਪਰੰਪਰੁ ਆਪਿ ਵੀਚਾਰੀ ॥
 ਆਪੇ ਮੇਲੇ ਕਰਣੀ ਸਾਰੀ ॥
 ਕਿਆ ਕੇ ਕਾਰ ਕਰੇ ਵੇਚਾਰਾ ਆਪੇ ਬਖਸਿ
 ਮਿਲਾਇਦਾ ॥੮॥

ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲੇ ਪੂਰਾ ॥
 ਸਚੈ ਸਬਦਿ ਮਹਾਬਲ ਸੂਰਾ ॥
 ਆਪੇ ਮੇਲੇ ਦੇ ਵਡਿਆਈ ਸਚੇ ਸਿਉ ਚਿਤੁ
 ਲਾਇਦਾ ॥੯॥

ਘਰ ਹੀ ਅੰਦਰਿ ਸਾਚਾ ਸੋਈ ॥
 ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥
 ਨਾਮੁ ਨਿਧਾਨੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਰਸਨਾ ਨਾਮੁ
 ਧਿਆਇਦਾ ॥੧੦॥

ਦਿਸੰਤਰੁ ਭਵੈ ਅੰਤਰੁ ਨਹੀ ਭਾਲੇ ॥
 ਮਾਇਆ ਮੋਹਿ ਬਧਾ ਜਮਕਾਲੇ ॥
 ਜਮ ਕੀ ਫਾਸੀ ਕਬਹੂ ਨ ਤੂਟੈ ਦੂਜੈ ਭਾਇ
 ਭਰਮਾਇਦਾ ॥੧੧॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਰੁ ਕੋਈ ਨਾਹੀ ॥
 ਜਬ ਲਗੁ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਕਮਾਹੀ ॥
 ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਿਆ ਸਚੁ ਪਾਇਆ ਸਚੇ
 ਸਚਿ ਸਮਾਇਦਾ ॥੧੨॥

ਕਾਮ ਕਰੇਧੁ ਸਬਲ ਸੰਸਾਰਾ ॥
 ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਸਭੁ ਦੁਖ ਕਾ ਪਸਾਰਾ ॥

ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ ਸੁਖੁ ਪਾਵਹਿ ਸਚੈ ਸਬਦਿ
 ਮਿਲਾਇਦਾ ॥੧੩॥

ਪਉਣੁ ਪਾਣੀ ਹੈ ਬੈਸੰਤਰੁ ॥
 ਮਾਇਆ ਮੋਹੁ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ॥
 ਜਿਨਿ ਕੀਤੇ ਜਾ ਤਿਸੈ ਪਛਾਣਹਿ ਮਾਇਆ ਮੋਹੁ
 ਚੁਕਾਇਦਾ ॥੧੪॥

ਇਕਿ ਮਾਇਆ ਮੋਹਿ ਗਰਬਿ ਵਿਆਪੇ ॥
 ਹਉਮੈ ਹੋਇ ਰਹੇ ਹੈ ਆਪੇ ॥
 ਜਮਕਾਲੈ ਕੀ ਖਬਰਿ ਨ ਪਾਈ ਅੰਤਿ ਗਇਆ
 ਪਛੁਤਾਇਦਾ ॥੧੫॥

aap aprampar aap veechaaree.
 aapay maylay karnee saaree.
 ki-aa ko kaar karay vaychaaraa aapay
 bakhhas milaa-idaa. ||8||

aapay satgur maylay poora.
 sachai sabad mahaabal soora.
 aapay maylay day vadi-aa-ee sachay
 si-o chit laa-idaa. ||9||

ghar hee andar saachaa so-ee.
 gurmukh viralaa boojhai ko-ee.
 naam niDhaan vasi-aa ghat antar
 rasnaa naam Dhi-aa-idaa. ||10||

disantar bhavai antar nahee bhaalay.
 maa-i-aa mohi baDhaa jamkaalay.
 jam kee faasee kabhoo na tootai doojai
 bhaa-ay bharmaa-idaa. ||11||

jap tap sanjam hor ko-ee naahee.
 jab lag gur kaa sabad na kamaahee.
 gur kai sabad mili-aa sach paa-i-aa
 sachay sach samaa-idaa. ||12||

kaam karoDh sabal sansaaraa.
 baho karam kamaaveh sabh dukh kaa
 pasaraa.
 satgur sayveh say sukh paavahi sachai
 sabad milaa-idaa. ||13||

pa-un paanee hai baisantar.
 maa-i-aa moh vartai sabh antar.
 jin keetay jaa tisai pachhaaneh
 maa-i-aa moh chukaa-idaa. ||14||

ik maa-i-aa mohi garab vi-aapay.
 ha-umai ho-ay rahay hai aapay.
 jamkaalai kee khabar na paa-ee ant
 ga-i-aa pachhuṭaa-idaa. ||15||

ਜਿਨਿ ਉਪਾਏ ਸੋ ਬਿਧਿ ਜਾਣੈ ॥

ਗੁਰਮੁਖਿ ਦੇਵੈ ਸਬਦੁ ਪਛਾਣੈ ॥

ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ

ਲਾਇਦਾ ॥੧੬॥੨॥੧੬॥

jin upaa-ay so biDh jaanai.

gurmukh dayvai sabad pachhaanai.

naanak daas kahai baynantee sach

naam chit laa-idaa. ||16||2||16||

Maaroo Mehla-3

In this very beautiful and thought provoking *shabad*, Guru Ji gives us the insight about this world. He tells us who created it, how it runs and what kind of challenges and opportunities the human beings have, who are those who make their life fruitful and how? In a nutshell, Guru Ji tells us about the best way to lead our lives in this world.

First giving general information about this universe and its operation, Guru Ji says: “On His own (God) has created this entire universe by His command. He has created, destroyed, and recreated it, and blessed it with glory. The eternal (God) Himself does all justice, and Himself unites the true ones with the eternal (God).”(1)

Next explaining the real spiritual significance of our body with a metaphor, he says: “This human body of ours is in the form of a fortress. In this is spread out the expanse of attachment for *Maya* (the worldly riches and power). Without (meditating on) the word (of the Guru, it is useless like) a heap of dust, and (God) blends dust with dust.”(2)

However regarding the human body in which resides God’s Name, Guru Ji says: “(O my friends), that body is invaluable like a fort of gold, in which is meditated the limitless word (of God’s Name. Through this word) a Guru’s follower always sings praises of the eternal (God), and meeting the Beloved (the Guru’s follower) obtains bliss.”(3)

However, regarding the spiritual importance of the body, Guru Ji says: “The body is the temple of God, which He Himself embellishes. In it resides God, the slayer of demons. Those (human) peddlers, who deal with Him through (*Gurbani*, the Guru’s) word, by His grace He Himself unites them (with Him).”(4)

Earlier, Guru Ji stated, “that body is invaluable like a fort of gold, in which is meditated the limitless word (of God’s Name. Elaborating on this concept, he says: “That person is immaculate who gets rid of anger, through the (Guru’s) word understands (spiritual life) and embellishes the self (with divine virtues. However, we should remember) that by Himself, the Creator does and gets every thing done and Himself enshrines (His Name) in one’s mind.”(5)

So commenting on the virtues of God’s worship, Guru Ji says: “Purifying and unique is (God’s) devotion. (Therefore, a Guru’s follower) washes (and purifies) the body and the mind by reflecting on the word (of the Guru). Day and night, (that person)

always remains imbued with (God's) love and showing mercy, God (Himself) gets His worship done.”(6)

But Guru Ji wants to make us conscious of one problem in our body. He says: “(O’ my friends), in the mind (of the body) temple, the mercurial mind keeps wandering (around). By forsaking the bliss (of God’s Name) like straw, it suffers immense pain, and without meeting (and following the advice of the) true Guru, it finds no refuge. (But it is God) Himself, who makes mortals) play such games.”(7)

However commenting upon the limitlessness of God’s deeds, Guru Ji says: “God Himself is limitless and Himself the thinker. He Himself unites (one with Him, by making one meditate on His Name, and thus making one’s) conduct sublime. What can a poor person do (on his or her own)? Showing mercy, He Himself unites (one with Him).”(8)

Explaining how God Himself provides one with the right guidance and blesses one with glory, he says: “On His own (God) unites one with the true Guru and (by pondering over the Guru’s) true word one becomes a brave warrior. Then God unites one with Him and gives glory, and (then one) attunes one’s mind to the eternal (God).”(9)

Once again reminding us about the abode of the eternal God, he says: “(O’ my friends), that eternal God is within the home of (our own heart). But only a rare Guru’s follower realizes that. In whose mind has been enshrined the treasure (of God’s Name); with his or her tongue that person keeps meditating on (God’s) Name.”(10)

However commenting on the fate of those, who instead of searching God within them, go out to search Him in (jungles, mountains, or) foreign lands, Guru Ji says: “One who roams about in foreign lands, but doesn’t search (God) within (oneself, being entangled in) worldly attachments is bound by the demon of death. Such a person’s noose of death never breaks, and because of love for the other (worldly things), keeps wandering in doubt.”(11)

Therefore once again stressing upon the importance of leading one’s life in accordance with *Gurbani*, he says: “(O’ my friends), as long as one doesn’t act in accordance with (*Gurbani*), the word of the Guru, no worship, penance, austerity, or anything else is of any use. The one who is attuned to (and faithfully acts in accordance with the) word of the Guru, that one has obtained the eternal (God), and remains absorbed in that eternal God Himself.”(12)

Now focusing back on the state of the world, Guru Ji says: “(O’ my friends), the world is in the grip of very powerful (forces of) lust, and anger. (Being swayed by these impulses, human beings) do many (evil) deeds, all of which become the expanse of pains and suffering for them. But they who serve (and follow the advice of the) true Guru, enjoy peace, and through the true word (of *Gurbani*, the Guru) unites them (with God).”(13)

Explaining the physiological and spiritual reasons why human beings are afflicted with worldly attachment, Guru Ji says: “Within everybody are contained air, water and fire. (Therefore), the attachment for *Maya* (or worldly riches and power) pervades within all. Only when (the human beings) realize (that God), who has created them, that their attachment for *Maya* (or worldly riches and power) is dispelled.”(14)

However, regarding those who are afflicted with the malady of worldly attachment and ego, Guru Ji says: “There are some who are afflicted with the (disease of worldly) attachment and pride. In their ego, they always remain puffed up in themselves. They are not aware that their time of death (is coming near), so in the end when they depart (from the word), they repent (why instead of worldly wealth, they didn’t amass the wealth of Name).”(15)

In conclusion, Guru Ji says: “(O’ my friends, in reality the human beings are helpless). He who has created them, He alone knows the way (to emancipate them). When He blesses (one with the guidance of the) Guru, one realizes (this way by reflecting on) the Guru’s word. Slave Nanak makes the submission, that it is only then that (one) attunes one’s mind (to meditating on) the Name of eternal (God).”(16-2-16)

The message of this *shabad* is that there is no doubt this world of ours is infested with powerful evil impulses of lust, greed, anger, attachment, and ego. Therefore, an ordinary person is very likely to get lost and destroyed by these evil tendencies. But if we want to find permanent peace and get rid of the continuous pain of births and deaths, then we should pray to God to bless us with the guidance of the true Guru (Granth Sahib Ji). Following the advice contained therein, we should sing praises of God and meditate on His Name, so that God may show mercy on us, and unite us also with Him.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlāa 3.

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ ਦਾਤਾ ॥
ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥
ਤੁਧੁਨੋ ਸੇਵਹਿ ਸੇ ਤੁਝਹਿ ਸਮਾਵਹਿ ਤੂ ਆਪੇ
ਮੇਲਿ ਮਿਲਾਇਦਾ ॥੧॥

aad̥ jugaad̥ da-i-aapat̥ daataa.
pooray gur kai sabad̥ pachhaataa.
tuDhuno sayveh say tujheh samaaveh too
aapay mayl milaa-idaa. ||1||

ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ ॥
ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਤੂ ਆਪੇ
ਮਾਰਗਿ ਪਾਇਦਾ ॥੨॥

agam agochar keemat̥ nahee paa-ee.
jee-a jant̥ tayree sarnaa-ee.
ji-o tudh bhaavai tivai chalaaveh too
aapay maarag paa-idaa. ||2||

ਹੈ ਭੀ ਸਾਚਾ ਹੋਸੀ ਸੋਈ ॥
ਆਪੇ ਸਾਜੇ ਅਵਰੁ ਨ ਕੋਈ ॥
ਸਭਨਾ ਸਾਰ ਕਰੇ ਸੁਖਦਾਤਾ ਆਪੇ ਰਿਜਕੁ
ਪਹੁਚਾਇਦਾ ॥੩॥

hai bhee saachaa hosee so-ee.
aapay saajay avar na ko-ee.
sabhnaa saar karay sukh-daataa aapay
rijak pahuchaa-idaa. ||3||

ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰਾ ॥
ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਪਰਵਾਰਾ ॥
ਆਪਣਾ ਆਪੁ ਪਛਾਣਹਿ ਆਪੇ ਗੁਰਮਤੀ ਆਪਿ
ਬੁਝਾਇਦਾ ॥੪॥

ਪਾਤਾਲ ਪੁਰੀਆ ਲੋਅ ਆਕਾਰਾ ॥ ਤਿਸੁ ਵਿਚਿ
ਵਰਤੈ ਹੁਕਮੁ ਕਰਾਰਾ ॥

ਪੰਨਾ ੧੦੬੧

ਹੁਕਮੇ ਸਾਜੇ ਹੁਕਮੇ ਢਾਹੇ ਹੁਕਮੇ ਮੇਲਿ
ਮਿਲਾਇਦਾ ॥੫॥

ਹੁਕਮੈ ਬੂਝੈ ਸੁ ਹੁਕਮੁ ਸਲਾਹੇ ॥
ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਰੇ ॥
ਜੇਹੀ ਮਤਿ ਦੇਹਿ ਸੋ ਹੋਵੈ ਤੂ ਆਪੇ ਸਬਦਿ
ਬੁਝਾਇਦਾ ॥੬॥

ਅਨਦਿਨੁ ਆਰਜਾ ਛਿਜਦੀ ਜਾਏ ॥
ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਸਾਖੀ ਆਏ ॥
ਮਨਮੁਖੁ ਅੰਧੁ ਨ ਚੇਤੈ ਮੂੜਾ ਸਿਰ ਉਪਰਿ ਕਾਲੁ
ਰੂਆਇਦਾ ॥੭॥

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਗੁਰ ਚਰਣੀ ਲਾਗਾ ॥
ਅੰਤਰਿ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਾ ॥
ਸਦਾ ਅਨੰਦੁ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਸਚੁ ਬਾਣੀ
ਬੋਲਾਇਦਾ ॥੮॥

ਜਿਨਿ ਤੂ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ॥
ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥
ਜਤਿ ਪਤਿ ਸਚੁ ਸਚਾ ਸਚੁ ਸੋਈ ਹਉਮੈ ਮਾਰਿ
ਮਿਲਾਇਦਾ ॥੯॥

ਮਨੁ ਕਠੋਰੁ ਦੂਜੈ ਭਾਇ ਲਾਗਾ ॥
ਭਰਮੇ ਭੂਲਾ ਫਿਰੈ ਅਭਾਗਾ ॥
ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਹਜੇ ਹੀ ਸੁਖੁ
ਪਾਇਦਾ ॥੧੦॥

ਲਖ ਚਉਰਾਸੀਹ ਆਪਿ ਉਪਾਏ ॥
ਮਾਨਸ ਜਨਮਿ ਗੁਰ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥
ਬਿਨੁ ਭਗਤੀ ਬਿਸਟਾ ਵਿਚਿ ਵਾਸਾ ਬਿਸਟਾ
ਵਿਚਿ ਫਿਰਿ ਪਾਇਦਾ ॥੧੧॥

agam agochar alakh apaaraa.
ko-ay na jaanai tayraa parvaaraa.
aapnaa aap pachhaaneh aapay gurmatēe
aap bujhaa-idaa. ||4||

paataal puree-aa lo-a aakaaraa. tis vich
vartai hukam karaaraa.

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hukmay saajay hukmay dhaahay hukmay
mayl milaa-idaa. ||5||

hukmai boojhai so hukam salaahay.
agam agochar vayparvaahay.
jayhee mat deh so hovai too aapay sabad
bujhaa-idaa. ||6||

an-din aarjaa chhijdee jaa-ay.
rain dinas du-ay saakhee aa-ay.
manmukh anDh na chaytai moorhaa sir
ooper kaal roo-aa-idaa. ||7||

man tan seetal gur charnee laagaa.
antar bharam ga-i-aa bha-o bhaagaa.
sadaa anand sachay gun gaavahi sach
banee bolaa-idaa. ||8||

jini too jaataa karam biDhaataa.
poorai bhaag gur sabad pachhaataa.
jat pat sach sachaa sach so-ee ha-umai
maar milaa-idaa. ||9||

man kathor doojai bhaa-ay laagaa.
bharmay bhoolaa firai abhaagaa.
karam hovai taa satgur sayvay sehjay
hee sukh paa-idaa. ||10||

lakh cha-oraaseeh aap upaa-ay.
maanas janam gur bhagat drirh-aa-ay.
bin bhagtee bistaa vich vaasaa bistaa vich
fir paa-idaa. ||11||

ਕਰਮੁ ਹੋਵੈ ਗੁਰੁ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥
ਵਿਣੁ ਕਰਮਾ ਕਿਉ ਪਾਇਆ ਜਾਏ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਉ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਇਦਾ ॥੧੨॥

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਅੰਤੁ ਨ ਜਾਣੈ ॥
ਮੂਰਖੁ ਅੰਧਾ ਤਤੁ ਨ ਪਛਾਣੈ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਭਰਮਿ
ਭੁਲਾਇਦਾ ॥੧੩॥

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਕਰਾਏ ॥
ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਏ ॥
ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਵੇਖੈ ਗੁਰਮੁਖਿ ਆਪਿ
ਬੁਝਾਇਦਾ ॥੧੪॥

ਸਚਾ ਸਾਹਿਬੁ ਗਹਿਰ ਗੰਭੀਰਾ ॥
ਸਦਾ ਸਲਾਹੀ ਤਾ ਮਨੁ ਧੀਰਾ ॥
ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ਗੁਰਮੁਖਿ
ਮੰਨਿ ਵਸਾਇਦਾ ॥੧੫॥

ਆਪਿ ਨਿਰਾਲਮੁ ਹੋਰ ਧੰਧੈ ਲੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੂਝੈ ਕੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰਮਤੀ ਮੇਲਿ
ਮਿਲਾਇਦਾ ॥੧੬॥੩॥੧੭॥

karam hovai gur bhagat drirh-aa-ay.
vin karmaa ki-o paa-i-aa jaa-ay.
aapay karay karaa-ay kartaa Ji-o bhaavai
t̥ivai chalaai-idaa. ||12||

simrit̥ saasat̥ ant̥ na jaanai.
moorakh anDhaa tat̥ na pachhaanai.
aapay karay karaa-ay kartaa aapay
bharam bhulaa-idaa. ||13||

sabh kichh aapay aap karaa-ay.
aapay sir sir DhanDhai laa-ay.
aapay thaap uthaapay vaykhai gurmukh
aap bujhaa-idaa. ||14||

sachaa saahib gahir gambheeraa.
sad̥aa salaahē t̥aa man Dheeraa.
agam agochar keemat̥ nahee paa-ee
gurmukh man vasaa-idaa. ||15||

aap niraalam hor DhanDhai lo-ee.
gur parsadee boojhai ko-ee.
naanak naam vasai ghat antar gurmaṭee
mayl milaa-idaa. ||16||3||17||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to find permanent peace and get rid of the continuous pain of births and deaths, then we should pray to God to bless us with the guidance of the true Guru. Following his advice we should sing praises of God and meditate on His Name, so that He may show mercy on us and unite us also with Him. In this *shabad*, Guru Ji shows us how to sing praises of God, obey His will, and obtain eternal peace.

Addressing God, Guru Ji says: “O’ God of mercy, You have been the benefactor (of all creatures) before the beginning of ages. It is only through the word of the perfect Guru, that You are realized. They, who serve You, get absorbed in You. (Actually, You Yourself) unite them (with You, by first) uniting (them with the Guru).”(1)

Continuing his address to God, Guru Ji says: “O’ inaccessible and incomprehensible God, nobody has estimated Your worth (You cannot be bought at any price). All creatures and beings survive on Your support. As You like, You make (the creatures) conduct themselves, and You Yourself put them on the (right) path (of life).”(2)

Therefore addressing us, Guru Ji says: “(O’ my friends), the eternal (God) is present now and He will be there (in the future, as well). He Himself creates (the universe). Except for Him, there is none other. That Giver of peace takes care of all (the creatures) and provides sustenance (to them).”(3)

Resuming his praise of God, Guru Ji says: “O’ inaccessible, incomprehensible, indescribable, and infinite God, nobody knows how big Your family is. Only You Yourself know about You (and about Your vast family), and through Guru’s instruction, You make (the creatures) know the right path of life.”(4)

Now describing the extent of God’s power and His command, Guru Ji says: “(O’ my friends), in all the underworlds, universes, galaxies, and all this visible world, pervades the strict command (of God). In His will, He creates, in His will He destroys and in His will He brings about the union (of a person with Him) through the Guru.”(5)

Therefore once again humbly addressing God, Guru Ji says: “O’ inaccessible, incomprehensible, and carefree (God), one who understands (Your) command praises that order. Whatever intellect You give (a person), he or she becomes like that. You Yourself make one realize (Your command), by attuning him or her to the word (of the Guru).”(6)

However, observing the conduct of human beings in general, Guru Ji says: “(O’ my friends), every day (one’s) life is getting diminished. Both day and night are witness to this (fact, that every day which passes doesn’t come back). But the blind foolish self-conceited (one) doesn’t remember (God) at all, while death is hovering over one’s head.”(7)

As regards a Guru’s follower, he says: “One who attunes oneself to the (Guru’s) feet (and follows his advice), that one’s mind and body become calm and peaceful. From within that one vanishes (every kind of) fear and illusion. (Such a person) is always in a state of bliss and keeps singing praises of the eternal (God), and inspires (others also) to utter the true word (of the Guru).”(8)

Now describing some of the merits of a Guru’s follower, who recognizes the power and will of God, Guru Ji says: “(O’ God, one) who has understood that You are the judge of our deeds, by perfect destiny, that one has recognized You through the Guru’s word. Stilling his or her ego, (God) unites (that person) with Him and the eternal God Himself becomes that person’s cast and honor.”(9)

But regarding a self-conceited person, who remains attached to worldly wealth, Guru Ji says: “The one who remains attached to duality (love of worldly riches, that one’s) mind becomes stone hearted. Such an unfortunate one keeps wandering in doubt. If God shows mercy, that person serves the true Guru (and following his advice), imperceptibly obtains peace.”(10)

Now stressing the importance of God’s Name in this human life itself, Guru Ji says: “(O’ my friends, God) Himself has created (myriads) eighty four hundred thousand

species, (but only) in the human birth, the Guru enshrines God's devotion, and without (God's) worship, one keeps residing in ordure, and is reborn in ordure again and again."(11)

Lest any one entertains any thoughts of ego, because of one's devotion, Guru Ji says: "(O' my friends), only when (God) shows His mercy, the Guru instills (God's) devotion (in a person). Without God's grace, He cannot be obtained. The Creator Himself does and gets every thing done as it pleases Him and makes (the mortals) conduct accordingly."(12)

Now commenting on the state and fate of those who think that by reading holy books such as *Vedas* and *Shastras*, they can unravel God's mystery, Guru Ji says: "(By studying holy books like) *Simrities* and *Shastras*, one cannot know the end (or limit of God). Such a blind fool doesn't realize the essence (of divine knowledge, that) the Creator Himself does and gets everything done and Himself strays one in doubt."(13)

Stressing once again on God's own will in everything, Guru Ji says: "(O' my friends, God) Himself gets everything done (from His creatures). He Himself yokes each and every one to his or her task. He Himself establishes, disestablishes, and watches all, and through the Guru reveals Himself (to some)."(14)

Now sharing his own experience, with God, Guru Ji says: "(O' my friends), that eternal (God) is most profound, deep (and large hearted). Only when I praise Him at all times, does my mind obtain solace. That inaccessible, and incomprehensible God cannot be evaluated. Through the Guru, He enshrines (His Name in a person's) mind."(15)

In conclusion, Guru Ji says: "(O' my friends, that God) Himself is detached, but the rest (of the world He) has yoked to different jobs. By Guru's grace, only a rare person understands (this thing). O' Nanak, through Guru's instruction, (God's) Name abides in (one's) heart, (and through Guru's instruction), He unites (a person) with Him."(16-3-17)

The message of this *shabad* is that if we want to get rid of all worldly problems, doubts and delusions, then we should listen carefully to the Guru's word (*Gurbani* as contained in *Guru Granth Sahib Ji*). Then we would realize and believe that it is the Creator God who does and gets everything done. He Himself remains detached, while the rest of the universe is yoked to some task. Through the Guru, He enshrines His Name in our heart and then unites us with Him.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlaa 3.

ਜੁਗ ਛਤੀਹ ਕੀਓ ਗੁਬਾਰਾ ॥

jug chhateeh kee-o gubaaraa.

ਤੂ ਆਪੇ ਜਾਣਹਿ ਸਿਰਜਣਹਾਰਾ ॥

too aapay jaaneh sirjanhaaraa.

ਹੋਰ ਕਿਆ ਕੋ ਕਹੈ ਕਿ ਆਖਿ ਵਖਾਣੈ ਤੂ

hor ki-aa ko kahai ke aakh vakhaanai too

ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥੧॥

aapay keemat paa-idaa. ||1||

ਓਅੰਕਾਰਿ ਸਭ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥
ਸਭੁ ਖੇਲੁ ਤਮਾਸਾ ਤੇਰੀ ਵਡਿਆਈ ॥
ਆਪੇ ਵੇਕ ਕਰੇ ਸਭਿ ਸਾਚਾ ਆਪੇ ਭੰਨਿ
ਘੜਾਇਦਾ ॥੨॥

ਬਾਜੀਗਰਿ ਇਕ ਬਾਜੀ ਪਾਈ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਨਦਰੀ ਆਈ ॥
ਸਦਾ ਅਲਿਪਤੁ ਰਹੈ ਗੁਰ ਸਬਦੀ ਸਾਚੇ ਸਿਉ
ਚਿਤੁ ਲਾਇਦਾ ॥੩॥

ਬਾਜਹਿ ਬਾਜੇ ਧੁਨਿ ਆਕਾਰਾ ॥
ਆਪਿ ਵਜਾਏ ਵਜਾਵਣਹਾਰਾ ॥
ਘਟਿ ਘਟਿ ਪਉਣੁ ਵਹੈ ਇਕ ਰੰਗੀ ਮਿਲਿ
ਪਵਣੈ ਸਭ ਵਜਾਇਦਾ ॥੪॥

ਪੰਨਾ ੧੦੬੨

ਕਰਤਾ ਕਰੇ ਸੁ ਨਿਹਚਉ ਹੋਵੈ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਹਉਮੈ ਖੋਵੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕਿਸੈ ਦੇ ਵਡਿਆਈ ਨਾਮੋ
ਨਾਮੁ ਧਿਆਇਦਾ ॥੫॥

ਗੁਰ ਸੇਵੇ ਜੇਵਡੁ ਹੋਰੁ ਲਾਹਾ ਨਾਹੀ ॥
ਨਾਮੁ ਮੰਨਿ ਵਸੈ ਨਾਮੋ ਸਾਲਾਹੀ ॥
ਨਾਮੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਨਾਮੋ ਲਾਹਾ
ਪਾਇਦਾ ॥੬॥

ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੁਖੁ ਸੰਸਾਰਾ ॥
ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਵਧਹਿ ਵਿਕਾਰਾ ॥
ਨਾਮੁ ਨ ਸੇਵਹਿ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਬਿਨੁ
ਨਾਵੈ ਦੁਖੁ ਪਾਇਦਾ ॥੭॥

ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕਿਸੈ ਬੁਝਾਏ ॥
ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਸੇ ਬੰਧਨ ਤੋੜਹਿ ਮੁਕਤੀ ਕੈ
ਘਰਿ ਪਾਇਦਾ ॥੮॥

ਗਣਤ ਗਣੈ ਸੋ ਜਲੈ ਸੰਸਾਰਾ ॥
ਸਹਸਾ ਮੂਲਿ ਨ ਚੁਕੈ ਵਿਕਾਰਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਣਤ ਚੁਕਾਏ ਸਚੇ ਸਚਿ
ਸਮਾਇਦਾ ॥੯॥

o-ankaar sabh sarisat upaa-ee.
sabh khayl tamaasaa tayree vadi-aa-ee.
aapay vayk karay sabh saachaa aapay
bhann gharhaa-idaa. ||2||

baajeegar ik baajee paa-ee.
pooray gur tay nadree aa-ee.
sadaa alipat rahai gur sabdee saachay si-o
chit laa-idaa. ||3||

baajeh baajay Dhun aakaaraa.
aap vajaa-ay vajaanhaaraa.
ghat ghat pa-un vahai ik rangee mil pavnai
sabh vajaa-idaa. ||4||

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kartaa karay so nihcha-o hovai.
gur kai sabday ha-umai khovai.
gur parsaadee kisai day vadi-aa-ee naamo
naam Dhi-aa-idaa. ||5||

gur sayvay jayvad hor laahaa naahee.
naam man vasai naamo saalaahae.
naamo naam sadaa sukh-daatā naamo
laahaa paa-idaa. ||6||

bin naavai sabh dukh sansaaraa.
baho karam kamaaveh vaDheh vikaaraa.
naam na sayveh ki-o sukh paa-ee-ai bin
naavai dukh paa-idaa. ||7||

aap karay tai aap karaa-ay.
gur parsaadee kisai bujhaa-ay.
gurmukh hoveh say banDhan torheh
muktee kai ghar paa-idaa. ||8||

ganat ganai so jalai sansaaraa.
sahsaa mool na chukai vikaaraa.
gurmukh hovai so ganat chukaa-ay sachay
sach samaa-idaa. ||9||

ਜੇ ਸਚੁ ਦੇਇ ਤ ਪਾਏ ਕੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ ॥
ਸਚੁ ਨਾਮੁ ਸਾਲਾਹੇ ਰੰਗਿ ਰਾਤਾ ਗੁਰ ਕਿਰਪਾ
ਤੇ ਸੁਖੁ ਪਾਇਦਾ ॥੧੦॥

jay sach day-ay ta paa-ay ko-ee.
gur parsaadee pargat ho-ee.
sach naam saalaahay rang raataa gur
kirpaa tay sukh paa-idaa. ||10||

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਮੁ ਪਿਆਰਾ ॥
ਕਿਲਵਿਖ ਕਾਟੇ ਕਾਟਣਹਾਰਾ ॥
ਹਰਿ ਕੈ ਨਾਮਿ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਆ ਸਹਜੇ
ਸਹਜਿ ਸਮਾਇਦਾ ॥੧੧॥

jap tap sanjam naam pi-aaraa.
kilvikh kaatay kaatanhaaraa.
har kai naam tan man seetal ho-aa sehjay
sahj samaa-idaa. ||11||

ਅੰਤਰਿ ਲੋਭੁ ਮਨਿ ਮੈਲੈ ਮਲੁ ਲਾਏ ॥
ਮੈਲੇ ਕਰਮ ਕਰੇ ਦੁਖੁ ਪਾਏ ॥
ਕੂੜੇ ਕੂੜੁ ਕਰੇ ਵਾਪਾਰਾ ਕੂੜੁ ਬੋਲਿ ਦੁਖੁ
ਪਾਇਦਾ ॥੧੨॥

antar lobh man mailai mal laa-ay.
mailay karam karay dukh paa-ay.
kooorho koorh karay vaapaaraa koorh bol
dukh paa-idaa. ||12||

ਨਿਰਮਲ ਬਾਣੀ ਕੋ ਮੰਨਿ ਵਸਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਹਸਾ ਜਾਏ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਚਲੈ ਦਿਨੁ ਰਾਤੀ ਨਾਮੁ ਚੇਤਿ
ਸੁਖੁ ਪਾਇਦਾ ॥੧੩॥

nirmal banee ko man vasaa-ay.
gur parsaadee sahsaa jaa-ay.
gur kai bhaanai chalai din raatee naam
chayt sukh paa-idaa. ||13||

ਆਪਿ ਸਿਰੰਦਾ ਸਚਾ ਸੋਈ ॥
ਆਪਿ ਉਪਾਇ ਖਪਾਏ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਦਾ ਸਲਾਹੇ ਮਿਲਿ ਸਾਚੇ
ਸੁਖੁ ਪਾਇਦਾ ॥੧੪॥

aap sirandaa sachaa so-ee.
aap upaa-ay khapaa-ay so-ee.
gurmukh hovai so sadaa salaahay mil
saachay sukh paa-idaa. ||14||

ਅਨੇਕ ਜਤਨ ਕਰੇ ਇੰਦ੍ਰੀ ਵਸਿ ਨ ਹੋਈ ॥
ਕਾਮਿ ਕਰੋਪਿ ਜਲੈ ਸਭੁ ਕੋਈ ॥
ਸਤਿਗੁਰ ਸੇਵੇ ਮਨੁ ਵਸਿ ਆਵੈ ਮਨ ਮਾਰੇ
ਮਨਹਿ ਸਮਾਇਦਾ ॥੧੫॥

anayk jatan karay indree vas na ho-ee.
kaam karoDh jalai sabh ko-ee.
satgur sayvay man vas aavai man maaray
maneh samaa-idaa. ||15||

ਮੇਰਾ ਤੇਰਾ ਤੁਧੁ ਆਪੇ ਕੀਆ ॥
ਸਭਿ ਤੇਰੇ ਜੰਤ ਤੇਰੇ ਸਭਿ ਜੀਆ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਸਦਾ ਤੂ ਗੁਰਮਤੀ
ਮੰਨਿ ਵਸਾਇਦਾ ॥੧੬॥੪॥੧੮॥

mayraa tayraa tuDh aapay kee-aa.
sabh tayray jant tayray sabh jee-aa.
naanak naam samaal sadaa too gurmattee
man vasaa-idaa. ||16||4||18||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji told us that God has existed even before the beginning of time. It is He who has created all the countless species of creatures, and it is only in the human form that we can become one with Him again by following Guru's advice and meditating on His Name. In this *shabad*, he sheds more light on this concept and tells us, how by reflecting on (*Gurbani*), the Guru's word one can dispel all one's evil

tendencies and become so immaculate and pure that on His own showing grace, God unites that person with Himself.

But first of all, Guru Ji humbly acknowledges his ignorance about the state before the creation of this world. So addressing God, he says: “(O’ God), for countless ages (You kept the universe in such a state, about which no one has the slightest idea, as if) You kept it in pitch darkness. O’ Creator, You Yourself know (about that state). What else can anybody say or explain, only You Yourself know (about this state and) its worth.”(1)

So describing the outline of his thesis, addressing God, and us Guru Ji says: “(O’ my friends), the Creator has created the entire universe. (O’ God, this entire universe) is all Your play (and the manifestation of) Your glory. (O’ friends), on His own the eternal (God makes creatures of) various kinds and on His own He destroys and recreates (everything).”(2)

Therefore suggesting a practical way to live in this world, Guru Ji says: “(O’ my friends, this world is like) a show arranged by a magician. From the perfect Guru, one who has understood this concept, by reflecting) on the Guru’s word, that person remains detached (from worldly affairs, and keeps the mind attuned to the eternal (God).”(3)

Now suggesting a way to look at other creatures that we see doing different things, Guru Ji says: “(O’ my friends, all these living) forms are like many (musical) instruments playing together and emitting different tunes. It is (God) the Player Himself, who is playing (these instruments). In each and every heart is flowing a continuous air (in the form of breaths) and mixing in that air, He is playing all (the instruments and making them emit different sounds).”(4)

Continuing his advice, Guru Ji says: “(O’ my friends, to live happily in this world, one should) shed one’s ego by reflecting on the Guru’s word, (and firmly believe that) whatever the Creator does, that happens for sure. Through the Guru’s grace, only to a rare person He gives this glory, and that person always meditates on (God’s) Name.”(5)

Therefore stressing the profit of serving the Guru by following his advice, he says: “(O’ my friends), nothing is more profitable than serving the Guru. (They who seek the shelter of the Guru, God’s) Name comes to reside (in their hearts, and at all times they) keep praising the Name (and God’s grace upon His creatures. O’ my friends, God’s) Name is always peace giving, and) from meditation on God’s Name, one obtains (true profit of human life).”(6)

Now commenting upon the state of those who don’t meditate on God’s Name, and instead practice ritualistic deeds, Guru Ji says: “(O’ my friends), without (meditating on) the Name, there is pain in the world. (Instead of meditating on the Name, they who) perform many (ritualistic deeds, in them) multiply sins. Without serving (and

meditating on the) Name, we cannot obtain peace. Without (meditating on the) Name, one suffers in pain (for sure).”(7)

Stating another very useful concept, which one learns from the Guru, he says: “(O’ my friends, only) through Guru’s grace, does He reveal (this thing) to a rare person, that (God) Himself does and gets everything done. Therefore, one who becomes a Guru’s follower breaks (one’s worldly) bonds and reaches the house (state) of salvation.”(8)

Next Guru Ji cautions us against counting our worldly riches and powers and says: “(O’ my friends), one who keeps counting and making estimates (of one’s worldly riches and power, keeps suffering and) burning (in pain). Such a person’s doubt and evil tendency doesn’t get removed at all. But the one who becomes a Guru’s follower forsakes all calculations, (and by meditating) on the eternal (God’s Name) merges in that eternal (God Himself).”(9)

But reminding us again that only by God’s grace, we meditate on His eternal Name, Guru Ji says: “(O’ my friends), if (God Himself) blesses (one with His) eternal (Name), only then does one receive it, and by Guru’s grace, it becomes manifest. Imbued with the love (for God), one meditates on the eternal Name, and by Guru’s grace enjoys peace.”(10)

Listing the merits and blessings of loving God’s Name, Guru Ji says: “(O’ my friends), to whom (God’s) Name is dear, (has all the merits of) worship, penance, and austerity. The Destroyer (of sins) dispels all one’s sins. (By meditating on) God’s Name, one’s body and mind become calm and imperceptibly one remains merged in a state of poise.”(11)

But regarding the one who loves worldly wealth, Guru Ji says: “(O’ my friends), within whom is greed, because of (already) soiled mind, soils it even further. That person does dirty (sinful) deeds and then suffers pain (on their account). Such a person always engages in the business of false (short lived things) alone, and comes to grief by telling lies.”(12)

Now stating the merits of faithfully following the Guru’s advice, he says: “(O’ my friends), if anyone enshrines the immaculate word (of the Guru) in the mind, by Guru’s grace that one’s dread goes away. Then day and night, one lives as per Guru’s will (follows Guru’s advice), and by remembering (God’s) Name, obtains peace.”(13)

Giving the reasons, why a Guru’s follower lives in peace, Guru Ji says: “(A Guru’s follower realizes that) the eternal God Himself is the Creator (of the universe). He Himself creates and destroys it. The one who becomes a Guru’s follower, always praises Him, and uniting (the mind with the lotus feet of) the eternal God, enjoys peace.”(14)

Therefore stressing the importance of seeking the guidance of the Guru, he says: “(O’ my friends, without the guidance of the Guru, no matter how many other kinds of

efforts one may make, one cannot control one's sexual desire. Everybody (who is without the guidance of the Guru) keeps burning with lust and anger. (It is only when one) serves (and follows the advice of) the Guru, that one's mind comes under control and stilling the desires in the mind, one absorbs these in the mind itself (and doesn't let oneself commit evil deeds)." (15)

In closing, Guru Ji appeals to God on our behalf and says: "(O' God, this sense of "mine" and "yours" (thoughts of discrimination), You have created Yourself. All these creatures and beings are Yours. (So please take pity on them, and put them on the right path. At the same time) Nanak says, (O' man), always contemplate on (God's) Name (and remember that only when you follow) Guru's instruction, does (God) enshrine (His Name) in the mind." (16 - 4 - 18)

The message of this *shabad* is that we should realize that all beings and creatures in this universe are doing whatever God is making them to do. This world is like a show arranged by a magician and only by reflecting on the Guru's word do we realize this fact. Also it is *Gurbani*, which teaches us how to control our minds from being misled by our desires for lust, anger and greed. Therefore, if we want to enjoy peace and happiness in life and get reunited with God, our Creator, then we should faithfully reflect and act on *Gurbani* and meditate on His Name.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlaa 3.

ਹਰਿ ਜੀਉ ਦਾਤਾ ਅਗਮ ਅਥਾਹਾ ॥
ਓਸੁ ਤਿਲੁ ਨ ਤਮਾਇ ਵੇਪਰਵਾਹਾ ॥
ਤਿਸ ਨੋ ਅਪਾਰਿ ਨ ਸਕੈ ਕੋਈ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਇਦਾ ॥੧॥

har jee-o daataa agam athaahaa.
os til na tamaa-ay vayparvaahaa.
tis no aparh na sakai ko-ee aapay mayl
milaa-idaa. ||1||

ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਨਿਹਚਉ ਹੋਈ ॥
ਤਿਸੁ ਬਿਨੁ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਈ ॥
ਜਿਸ ਨੋ ਨਾਮ ਦਾਨੁ ਕਰੇ ਸੋ ਪਾਏ ਗੁਰ ਸਬਦੀ
ਮੇਲਾਇਦਾ ॥੨॥

jo kichh karai so nihcha-o ho-ee.
tis bin daataa avar na ko-ee.
jis no naam daan karay so paa-ay gur
sabdee maylaa-idaa. ||2||

ਚਉਦਹ ਭਵਣ ਤੇਰੇ ਹਟਨਾਲੇ ॥
ਸਤਿਗੁਰਿ ਦਿਖਾਏ ਅੰਤਰਿ ਨਾਲੇ ॥
ਨਾਵੈ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਗੁਰ ਸਬਦੀ ਕੋ ਪਾਇਦਾ
॥੩॥

cha-odah bhavan tayray hatnaalay.
satgur dikhaa-ay antar naalay.
naavai kaa vaapaaree hovai gur sabdee
ko paa-idaa. ||3||

ਪੰਨਾ ੧੦੬੩

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ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਹਜ ਅਨੰਦਾ ॥
ਹਿਰਦੈ ਆਇ ਵੁਠਾ ਗੋਵਿੰਦਾ ॥
ਸਹਜੇ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਭਗਤਿ
ਕਰਾਇਦਾ ॥੪॥

satgur sayvi-ai sahj anandaa.
hirdai aa-ay vuthaa govindaa.
sehjay bhagat karay din raatee aapay
bhagat karaa-idaa. ||4||

ਸਤਿਗੁਰ ਤੇ ਵਡੁਕੇ ਤਿਨੀ ਦੁਖੁ ਪਾਇਆ ॥

ਅਨਦਿਨੁ ਮਾਰੀਅਹਿ ਦੁਖੁ ਸਬਾਇਆ ॥

ਮਥੇ ਕਾਲੇ ਮਹਲੁ ਨ ਪਾਵਹਿ ਦੁਖੁ ਹੀ ਵਿਚਿ ਦੁਖੁ
ਪਾਇਦਾ ॥੫॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ ॥

ਸਹਜ ਭਾਇ ਸਚੀ ਲਿਵ ਲਾਗੀ ॥

ਸਚੈ ਸਚੁ ਕਮਾਵਹਿ ਸਦ ਹੀ ਸਚੈ ਮੇਲਿ
ਮਿਲਾਇਦਾ ॥੬॥

ਜਿਸ ਨੇ ਸਚਾ ਦੇਇ ਸੁ ਪਾਏ ॥

ਅੰਤਰਿ ਸਾਚੁ ਭਰਮੁ ਚੁਕਾਏ ॥

ਸਚੁ ਸਚੈ ਕਾ ਆਪੇ ਦਾਤਾ ਜਿਸੁ ਦੇਵੈ ਸੋ ਸਚੁ
ਪਾਇਦਾ ॥੭॥

ਆਪੇ ਕਰਤਾ ਸਭਨਾ ਕਾ ਸੋਈ ॥

ਜਿਸ ਨੇ ਆਪਿ ਬੁਝਾਏ ਬੂਝੈ ਕੋਈ ॥

ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਇਦਾ ॥੮॥

ਹਉਮੈ ਕਰਦਿਆ ਜਨਮੁ ਗਵਾਇਆ ॥

ਆਗੈ ਮੋਹੁ ਨ ਚੁਕੈ ਮਾਇਆ ॥

ਅਗੈ ਜਮਕਾਲੁ ਲੇਖਾ ਲੇਵੈ ਜਿਉ ਤਿਲ ਘਾਣੀ
ਪੀੜਾਇਦਾ ॥੯॥

ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਈ ॥

ਨਦਰਿ ਕਰੇ ਤਾ ਸੇਵੇ ਕੋਈ ॥

ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਮਹਲਿ ਸਚੈ ਸੁਖੁ
ਪਾਇਦਾ ॥੧੦॥

ਤਿਨ ਸੁਖੁ ਪਾਇਆ ਜੋ ਤੁਧੁ ਭਾਏ ॥

ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਲਾਏ ॥

ਤੇਰੈ ਹਥਿ ਹੈ ਸਭ ਵਡਿਆਈ ਜਿਸੁ ਦੇਵਹਿ ਸੋ
ਪਾਇਦਾ ॥੧੧॥

ਅੰਦਰਿ ਪਰਗਾਸੁ ਗੁਰੂ ਤੇ ਪਾਏ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਮੰਨਿ ਵਸਾਏ ॥

ਗਿਆਨ ਰਤਨੁ ਸਦਾ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨ
ਅੰਧੋਰੁ ਗਵਾਇਦਾ ॥੧੨॥

satgur tay vichhurhay tinee dukh
paa-i-aa.

an-din maaree-ah dukh sabaa-i-aa.

mathay kaalay mahal na paavahi dukh
hee vich dukh paa-idaa. ||5||

satgur sayveh say vadbhaagee.

sahj bhaa-ay sachee liv laagee.

sacho sach kamaaveh sad hee sachai
mayl milaa-idaa. ||6||

jis no sachaa day-ay so paa-ay.

antar saach bharam chukaa-ay.

sach sachai kaa aapay daataa jis dayvai
so sach paa-idaa. ||7||

aapay kartaa sabhnaa kaa so-ee.

jis no aap bujhnaa-ay boojhai ko-ee.

aapay bakhস্যay day vadi-aa-ee aapay
mayl milaa-idaa. ||8||

ha-umai kardi-aa janam gavaa-i-aa.

aagai moh na chookai maa-i-aa.

agai jamkaal laykhnaa layvai ji-o til
ghaaneer peerhnaa-idaa. ||9||

poorai bhaag gur sayvaa ho-ee.

naadar karay taa sayvay ko-ee.

jamkaal tis nayr na aavai mahal sachai
sukh paa-idaa. ||10||

tin sukh paa-i-aa jo tuDh bhaa-ay.

poorai bhaag gur sayvaa laa-ay.

tayrai hath hai sabh vadi-aa-ee jis
dayveh so paa-idaa. ||11||

andar pargaas guroo tay paa-ay.

naam padaarath man vasaa-ay.

gi-aan ratan sadaa ghat chaanan
agi-aan anDhayr gavaa-idaa. ||12||

ਅਗਿਆਨੀ ਅੰਧੇ ਦੂਜੇ ਲਾਗੇ ॥
ਬਿਨੁ ਪਾਣੀ ਭੁਬਿ ਮੂਏ ਅਭਾਗੇ ॥
ਚਲਦਿਆ ਘਰੁ ਦਰੁ ਨਦਰਿ ਨ ਆਵੈ ਜਮ ਦਰਿ
ਬਾਧਾ ਦੁਖੁ ਪਾਇਦਾ ॥੧੩॥

agi-aanee anDhay doojai laagay.
bin paanee dub moo-ay abhaagay.
chal-di-aa ghar dar nadar na aavai jam
dar baaDhaa dukh paa-idaa. ||13||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥
ਗਿਆਨੀ ਧਿਆਨੀ ਪੂਛਹੁ ਕੋਈ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਿਸੁ ਮਿਲੈ ਵਡਿਆਈ ਦਰਿ ਸਚੈ
ਸੋਭਾ ਪਾਇਦਾ ॥੧੪॥

bin satgur sayvay mukat na ho-ee.
gi-aanee Dhi-aanee poochhahu ko-ee.
satgur sayvay tis milai vadi-aa-ee dar
sachai sobhaa paa-idaa. ||14||

ਸਤਿਗੁਰ ਨੋ ਸੇਵੇ ਤਿਸੁ ਆਪਿ ਮਿਲਾਏ ॥
ਮਮਤਾ ਕਾਟਿ ਸਚਿ ਲਿਵ ਲਾਏ ॥
ਸਦਾ ਸਚੁ ਵਣਜਰਿ ਵਾਪਾਰੀ ਨਾਮੋ ਲਾਹਾ ਪਾਇਦਾ
॥੧੫॥

satgur no sayvay tis aap milaa-ay.
mamtaa kaat sach liv laa-ay.
sadaa sach vanjahi vaapaaree naamo
laahaa paa-idaa. ||15||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ॥
ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨੁ ਮੁਕਤਾ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਨਾਮੋ ਨਾਮੁ
ਧਿਆਇਦਾ ॥੧੬॥੫॥੧੯॥

aapay karay karaa-ay kartaa.
sabad marai so-ee jan muktaa.
naanak naam vasai man antar naamo
naam Dhi-aa-idaa. ||16||5||19||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that we should realize that all creatures in this universe are doing whatever God is making them to do. This world is like a show arranged by a magician and only by reflecting on the Guru's word do we realize this fact. Also it is *Gurbani*, which teaches us how to control our minds from being misled by our desires for lust, anger and greed. Therefore, if we want to enjoy peace and happiness in life and get reunited with God our Creator, then we should faithfully reflect and act on *Gurbani* and meditate on His Name. In this *shabad*, he explains some more qualities of God and tells us why it is absolutely essential to obtain the guidance of the true Guru.

First talking about God, Guru Ji says: “(O’ my friends), the respected beneficent God is inaccessible and unfathomable (sea of virtues). That (God) hasn’t even a little bit of greed or selfish interest. He is carefree. (With one’s own effort or power), no one can reach Him; it is on His own that (by first uniting with the Guru), He unites (a person) with Him.”(1)

Commenting further on the ways of God, Guru Ji says: “(O’ my friends), whatever (God) does, happens. Except for Him there is no other Giver. To whom He gives the charity of Name, that (person alone) obtains it. (Attuning to *Gurbani*) the Guru’s word, God unites (that person with Himself).”(2)

Now commenting on the significance of the guidance of the true Guru, he addresses God and says: “(O’ God), the fourteen worlds are like Your shopping malls (where Your creatures are dealing in different things). The rare person whom the true Guru has shown (these bazaars) within (the body itself) becomes a dealer of Your Name. It is only a rare person, who obtains that commodity by reflecting on (*Gurbani*) the Guru’s word.”(3)

Therefore stating the blessings and virtues obtained by those who serve the true Guru, he says: “(O’ my friends), by serving the true Guru we obtain (peace), poise and bliss and God of the universe graciously comes to reside in (our) heart. (Then) day and night one worships God in a state of poise and God Himself makes one do His worship.”(4)

On the other hand regarding those who are separated from the true Guru and do not care to listen to him, he says: “(O’ my friends), they who are alienated from the true Guru, have suffered in pain. Day and night they are hit (with bad news; and for them) there is all sorrow. (Because of their evil deeds, they are so dishonored, as if their) foreheads have been blackened, so they are not allowed to enter the palace (of God), and they keep suffering in pain.”(5)

But for those who serve the true Guru (by acting in accordance with his advice), Guru Ji says: “Very fortunate are they who serve the true Guru. In a very natural way, their mind remains attuned to the true love of God. They always earn truth (the true wealth of God’s Name, and the Guru) brings about their union with the eternal (God).”(6)

Again stressing upon the importance of grace of God, Guru Ji says: “(O’ my friends), that one alone receives (the gift of Name), whom the eternal (God) Himself gives. Within that person is enshrined the eternal (God, who) dispels Doubt (from that person’s) within. The eternal (God) Himself is the Giver of the gift of eternal (Name), and that person alone obtains it whom He (Himself) gives.”(7)

Pointing to another thing, which we should always keep in mind, Guru Ji says: “(O’ my friends), that Creator Himself is the Master of all. But only a rare one, whom God Himself makes to understand, understands (this thing. God) Himself bestows His grace, blesses (one) with glory, and Himself brings about one’s union (with Him, through the Guru).”(8)

Now commenting on the fate of a person who remains arrogant because of worldly wealth or power, Guru Ji says: “One who has wasted one’s life indulging in ego, that one’s attachment for *Maya* (the worldly riches and power), doesn’t go away. (After death) in the next world, the demon of death asks for the account (of one’s deeds in life, and being full of sins, one is punished so severely, as if one is) being pressed like a load of sesame seeds in oil press.”(9)

Stressing once again upon the blessings of serving the Guru, he says: “(O’ my friends), it is only through perfect destiny that Guru’s service is performed (and one meditates on God’s Name). It is only when (God) shows His grace that a rare person

does that service. The demon of death doesn't come near that person and (by attuning to God, that person enjoys such happiness, as if) he or she is enjoying the bliss of residing in the palace of the eternal (God).”(10)

At this point Guru Ji goes into a prayer mode and addressing God he says: “(O’ God), only they who are pleasing to You, have obtained peace. (It must be their) perfect destiny, (that You) yoked them to the service of the Guru. (O’ God), in Your hand is all glory, but that person alone obtains it, to whom You give (that glory).”(11)

Continuing to describe the merits obtained by the one on whom is God's grace, he says: “(O’ my friends, the one on whom is God's grace), obtains inner illumination from the Guru. Then one enshrines the commodity of Name in the mind. Within that person's heart is always the illumination of the jewel of (divine) knowledge, and such a person dispels the darkness of ignorance (from within his or her life).”(12)

But regarding those who instead of loving God, remain entangled in worldly riches and power, Guru Ji says: “The ignorant blind fools, who (instead of God) are attached to the other (worldly things, have so hurt themselves, as if) these unfortunate ones have died drowning without water. As they depart (from the world), they cannot see the house or door of God, so bound at the door of death, (such a person) suffers in pain.”(13)

Announcing his decision, Guru Ji says: “(O’ my friends), without serving the true Guru, one doesn't obtain salvation. Let anybody go and ask a person of wisdom or contemplation. (The fact is that) whosoever serves the true Guru, (by following his advice), is blessed with glory and obtains honor at the door of the eternal (God).”(14)

Now describing how God blesses a person who serves the true Guru (by following his advice), he says: “The one who serves the true Guru, God Himself unites (that person) with Him. Discarding (worldly) attachment, such a person attunes himself or herself to the eternal (God). Such a merchant (of God's Name) always purchases (and amasses the commodity) eternal Name, and from the (commodity of) Name itself, obtains the profit (of life or union with God).”(15)

In conclusion, Guru Ji says: “(O’ my friends), on His own the Creator does and gets (everything) done. That person alone is emancipated, who (following Guru's advice so eradicates ego as if he or she has) died to the (Guru's) word. O’ Nanak, (when God's) Name gets enshrined in (one's) mind, one always keeps meditating on the Name alone.”(16-5-19)

The message of this *shabad* is that if we want to enjoy the bliss of eternal union with God, then we should understand that God is the Giver of everything. It is He who gives us peace and poise through the Guru, and unites us with Him. Therefore, we should pray to God to yoke us to the service of Guru and following his advice, we should meditate on God's Name so that showing His grace, God may unite us with Him.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਜੋ ਤੁਧੁ ਕਰਣਾ ਸੋ ਕਰਿ ਪਾਇਆ ॥
 ਭਾਣੇ ਵਿਚਿ ਕੋ ਵਿਰਲਾ ਆਇਆ ॥
 ਭਾਣਾ ਮੰਨੇ ਸੋ ਸੁਖੁ ਪਾਏ ਭਾਣੇ ਵਿਚਿ ਸੁਖੁ
 ਪਾਇਦਾ ॥੧॥

ਗੁਰਮੁਖਿ ਤੇਰਾ ਭਾਣਾ ਭਾਵੈ ॥
 ਸਹਜੇ ਹੀ ਸੁਖੁ ਸਚੁ ਕਮਾਵੈ ॥
 ਭਾਣੇ ਨੋ ਲੋਚੈ ਬਹੁਤੇਰੀ ਆਪਣਾ ਭਾਣਾ
 ਆਪਿ ਮਨਾਇਦਾ ॥੨॥

ਤੇਰਾ ਭਾਣਾ ਮੰਨੇ ਸੁ ਮਿਲੈ ਤੁਧੁ ਆਏ ॥

ਪੰਨਾ ੧੦੬੪

ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ਸੋ ਤੁਝਹਿ ਸਮਾਏ ॥
 ਭਾਣੇ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਭਾਣਾ ਕਿਸਹਿ
 ਕਰਾਇਦਾ ॥੩॥

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਗੁਰੂ ਮਿਲਾਏ ॥
 ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥
 ਤੁਧੁ ਆਪਣੈ ਭਾਣੈ ਸਭ ਜਿਸਟਿ ਉਪਾਈ
 ਜਿਸ ਨੋ ਭਾਣਾ ਦੇਹਿ ਤਿਸੁ ਭਾਇਦਾ ॥੪॥

ਮਨਮੁਖੁ ਅੰਧੁ ਕਰੇ ਚਤੁਰਾਈ ॥
 ਭਾਣਾ ਨ ਮੰਨੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥
 ਭਰਮੇ ਭੂਲਾ ਆਵੈ ਜਾਏ ਘਰੁ ਮਹਲੁ ਨ
 ਕਬਹੂ ਪਾਇਦਾ ॥੫॥

ਸਤਿਗੁਰੁ ਮੇਲੇ ਦੇ ਵਡਿਆਈ ॥
 ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਧੁਰਿ ਫੁਰਮਾਈ ॥
 ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਨਾਮੁ ਪਾਏ ਨਾਮੇ ਹੀ ਸੁਖੁ
 ਪਾਇਦਾ ॥੬॥

ਸਭ ਨਾਵਹੁ ਉਪਜੈ ਨਾਵਹੁ ਫੀਜੈ ॥
 ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ ਭੀਜੈ ॥
 ਰਸਨਾ ਨਾਮੁ ਧਿਆਏ ਰਸਿ ਭੀਜੈ ਰਸ ਹੀ
 ਤੇ ਰਸੁ ਪਾਇਦਾ ॥੭॥

maaroo mehlā 3.

jo tuDh karnaa so kar paa-i-aa.
 bhaanay vich ko viralaa aa-i-aa.
 bhaanaa mannay so sukh paa-ay bhaanay
 vich sukh paa-idaa. ||1||

gurmukh tayraa bhaanaa bhaavai.
 sehjay hee sukh sach kamaavai.
 bhaanay no lochai bahuṭayree aapnaa
 bhaanaa aap manaa-idaa. ||2||

tayraa bhaanaa mannay so milai tuDh
 aa-ay.

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jis bhaanaa bhaavai so tujheh samaa-ay.
 bhaanay vich vadee vadi-aa-ee bhaanaa
 kiseh karaa-idaa. ||3||

jaa tis bhaavai taa guroo milaa-ay.
 gurmukh naam padaarath paa-ay.
 tuDh aapnai bhaanai sabh sarisat upaa-ee
 jis no bhaanaa deh tis bhaa-idaa. ||4||

manmukh anDh karay chaturaa-ee.
 bhaanaa na mannay bahut dukh paa-ee.
 bharmai bhooolaa aavai jaa-ay ghar mahal
 na kabhoo paa-idaa. ||5||

satgur maylay day vadi-aa-ee.
 satgur kee sayvaa Dhur furmaa-ee.
 satgur sayvay taa naam paa-ay naamay
 hee sukh paa-idaa. ||6||

sabh naavhu upjai naavhu chheejai.
 gur kirpaa tay man tan bheejai.
 rasnaa naam Dhi-aa-ay ras bheejai ras hee
 tay ras paa-idaa. ||7||

ਮਹਲੈ ਅੰਦਰਿ ਮਹਲੁ ਕੋ ਪਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਚਿ ਚਿਤੁ ਲਾਏ ॥
ਜਿਸ ਨੋ ਸਚੁ ਦੇਇ ਸੋਈ ਸਚੁ ਪਾਏ ਸਚੇ
ਸਚਿ ਮਿਲਾਇਦਾ ॥੮॥

mahlai andar mahal ko paa-ay.
gur kai sabad sach chit laa-ay.
jis no sach day-ay so-ee sach paa-ay
sachay sach milaa-idaa. ||8||

ਨਾਮੁ ਵਿਸਾਰਿ ਮਨਿ ਤਨਿ ਦੁਖੁ ਪਾਇਆ ॥
ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਰੋਗੁ ਕਮਾਇਆ ॥
ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਤਨੁ ਹੈ ਕੁਸਟੀ ਨਰਕੇ
ਵਾਸਾ ਪਾਇਦਾ ॥੯॥

naam visaar man tan dukh paa-i-aa.
maa-i-aa moh sabh rog kamaa-i-aa.
bin naavai man tan hai kustee narkay
vaasaa paa-idaa. ||9||

ਨਾਮਿ ਰਤੇ ਤਿਨ ਨਿਰਮਲ ਦੇਹਾ ॥
ਨਿਰਮਲ ਹੰਸਾ ਸਦਾ ਸੁਖੁ ਨੇਹਾ ॥
ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਨਿਜ
ਘਰਿ ਵਾਸਾ ਪਾਇਦਾ ॥੧੦॥

naam ratay tin nirmal dayhaa.
nirmal hansaa sadaa sukh nayhaa.
naam salaahi sadaa sukh paa-i-aa nij ghar
vaasaa paa-idaa. ||10||

ਸਭੁ ਕੋ ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ ॥
ਵਿਣੁ ਨਾਵੈ ਸਭੁ ਤੋਟਾ ਸੰਸਾਰਾ ॥
ਨਾਗੋ ਆਇਆ ਨਾਗੋ ਜਾਸੀ ਵਿਣੁ ਨਾਵੈ
ਦੁਖੁ ਪਾਇਦਾ ॥੧੧॥

sabh ko vanaj karay vaapaaraa.
vin naavai sabh totaa sansaaraa.
naago aa-i-aa naago jaasee vin naavai
dukh paa-idaa. ||11||

ਜਿਸ ਨੋ ਨਾਮੁ ਦੇਇ ਸੋ ਪਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ
ਨਾਮੋ ਨਾਮੁ ਧਿਆਇਦਾ ॥੧੨॥

jis no naam day-ay so paa-ay.
gur kai sabad har man vasaa-ay.
gur kirpaa tay naam vasi-aa ghat antar
naamo naam Dhi-aa-idaa. ||12||

ਨਾਵੈ ਨੋ ਲੋਚੈ ਜੇਤੀ ਸਭ ਆਈ ॥
ਨਾਉ ਤਿਨਾ ਮਿਲੈ ਧੁਰਿ ਪੁਰਬਿ ਕਮਾਈ ॥
ਜਿਨੀ ਨਾਉ ਪਾਇਆ ਸੇ ਵਡਭਾਗੀ ਗੁਰ ਕੈ
ਸਬਦਿ ਮਿਲਾਇਦਾ ॥੧੩॥

naavai no lochai jaytee sabh aa-ee.
naa-o tinaa milai Dhur purab kamaa-ee.
jinee naa-o paa-i-aa say vadbhaagee gur
kai sabad milaa-idaa. ||13||

ਕਾਇਆ ਕੋਟੁ ਅਤਿ ਅਪਾਰਾ ॥
ਤਿਸੁ ਵਿਚਿ ਬਹਿ ਪ੍ਰਭੁ ਕਰੇ ਵੀਚਾਰਾ ॥
ਸਚਾ ਨਿਆਉ ਸਚੇ ਵਾਪਾਰਾ ਨਿਹਚਲੁ
ਵਾਸਾ ਪਾਇਦਾ ॥੧੪॥

kaa-i-aa kot at apaaraa.
tis vich bahi parabh karay veechaaraa.
sachaa ni-aa-o sacho vaapaaraa nihchal
vaasaa paa-idaa. ||14||

ਅੰਤਰ ਘਰ ਬੰਕੇ ਥਾਨੁ ਸੁਹਾਇਆ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਥਾਨੁ ਪਾਇਆ ॥
ਇਤੁ ਸਾਥਿ ਨਿਬਹੈ ਸਾਲਾਹੇ ਸਚੇ ਹਰਿ ਸਚਾ
ਮੰਨਿ ਵਸਾਇਦਾ ॥੧੫॥

antar ghar bankay thaana suhaa-i-aa.
gurmukh virilai kinai thaana paa-i-aa.
it saath nibhai saalaahay sachay har
sachaa man vasaa-idaa. ||15||

ਮੇਰੈ ਕਰਤੈ ਇਕ ਬਣਤ ਬਣਾਈ ॥

ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਸਭ ਵਸੁ ਪਾਈ ॥

ਨਾਨਕ ਨਾਮੁ ਵਣਜਹਿ ਰੰਗਿ ਰਾਤੇ ਗੁਰਮੁਖਿ

ਕੋ ਨਾਮੁ ਪਾਇਦਾ ॥੧੬॥੬॥੨੦॥

mayrai kartai ik banat̃ banāa-ee.

is dayhee vich sabh vath paa-ee.

naanak naam vanjahi rang raatay gurmukh

ko naam paa-idaa. ||16||6||20||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that we could obtain peace and happiness if God so wills and showers His grace upon us. In this *shabad*, Guru Ji expounds on the concept of God's will and tells us how important it is to recognize and obey His will, and what blessings we obtain when we do that.

Acknowledging God's will in everything and the importance of accepting it, Guru Ji says: "(O' my God), whatever You wanted to do, You have done that. But it is only a rare person, who (cheerfully) submits to Your will. The one who submits to (God's) will obtains peace, because it is only by living as per Your will that anybody can obtain peace."(1)

Describing what kinds of people cheerfully accept God's will, Guru Ji says: "(O' God), to a Guru's follower Your will seems pleasing. Therefore quite naturally, a Guru's follower earns (true) peace and lives a truthful life. (Even though), much of the (world) wishes to obey (God's) will, it is on His own that He makes (the creatures) obey His will."(2)

Now listing some of the blessings received by those who submit to God's will, Guru Ji says: "(O' God), one who obeys Your will, is united with You. To whom Your will seems sweet, that person gets absorbed in You. There lies great glory in accepting (God's) will, but rare is the one whom (God) makes to live in accordance with His will."(3)

Describing how God prepares and motivates a person to submit to His will and whom His will seems sweet, Guru Ji says: "(O' my friends), whenever it so pleases (God), He unites a person with the Guru. Then through Guru's grace, that person obtains the commodity of Name. (O' God, the fact is that) in Your (own) will, You have created this entire universe and whom You give (the power to accept) Your will, to that person Your will seems pleasing."(4)

However, commenting on the state and fate of those self-conceited persons who do not submit to God's will, Guru Ji says: "A blind self-conceited person tries to play clever. Such a person doesn't accept (God's) will; therefore that person suffers immense pain. Strayed in doubt, (such a person) comes in and goes out (from the world), but never obtains the mansion (of God)."(5)

Now stating the blessings obtained by a person whom God unites with the true Guru, he says: "(O' my friends), whom (God) unites with the true Guru, He blesses (that

person) with glory. (Actually), from the very beginning, (God) has issued us the command about Guru's service (and following his advice). Only when one serves (and follows the advice of the) true Guru, that one obtains (God's) Name, and from the Name itself one obtains peace.”(6)

Explaining the significance and the merits of meditating on God's Name, Guru Ji says: “(O' my friends), it is from the Name (that all merits) arise (in one, and all one's faults) are destroyed. But only by Guru's grace is one's mind and body drenched (with the love for God). When with the tongue one meditates on (God's) Name, one is drenched with relish (of God's Name, and from) this relish, one obtains (still more) relish.”(7)

Commenting further on the blessings received by the one who, by following Guru's advice realizes God within, Guru Ji says: “(O' my friends), the one who finds the mansion (of God) in one's body, through Guru's word attunes the mind to the eternal (Name). But that one alone obtains (the gift of) eternal (Name), whom He blesses with this eternal Name, and that one always keeps (the mind) united with eternal (God) alone.”(8)

As for the state of those who have forsaken God's Name, Guru Ji says: “(O' my friends, within whom) is attachment for worldly wealth, that one has simply amassed disease and by forsaking God's Name has suffered pain both in one's mind and body. (In fact), without (meditating on the) Name, one's body and mind are (invalid like a) leper, and (one suffers so much pain, as if one has) obtained abode in hell.”(9)

On the other hand, regarding those who remain imbued with God's Name, Guru Ji says: “(O' my friends), immaculate (and free of all evil instincts) are the bodies of those who are imbued with (God's) Name. Their swan like immaculate soul always enjoys the comfort and love of their beloved (God). By praising (God's) Name, they have always enjoyed peace and have obtained abode in their own home (of the body, in which God resides).”(10)

Now Guru Ji uses a metaphor from the business world to stress upon the significance of God's Name. He says: “(O' my friends, in this world) everybody is doing some kind of business (and trying to make profit. But) except for (the business of God's) Name, there is loss in everything else. Because one comes naked (in this world), and would depart naked (from here, without any of one's worldly possessions. Only the wealth of God's Name would accompany one and save one from punishment by the demon of death. Therefore the person) without Name would suffer in pain.”(11)

However clarifying once again who obtains the gift of Name and how, he says: “(O' my friends), only whom (God Himself) gives, obtains the (gift of) Name. By reflecting on the Guru's word, one enshrines, (God's) Name in the heart. Through Guru's grace Name resides in the mind, and one always keeps meditating on the Name alone.”(12)

Commenting further on the value and significance of God's Name, Guru Ji says: “(O' my friends), all who have come to the world, long for God's Name. However, only

they obtain the Name who have earned (this wealth) in their past (lives). Therefore, very fortunate are they who have obtained (the gift of) Name; (such fortunate ones, He) unites them with Him through the word of the Guru (and by making them live their lives as per the advice of the Guru).”(13)

Coming back to the body itself, Guru Ji says: “(O’ my friends), this body is (like) a fort for the extremely limitless (God). Sitting in it God ponders over (many things). True is His justice and true is His trade. (One who lives a truthful life, and meditates on the eternal Name), obtains permanent abode in it (and obtains eternal union with God).”(14)

Commenting on the merits of this body, Guru Ji says: “(O’ my friends), within this abode (of the body) is the beautiful palace (of God). But only a rare Guru’s follower has found this place. That person alone is able to maintain this companionship (of God), who keeps praising the eternal God and enshrines the eternal (God in the heart).”(15)

In conclusion, Guru Ji says: “My Creator has made a unique arrangement that within this body, He has put everything. O’ Nanak, they who remain imbued with (God’s) love, purchase the (commodity) of Name, and it is only a rare Guru’s follower, who obtains (God’s) Name (which alone is the true profit of this human life).” (16-6-20)

The message of this *shabad* is that if we want to find peace and get rid of all kinds of pains in our mind or body, then we should cheerfully accept and obey God's will. We should pray to God to unite us with the true Guru, who may give us true guidance in understanding God's will and the will power to accept it cheerfully. Lastly we should ask God to bless us with His Name, because only through His Name is one able to realize God within one's own heart and obtain the eternal companionship of God within oneself.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlāa 3.

ਕਾਇਆ ਕੰਚਨੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥
ਤਿਥੈ ਹਰਿ ਵਸੈ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥

kaa-i-aa kanchan sabad veechaaraa.
tithai har vasai jis daa ant na
paaraavaaraa.

ਅਨਦਿਨੁ ਹਰਿ ਸੇਵਿਹੁ ਸਚੀ ਬਾਣੀ ਹਰਿ ਜੀਉ
ਸਬਦਿ ਮਿਲਾਇਦਾ ॥੧॥

an-din har sayvihu sachee baṇee har
jee-o sabad milaa-idaa. ||1||

ਪੰਨਾ ੧੦੬੫

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ਹਰਿ ਚੇਤਹਿ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਤਿਨ ਮੇਲਿ ਮਿਲਾਉ ॥
ਤਿਨ ਕੀ ਧੂਰਿ ਲਾਈ ਮੁਖਿ ਮਸਤਕਿ ਸਤਸੰਗਤਿ
ਬਹਿ ਗੁਣ ਗਾਇਦਾ ॥੨॥

har cheeteh tin balihaarai jaa-o.
gur kai sabad tin mayl milaa-o.
tin kee Dhoor laa-ee mukh mastak
satsangat bahi gun gaa-idaa. ||2||

ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਾ ਜੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵਾ ॥
ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਬਦਿ ਸੁਹਾਵਾ ॥
ਗੁਰਬਾਣੀ ਚਹੁ ਕੁੰਡੀ ਸੁਣੀਐ ਸਾਚੈ ਨਾਮਿ
ਸਮਾਇਦਾ ॥੩॥

ਸੋ ਜਨੁ ਸਾਚਾ ਜਿ ਅੰਤਰੁ ਭਾਲੇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥
ਗਿਆਨ ਅੰਜਨੁ ਪਾਏ ਗੁਰ ਸਬਦੀ ਨਦਰੀ ਨਦਰਿ
ਮਿਲਾਇਦਾ ॥੪॥

ਵਡੈ ਭਾਗਿ ਇਹੁ ਸਰੀਰੁ ਪਾਇਆ ॥
ਮਾਣਸ ਜਨਮਿ ਸਬਦਿ ਚਿਤੁ ਲਾਇਆ ॥
ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਅੰਧ ਅੰਧੇਰਾ ਗੁਰਮੁਖਿ ਕਿਸਰਿ
ਬੁਝਾਇਦਾ ॥੫॥

ਇਕਿ ਕਿਤੁ ਆਏ ਜਨਮੁ ਗਵਾਏ ॥
ਮਨਮੁਖ ਲਾਗੇ ਦੂਜੈ ਭਾਏ ॥
ਏਹ ਵੇਲਾ ਫਿਰਿ ਹਾਥਿ ਨ ਆਵੈ ਪਗਿ ਖਿਸਿਐ
ਪਛੁਤਾਇਦਾ ॥੬॥

ਗੁਰ ਕੈ ਸਬਦਿ ਪਵਿਤ੍ਰੁ ਸਰੀਰਾ ॥
ਤਿਸੁ ਵਿਚਿ ਵਸੈ ਸਚੁ ਗੁਣੀ ਗਹੀਰਾ ॥
ਸਚੈ ਸਚੁ ਵੇਖੈ ਸਭ ਥਾਈ ਸਚੁ ਸੁਣਿ ਮੰਨਿ
ਵਸਾਇਦਾ ॥੭॥

ਹਉਮੈ ਗਣਤ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥
ਹਰਿ ਜੀਉ ਹਿਰਦੈ ਰਖਹੁ ਉਰ ਧਾਰੇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਾਲਾਹੇ ਮਿਲਿ ਸਾਚੇ ਸੁਖੁ
ਪਾਇਦਾ ॥੮॥

ਸੋ ਚੇਤੇ ਜਿਸੁ ਆਪਿ ਚੇਤਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਵਸੈ ਮਨਿ ਆਏ ॥
ਆਪੇ ਵੇਖੇ ਆਪੇ ਬੂਝੈ ਆਪੇ ਆਪੁ ਸਮਾਇਦਾ
॥੯॥

ਜਿਨਿ ਮਨ ਵਿਚਿ ਵਥੁ ਪਾਈ ਸੋਈ ਜਾਣੈ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥
ਆਪੁ ਪਛਾਣੈ ਸੋਈ ਜਨੁ ਨਿਰਮਲੁ ਬਾਣੀ ਸਬਦੁ
ਸੁਣਾਇਦਾ ॥੧੦॥

har kay gun gaavaa jay har parabh
bhaavaa.
antar har naam sabad suhaavaa.
gurbaanee chahu kundee sunee-ai
saachai naam samaa-idaa. ||3||

so jan saachaa je antar bhaalay.
gur kai sabad har nadar nihaalay.
gi-aan anjan paa-ay gur sabdee nadree
nadar milaa-idaa. ||4||

vadai bhaag ih sareer paa-i-aa.
maan-as janam sabad chit laa-i-aa.
bin sabdai sabh anDh anDhayraa
gurmukh kish bujhaa-idaa. ||5||

ik kit aa-ay janam gavaa-ay.
manmukh laagay doojai bhaa-ay.
ayh vaylaa fir haath na aavai pag
khisi-ai pachhutaa-idaa. ||6||

gur kai sabad pavitar sareeraa.
tis vich vasai sach gunee gaheeraa.
sacho sach vaykhai sabh thaa-ee sach
sun man vasaa-idaa. ||7||

ha-umai ganat gur sabad nivaaray.
har jee-o hirdai rakhahu ur Dhaaray.
gur kai sabad sadaa saalaahay mil
saachay sukh paa-idaa. ||8||

so chaytay jis aap chaytaa-ay.
gur kai sabad vasai man aa-ay.
aapay vaykhai aapay boojhai aapai aap
samaa-idaa. ||9||

jin man vich vath paa-ee so-ee jaanai.
gur kai sabday aap pachhaanai.
aap pachhaanai so-ee jan nirmal banee
sabad sunaa-idaa. ||10||

ਏਹ ਕਾਇਆ ਪਵਿਤ੍ਰੁ ਹੈ ਸਰੀਰੁ ॥
ਗੁਰ ਸਬਦੀ ਚੇਤੈ ਗੁਣੀ ਗਹੀਰੁ ॥
ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਰੰਗਿ ਰਾਤਾ ਗੁਣ ਕਹਿ ਗੁਣੀ
ਸਮਾਇਦਾ ॥੧੧॥

ayh kaa-i-aa pavit̃ hai sareer.
gur sabd̃ee chaytai guñee gaheer.
an-d̃in guñ gaavai rang raat̃aa guñ kahi
guñee samaa-id̃aa. ||11||

ਏਹੁ ਸਰੀਰੁ ਸਭ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥
ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਭੁਲਾਇਆ ॥
ਹਰਿ ਨ ਚੇਤੈ ਸਦਾ ਦੁਖੁ ਪਾਏ ਬਿਨੁ ਹਰਿ ਚੇਤੇ
ਦੁਖੁ ਪਾਇਦਾ ॥੧੨॥

ayhu sareer sabh̃ mool hai maa-i-aa.
doojai bhaa-ay bh̃aram bh̃ulaa-i-aa.
har na chaytai sad̃aa dukh̃ paa-ay bin
har chaytay dukh̃ paa-id̃aa. ||12||

ਜਿ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਪਰਵਾਣੁ ॥
ਕਾਇਆ ਹੰਸੁ ਨਿਰਮਲੁ ਦਰਿ ਸਚੈ ਜਾਣੁ ॥
ਹਰਿ ਸੇਵੇ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਸੋਹੈ ਹਰਿ ਗੁਣ
ਗਾਇਦਾ ॥੧੩॥

je satgur sayvay so parvaañ.
kaa-i-aa hans nirmal d̃ar sachai jaañ.
har sayvay har man vasaa-ay sohai har
guñ gaa-id̃aa. ||13||

ਬਿਨੁ ਭਾਗਾ ਗੁਰੁ ਸੇਵਿਆ ਨ ਜਾਇ ॥
ਮਨਮੁਖ ਭੂਲੇ ਮੁਏ ਬਿਲਲਾਇ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਹੋਵੈ ਗੁਰ ਕੇਰੀ ਹਰਿ ਜੀਉ
ਆਪਿ ਮਿਲਾਇਦਾ ॥੧੪॥

bin bhaagaa gur sayvi-aa na jaa-ay.
manmukh̃ bhoolay mu-ay billaa-ay.
jin ka-o nad̃ar hovai gur kayree har
jee-o aap milaa-id̃aa. ||14||

ਕਾਇਆ ਕੋਟੁ ਪਕੇ ਹਟਨਾਲੇ ॥
ਗੁਰਮੁਖਿ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਦਿਨੁ ਰਾਤੀ ਊਤਮ
ਪਦਵੀ ਪਾਇਦਾ ॥੧੫॥

kaa-i-aa kot pakay hatnaalay.
gurmukh̃ layvai vasat̃ samaalay.
har kaa naam̃ Dhi-aa-ay d̃in raat̃ee
ootam pad̃vee paa-id̃aa. ||15||

ਆਪੇ ਸਚਾ ਹੈ ਸੁਖਦਾਤਾ ॥
ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹੇ ਸਾਚਾ ਪੂਰੈ ਭਾਗਿ ਕੋ
ਪਾਇਦਾ ॥੧੬॥੨੨੧॥

aapay sachaa hai sukh̃-d̃aat̃a.
pooray gur kai sabad̃ pachhaat̃aa.
naanak naam̃ salaahay saachaa poorai
bhaag ko paa-id̃aa. ||16||7||21||

Maaroo Mehla-3

In the previous so many *shabads*, Guru Ji has been advising us to reflect on the word of the Guru and act on the advice given in *Gurbani*. In this *shabad*, he tells us what kinds of blessings one receives when one does that.

In a way summarizing the benefits of reflecting on the word (of the Guru), he advises: “(The person) who ponders over the word (and reflects on *Gurbani*, drives out evil tendencies, that person’s) body becomes (immaculate) like gold. In that (body) resides God who has no end or limit. Therefore (O’ my friends), through the true word (of the Guru), day and night serve (and worship God, because) through the true word, God unites a person with Him.”(1)

Guru Ji now tells us how much he himself respects those who remember God and reflect on the Guru's word. He says: "I am a sacrifice to those who remember God. Through the Guru's word I meet and mix with them (and ponder over the *Gurbani*). Sitting in the holy congregation, they who sing (God's) praises, I apply the dust of their feet on my face and forehead (most respectfully I serve and listen to them and sing praises of God in their holy company)."(2)

However Guru Ji humbly acknowledges that it is only by God's grace that one can sing His praises. Therefore, he says: "I can sing God's praises, only if I sound pleasing to God (and He becomes gracious on me). If the (Guru's) word gets enshrined in me, then my life would become beautiful. Through *Gurbani*, one who remains merged in the Name of the eternal (God, becomes so famous that his or her Name) is heard in all the four corners (of the world)."(3)

Describing the merits of pondering over the word of the Guru, he says: "(O' my friends), true is that person, who looks inside (and reflects on his or her conduct). When one gets attuned to the Guru's word, God shows mercy upon that one. (The one who looks at the world in the light of divine wisdom of the Guru, as if one has) put the pigment of (divine) wisdom of the Guru's word (in the eyes), casting His glance of grace, the gracious (God) unites that one with Him."(4)

Now commenting on the importance of this human body itself, Guru Ji says: "It is by great good fortune that one obtains this human body. It is only in the human form (that one can) fix one's mind on the word (of the Guru and meditate on God's Name). Without (reflecting on the word, it is so difficult to find the right way of life, as if there is darkness all around. However, it is only a rare Guru's follower (whom God) gives this understanding."(5)

Therefore regarding those who instead of listening to the Guru and meditating on God's Name, remain attached to worldly riches and power, Guru Ji says: "There are some, (about whom I wonder) why they came to this (world at all, if they had to) waste their life. (Because instead of God), those self-conceited ones have remained attached to the other (worldly riches and powers. They don't realize that this) opportunity (of human life) cannot be obtained again, and (when life is about to end, as if) one's foot has slipped (from a high ladder, then) they regret."(6)

Explaining what happens when one reflects on *Gurbani*, the word of the Guru, he says: "(When one ponders over) the word of the Guru, one's body becomes immaculate. (In that body) resides (God) the eternal ocean of virtues. (Then one) sees the eternal (God) pervading everywhere, and listening to His eternal Name, one keeps it enshrined in the heart."(7)

Continuing to explain the merits of reflecting on Guru's word, he says: "(O' my friends, it is through) the word of the Guru (that one can) eradicate one's egoistic calculations, (such as one's bank balance, political power, or the count of one's

ritualistic deeds. Therefore through the Guru's word), keep enshrined God in your mind. Because the one who always praises (God) through the word of the Guru, getting attuned to the eternal (God), enjoys (a state of) bliss.”(8)

However, Guru Ji notes: “(O’ my friends), that one alone remembers (God), whom He Himself makes to remember. Through (*Gurbani*), the Guru's word, He comes to reside in the mind. (In fact, God Himself) sees and understands (all the deeds done by one), and Himself merges a (person in Him through the Guru's word).”(9)

Next commenting on the virtues of God's Name, Guru Ji says: “He alone knows (the value of the wealth of God's Name), who has obtained this commodity (through God's grace). Through Guru's word, one understands oneself (and by evaluating one's conduct on the basis of *Gurbani*, one realizes one's merits and faults). That one alone is (truly) immaculate who understands oneself, and that one recites the word of God to (others as well).”(10)

Explaining the merits of Guru's word or *Gurbani*, he says: “(O’ my friends), immaculate is this body frame, if through the Guru's word one cherishes the merits of (God) the ocean of virtues. Imbued with the love (of God), day and night, that person sings (God's) praises and by uttering His praises merges in the Master of virtues (Himself).”(11)

However warning us about the wrong use of this human body, Guru Ji says: “Being in love with things (other than God, the person) who gets lost in doubt, that person's body becomes the source of *Maya* (the main vehicle for amassing the false worldly wealth and pleasures. Such a person) doesn't remember God, therefore suffers in pain. (It is the rule that anyone who) doesn't remember God, comes to grief (for sure).”(12)

Once again mentioning the merits and blessings obtained by a person who serves (and follows) the Guru, he says: “One who serves the true Guru is approved (in God's court). That one's body and soul become immaculate (and free from any evil thoughts, therefore such a person is treated with respect) and becomes known in the house of the eternal (God. That person) serves God, enshrines God in the heart and by singing praises of God his or her life becomes beautiful.”(13)

However, Guru Ji reminds: “(O’ my friends), without good fortune the Guru cannot be served, (because misguided by their self-conceit, many people don't serve and follow the Guru. Such) self-conceited people go astray and die wailing (in pain). But they on whom is the grace of the Guru, God Himself unites them with Him.”(14)

Now summarizing the conduct of a Guru's follower, he says: “(O’ my friends, this human) body is like a fort in which are long-lasting shops (in the form of our senses, through which one can accumulate different virtues or evil traits. The person) who is a Guru's follower, secures the commodity (of Name only), and by meditating on God's Name day and night, obtains the sublime status (of union with God).”(15)

In conclusion, Guru Ji says: “(O’ my friends), the eternal God Himself is the giver of peace. But it is only through (*Gurbani*) the word of the perfect Guru, that He can be recognized. O’ Nanak, it is only by perfect destiny that one obtains the opportunity to praise the eternal Name of that God.”(16-7-21)

The message of this *shabad* is that only by great good fortune have we been blessed with this human body. We can make this body pure and immaculate like gold by singing praises of God through the Guru’s word and enshrining His Name in our mind. When we follow the advice of the Guru, God shows His grace and through (*Gurbani*), the Guru’s word, He blesses us with the sublime status of eternal union with Him.

ਪੰਨਾ ੧੦੬੬

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ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlāa 3.

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਉਪਾਇਆ ॥
ਮਾਇਆ ਮੋਹੁ ਹੁਕਮਿ ਬਣਾਇਆ ॥
ਆਪੇ ਖੇਲ ਕਰੇ ਸਭਿ ਕਰਤਾ ਸੁਣਿ ਸਾਚਾ ਮੰਨਿ
ਵਸਾਇਦਾ ॥੧॥

nirankaar aakaar upaa-i-aa.
maa-i-aa moh hukam banāa-i-aa.
aapay khayl karay sabh kartāa sun
saachaa man vasaa-iḍaa. ||1||

ਮਾਇਆ ਮਾਈ ਤ੍ਰੈ ਗੁਣ ਪਰਸੂਤਿ ਜਮਾਇਆ ॥
ਚਾਰੇ ਬੇਦ ਬ੍ਰਹਮੇ ਨੋ ਫੁਰਮਾਇਆ ॥
ਵਰ੍ਹੇ ਮਾਹ ਵਾਰ ਥਿਤੀ ਕਰਿ ਇਸੁ ਜਗ ਮਹਿ
ਸੋਝੀ ਪਾਇਦਾ ॥੨॥

maa-i-aa maa-ee tarai gun parsoot
jamaa-i-aa.
chaaray bayḍ barahmay no furmaa-i-aa.
var^hay maah vaar thitēe kar is jag meh
sojhee paa-iḍaa. ||2||

ਗੁਰ ਸੇਵਾ ਤੇ ਕਰਣੀ ਸਾਰ ॥
ਰਾਮ ਨਾਮੁ ਰਾਖਹੁ ਉਰਿ ਧਾਰ ॥
ਗੁਰਬਾਣੀ ਵਰਤੀ ਜਗ ਅੰਤਰਿ ਇਸੁ ਬਾਣੀ ਤੇ
ਹਰਿ ਨਾਮੁ ਪਾਇਦਾ ॥੩॥

gur sayvaa tay karṇee saar.
raam naam raakho ur Dhaar.
gurbaanee vartēe jag antar is banee tay
har naam paa-iḍaa. ||3||

ਵੇਦੁ ਪੜੈ ਅਨਦਿਨੁ ਵਾਦ ਸਮਾਲੇ ॥
ਨਾਮੁ ਨ ਚੇਤੇ ਬਧਾ ਜਮਕਾਲੇ ॥
ਦੂਜੈ ਭਾਇ ਸਦਾ ਦੁਖੁ ਪਾਏ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ
ਭੁਲਾਇਦਾ ॥੪॥

vayḍ parhai an-din vaad samaalay.
naam na chaytai baDhaa jamkaalay.
doojai bhaa-ay sadāa dukh paa-ay tarai
gun bharam bhulaa-iḍaa. ||4||

ਗੁਰਮੁਖਿ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥
ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਏ ॥
ਸਾਚੈ ਸਬਦਿ ਸਦਾ ਹੈ ਮੁਕਤਾ ਮਾਇਆ ਮੋਹੁ
ਚੁਕਾਇਦਾ ॥੫॥

gurmukh aykas si-o liv laa-ay.
taribaDh mansaa maneh samaa-ay.
saachai sabad sadāa hai muktaa maa-i-aa
moh chukaa-iḍaa. ||5||

ਜੇ ਧੁਰਿ ਰਾਤੇ ਸੇ ਹੁਣਿ ਰਾਤੇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੇ ਮਾਤੇ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਪ੍ਰਭੁ ਪਾਇਆ ਆਪੈ ਆਪੁ
ਮਿਲਾਇਦਾ ॥੬॥

jo Dhur raatay say hun raatay.
gur parsaadee sehjay maatay.
satgur sayv sadaa parabh paa-i-aa aapai
aap milaa-idaa. ||6||

ਮਾਇਆ ਮੋਹਿ ਭਰਮਿ ਨ ਪਾਏ ॥
ਦੂਜੈ ਭਾਇ ਲਗਾ ਦੁਖੁ ਪਾਏ ॥
ਸੁਹਾ ਰੰਗੁ ਦਿਨ ਥੋੜੇ ਹੋਵੈ ਇਸੁ ਜਾਦੇ ਬਿਲਮ ਨ
ਲਾਇਦਾ ॥੭॥

maa-i-aa mohi bharam na paa-ay.
doojai bhaa-ay lagaa dukh paa-ay.
soohaa rang din thorhay hovai is jaaday
bilam na laa-idaa. ||7||

ਏਹੁ ਮਨੁ ਭੈ ਭਾਇ ਰੰਗਾਏ ॥
ਇਤੁ ਰੰਗਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਏ ॥
ਪੂਰੈ ਭਾਗਿ ਕੇ ਇਹੁ ਰੰਗੁ ਪਾਏ ਗੁਰਮਤੀ ਰੰਗੁ
ਚੜਾਇਦਾ ॥੮॥

ayhu man bhai bhaa-ay rangaa-ay.
it rang saachay maahi samaa-ay.
poorai bhaag ko ih rang paa-ay gurmat^{ee}
rang charhaa-idaa. ||8||

ਮਨਮੁਖੁ ਬਹੁਤੁ ਕਰੇ ਅਭਿਮਾਨੁ ॥
ਦਰਗਹ ਕਬ ਹੀ ਨ ਪਾਵੈ ਮਾਨੁ ॥
ਦੂਜੈ ਲਾਗੇ ਜਨਮੁ ਗਵਾਇਆ ਬਿਨੁ ਬੂਝੇ ਦੁਖੁ
ਪਾਇਦਾ ॥੯॥

manmukh bahut karay abhimaan.
dargeh kab hee na paavai maan.
doojai laagay janam gavaa-i-aa bin
boojhay dukh paa-idaa. ||9||

ਮੇਰੈ ਪ੍ਰਭਿ ਅੰਦਰਿ ਆਪੁ ਲੁਕਾਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥
ਸਚਾ ਪ੍ਰਭੁ ਸਚਾ ਵਾਪਾਰਾ ਨਾਮੁ ਅਮੋਲਕੁ ਪਾਇਦਾ
॥੧੦॥

mayrai parabh andar aap lukaa-i-aa.
gur parsaadee har milai milaa-i-aa.
sachaa parabh sachaa vaapaaraa naam
amolak paa-idaa. ||10||

ਇਸੁ ਕਾਇਆ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
ਮੇਰੈ ਠਾਕੁਰਿ ਇਹ ਬਣਤ ਬਣਾਈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਸੋਧੈ ਆਪਹਿ ਆਪੁ
ਮਿਲਾਇਦਾ ॥੧੧॥

is kaa-i-aa kee keemat kinai na paa-ee.
mayrai thaakur ih banat banaa-ee.
gurmukh hovai so kaa-i-aa soDhai aapeh
aap milaa-idaa. ||11||

ਕਾਇਆ ਵਿਚਿ ਤੋਟਾ ਕਾਇਆ ਵਿਚਿ ਲਾਹਾ ॥
ਗੁਰਮੁਖਿ ਖੋਜੇ ਵੇਪਰਵਾਹਾ ॥
ਗੁਰਮੁਖਿ ਵਣਜਿ ਸਦਾ ਸੁਖੁ ਪਾਏ ਸਹਜੇ ਸਹਜਿ
ਮਿਲਾਇਦਾ ॥੧੨॥

kaa-i-aa vich totaa kaa-i-aa vich laahaa.
gurmukh khojay vayparvaahaa.
gurmukh vanaj sadaa sukh paa-ay sehjay
sahj milaa-idaa. ||12||

ਸਚਾ ਮਹਲੁ ਸਚੇ ਭੰਡਾਰਾ ॥
ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰਾ ॥
ਗੁਰਮੁਖਿ ਸਾਲਾਹੇ ਸੁਖਦਾਤੇ ਮਨਿ ਮੇਲੇ ਕੀਮਤਿ
ਪਾਇਦਾ ॥੧੩॥

sachaa mahal sachay bhandaaraa.
aapay dayvai dayvanhaaraa.
gurmukh saalaahay sukh-daatay man
maylay keemat paa-idaa. ||13||

ਕਾਇਆ ਵਿਚਿ ਵਸਤੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ ॥
ਜਿਸ ਦਾ ਹਟੁ ਸੋਈ ਵਧੁ ਜਾਣੈ ਗੁਰਮੁਖਿ ਦੇਇ ਨ
ਪਛੋਤਾਇਦਾ ॥੧੪॥

kaa-i-aa vich vasat̃ keemat̃ nahee paa-ee.
gurmukh aapay day vadi-aa-ee.
jis daa hat so-ee vath jaanai gurmukh
day-ay na pachhotaa-idaa. ||14||

ਹਰਿ ਜੀਉ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ਜਾਈ ॥
ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਆਪੇ ਸਬਦੇ ਸਹਜਿ
ਸਮਾਇਦਾ ॥੧੫॥

har jee-o sabh meh rahi-aa samaa-ee.
gur parsaadee paa-i-aa jaa-ee.
aapay mayl milaa-ay aapay sabday sahj
samaa-idaa. ||15||

ਪੰਨਾ ੧੦੬੭

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ਆਪੇ ਸਚਾ ਸਬਦਿ ਮਿਲਾਏ ॥
ਸਬਦੇ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ ॥
ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਨਾਮੇ ਹੀ ਸੁਖੁ
ਪਾਇਦਾ ॥੧੬॥੧੮॥੨੨॥

aapay sachaa sabad milaa-ay.
sabday vichahu bharam chukaa-ay.
naanak naam milai vadi-aa-ee naamay
hee sukh paa-idaa. ||16||18||22||

Maaroo Mehla-3

Many faiths and their scriptures have tried to explain who has created this world and how they created it. They have also pondered over the question, why different human beings behave differently and why there is so much evil in the world. Some faiths have tried to answer this question by considering God as the embodiment of good, who seems to be in competition with the devil who is the spreader of evil and misery in the world. In this *shabad*, Guru Ji gives his answer to all such questions and tells us what is the best way to live in peace and happiness at all times.

Going straight to the main questions regarding this world, Guru Ji says: “(O’ my friends), it is the formless God, who has created this visible form of the world. In His own will, He also created attachment for *Maya* (the worldly riches and power). Upon hearing (from the Guru, that) it is the Creator who is Himself performing all the plays (of the world, a Guru’s follower) enshrines the eternal (God’s Name) in the mind.”(1)

Stating what else a Guru’s follower learns by reflecting on the Guru’s word, he says: “(A Guru’s follower, understands that it is God Himself, who created) *Maya* (and through her, He) created the (human) off springs who are governed by the three impulses (of virtue, vice, and power. God also created lesser gods like *Brahma*, *Vishnu*, and *Shiva*). Then He commanded (god) *Brahma* to utter the four *Vedas* (the primary Hindu scriptures). It is God, who by creating years, months, solar and lunar days, provides the understanding about time.”(2)

Now telling us the best way to live and conduct oneself in this world, Guru Ji says: “(O’ my friends), by serving (the Guru and reflecting on his word, one comes to know

the most) sublime way (of life. The gist of which is that you should) keep God's Name enshrined in your heart. (O' my friends), *Gurbani* the Guru's word is pervading in the (entire) world, and it is through this *Gurbani* that one obtains the Name (or divine love and enlightenment).”(3)

Regarding those who only read *Vedas* (and other such scriptures), without seeking the guidance of the Guru, he says: “(O' my friends, the one) who day and night reads *Vedas* (Hindu holy scriptures), and always keeps harboring thoughts for (religious) debates, but doesn't meditate on (God's) Name, remains bound to (the rounds of birth and) death. Because of love for the other (worldly riches and power, rather than God), such a person always suffers pain and remains lost in the illusion of the three traits (the impulses for vice, virtue, and power).”(4)

But regarding a Guru's follower, he says: “(O my fiends), a Guru's follower imbues himself or herself with love for the one (God) alone, and absorbs the desires motivated by the three impulses (for vice, virtue, or power) in the mind itself. By reflecting on the eternal word (of the Guru, that person) always remains free (from evil impulses) and also dispels attachment of *Maya* (worldly riches and power from within the mind).”(5)

But Guru Ji notes that not everybody is so imbued with love for the Guru's word and God. Therefore he says: “(O' my friends, only those who are blessed to be) imbued with (God's love) from the very beginning, are imbued with (God's) love now (in this birth). By Guru's grace, they imperceptibly remain intoxicated (with God's love). By always serving the true Guru, they have obtained God, (in fact) on His own (God) unites them with Him.”(6)

Coming back to the state of the person who remains attached to *Maya* (the worldly riches and power), Guru Ji says: “(O' my friends, one who remains lost in doubt and attachment of *Maya* (the worldly riches and power), cannot obtain (God). Being attuned to the love of the other (worldly riches and power), suffers in pain. (Because, like the) red color of (safflower, the happiness of worldly riches) lasts for a few days (only), it takes no time to disappear.”(7)

Therefore, advising us to imbue ourselves with God's love, Guru Ji says: “(O' my friends, one) should (so imbue one with God's love, as if) one is dying one's mind in the color of love and fear (of God). Through such love, one would get merged in the eternal (God. However), it is only through perfect destiny that a rare one obtains this color (and) following Guru's instruction imbues oneself with love (for God).”(8)

Commenting again on the state of a self-conceited person, Guru Ji says: “A self-conceited person indulges in too much arrogance. (Such a person) never obtains honor in God's court. Being attached to duality (worldly riches and power, such a person) has wasted away one's (human) birth and without understanding (the right way of life), suffers pain.”(9)

Stating how important it is to have the guidance and grace of the Guru in our spiritual journey, Guru Ji says: (O' my friends), my God has hidden Himself within (our body itself. Only when) united by Guru's grace, He meets (and reveals Himself to a person. Then that person realizes that) eternal is that God and eternal is the business (of meditation on His Name. Therefore by Guru's grace, that person) obtains the invaluable (commodity of God's) Name.”(10)

In the previous stanza, Guru Ji stated, “God has hidden Himself within (our body itself).” Therefore, stressing the value of the human body, Guru Ji says: “(O' my friends), no one has truly realized the worth of this (human) body. Such is the arrangement, which my Master has made. The one who becomes a Guru's follower, purifies this body (by keeping it safe from evil tendencies) and absorbing one's self-conceit within oneself.”(11)

Commenting further on the body, how it can make us either suffer a big spiritual loss or earn a great divine profit, Guru Ji says: “It is through this body that (a person) suffers a (spiritual) loss or (earns spiritual profit. Therefore a) Guru's follower (only) searches for the carefree (God in it, and not the ways to make more money). By thus procuring (the commodity of Name), a Guru's follower always obtains peace and imperceptibly maintains oneself in poise.”(12)

Guru Ji now gives the gist of this *shabad* and tells, how one should conduct one's life. He says: “(O' my friends), eternal is the mansion and eternal are (God's) storehouses. That Giver Himself gives (needed gifts to His creatures). A Guru's follower always praises the Giver of comforts, keeps the mind attuned (to Him) and realizes His worth.”(13)

Elaborating on the above concept, Guru Ji says: “(O' my friends), within our body is the commodity (of God's Name, but an ordinary human being) has not understood its worth. It is on His own (that God) gives this honor (of realizing the worth of God's Name to a person), through the Guru. He alone knows its worth, whose shop is this (human body, in which is the commodity of Name), and after giving it to someone through the Guru, He doesn't regret it.”(14)

Naturally, one may question that when God resides in all then why do we need the help of the Guru to realize or meet Him. Answering such like questions, Guru Ji says: “(No doubt), God is pervading in all. (But it is only) by Guru's grace, that He can be found (and realized). On His own, He unites (one with Him by first) uniting that one (with the Guru), and through the word (of the Guru, He) keeps one absorbed in a state of poise.”(15)

In conclusion, Guru Ji says: “(O' my friends), on His own the eternal (God) attunes one to the word (of the Guru). Through the (Guru's) word, He dispels all doubt from within (the mind, and one starts meditating on God's Name. Because) O' Nanak, it is through the Name that one obtains honor and by virtue of Name, one enjoys peace.”(16-8-22)

The message of this *shabad* is that it is God who has created the universe and has instilled both evil and virtue in it. It is He, who has created attachment for *Maya* (love of worldly riches and power). The one, who has been blessed from the very beginning, is imbued with the love of God and following the Guru's word searches one's own body for God, who is seated right within us. By realizing Him, the Guru's follower enjoys peace and happiness. But the self-conceited person, who only cares for worldly wealth and power, remains lost in doubt and keeps suffering if the pains of births and deaths again and again.

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlaa 3.

ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ ॥
ਆਪੇ ਮਿਹਰਵਾਨ ਅਗਮ ਅਥਾਹੇ ॥
ਅਪਤਿ ਕੋਇ ਨ ਸਕੈ ਤਿਸ ਨੋ ਗੁਰ ਸਬਦੀ
ਮੇਲਾਇਆ ॥੧॥

agam agochar vayparvaahay.
aapay miharvaan agam athaahay.
aparh ko-ay na sakai tis no gur sabdee
maylaa-i-aa. ||1||

ਤੁਧੁਨੋ ਸੇਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਹਿ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਸਚਿ ਸਮਾਵਹਿ ॥
ਅਨਦਿਨੁ ਗੁਣ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਰਸਨਾ ਹਰਿ
ਰਸੁ ਭਾਇਆ ॥੨॥

tuDhuno sayveh jo tuDh bhaaveh.
gur kai sabday sach samaaveh.
an-din gun raveh din raatee rasnaa har
ras bhaa-i-aa. ||2||

ਸਬਦਿ ਮਰਹਿ ਸੇ ਮਰਣੁ ਸਵਾਰਹਿ ॥
ਹਰਿ ਕੇ ਗੁਣ ਹਿਰਦੈ ਉਰ ਧਾਰਹਿ ॥
ਜਨਮੁ ਸਫਲੁ ਹਰਿ ਚਰਣੀ ਲਾਗੇ ਦੂਜਾ ਭਾਉ
ਚੁਕਾਇਆ ॥੩॥

sabad mareh say maran savaareh.
har kay gun hirdai ur Dhaareh.
janam safal har charnee laagay doojaa
bhaa-o chukaa-i-aa. ||3||

ਹਰਿ ਜੀਉ ਮੇਲੇ ਆਪਿ ਮਿਲਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਗਵਾਏ ॥
ਅਨਦਿਨੁ ਸਦਾ ਹਰਿ ਭਗਤੀ ਰਾਤੇ ਇਸੁ ਜਗ
ਮਹਿ ਲਾਹਾ ਪਾਇਆ ॥੪॥

har jee-o maylay aap milaa-ay.
gur kai sabday aap gavaa-ay.
an-din sadaa har bhagtee raatay is jag
meh laahaa paa-i-aa. ||4||

ਤੇਰੇ ਗੁਣ ਕਹਾ ਮੈ ਕਹਣੁ ਨ ਜਾਈ ॥
ਅੰਤੁ ਨ ਪਾਰਾ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਆਪੇ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਣ ਮਹਿ ਗੁਣੀ
ਸਮਾਇਆ ॥੫॥

tayray gun kahaa mai kahan na jaa-ee.
ant na paaraa keemat nahee paa-ee.
aapay da-i-aa karay sukh-daata gun
meh gunee samaa-i-aa. ||5||

ਇਸੁ ਜਗ ਮਹਿ ਮੋਹੁ ਹੈ ਪਾਸਾਰਾ ॥
ਮਨਮੁਖੁ ਅਗਿਆਨੀ ਅੰਧੁ ਅੰਧਾਰਾ ॥
ਧੰਧੈ ਧਾਵਤੁ ਜਨਮੁ ਗਵਾਇਆ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ
ਪਾਇਆ ॥੬॥

is jag meh moh hai paasaaraa.
manmukh agi-aanee anDh anDhaaraa.
DhanDhai Dhaavat janam gavaa-i-aa
bin naavai dukh paa-i-aa. ||6||

ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰੁ ਪਾਏ ॥
ਹਉਮੈ ਮੈਲੁ ਸਬਦਿ ਜਲਾਏ ॥
ਮਨੁ ਨਿਰਮਲੁ ਗਿਆਨੁ ਰਤਨੁ ਚਾਨਣੁ ਅਗਿਆਨੁ
ਅੰਧੋਰੁ ਗਵਾਇਆ ॥੭॥

ਤੇਰੇ ਨਾਮ ਅਨੇਕ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਸਚੁ ਨਾਮੁ ਹਰਿ ਹਿਰਦੈ ਵਸਾਈ ॥
ਕੀਮਤਿ ਕਉਣੁ ਕਰੇ ਪ੍ਰਭ ਤੇਰੀ ਤੂ ਆਪੇ ਸਹਜਿ
ਸਮਾਇਆ ॥੮॥

ਨਾਮੁ ਅਮੋਲਕੁ ਅਗਮ ਅਪਾਰਾ ॥
ਨਾ ਕੋ ਹੋਆ ਤੋਲਣਹਾਰਾ ॥
ਆਪੇ ਤੋਲੇ ਤੋਲਿ ਤੋਲਾਏ ਗੁਰ ਸਬਦੀ ਮੇਲਿ
ਤੋਲਾਇਆ ॥੯॥

ਸੇਵਕ ਸੇਵਹਿ ਕਰਹਿ ਅਰਦਾਸਿ ॥
ਤੂ ਆਪੇ ਮੇਲਿ ਬਹਾਲਹਿ ਪਾਸਿ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਸੁਖਦਾਤਾ ਪੂਰੈ ਕਰਮਿ
ਧਿਆਇਆ ॥੧੦॥

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਜਿ ਸਚੁ ਕਮਾਵੈ ॥
ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਜਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਇਸੁ ਬਿਖੁ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਪਰਾਪਤਿ ਹੋਵੈ ਹਰਿ
ਜੀਉ ਮੇਰੇ ਭਾਇਆ ॥੧੧॥

ਜਿਸ ਨੋ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਅੰਦਰੁ ਸੁਝੈ ॥
ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਏ ਸਹਜੇ ਹੀ ਸਚੁ
ਪਾਇਆ ॥੧੨॥

ਬਿਨੁ ਕਰਮਾ ਹੋਰ ਫਿਰੈ ਘਨੇਰੀ ॥
ਮਰਿ ਮਰਿ ਜੰਮੈ ਚੁਕੈ ਨ ਫੇਰੀ ॥
ਬਿਖੁ ਕਾ ਰਾਤਾ ਬਿਖੁ ਕਮਾਵੈ ਸੁਖੁ ਨ ਕਬਹੂ
ਪਾਇਆ ॥੧੩॥

ਬਹੁਤੇ ਭੇਖ ਕਰੇ ਭੇਖਧਾਰੀ ॥
ਬਿਨੁ ਸਬਦੈ ਹਉਮੈ ਕਿਨੈ ਨ ਮਾਰੀ ॥
ਜੀਵਤੁ ਮਰੈ ਤਾ ਮੁਕਤਿ ਪਾਏ ਸਚੈ ਨਾਇ
ਸਮਾਇਆ ॥੧੪॥

karam hovai taa satgur paa-ay.
ha-umai mail sabad jalaa-ay.
man nirmal gi-aan raṭan chaanan
agi-aan anDhayr gavaa-i-aa. ||7||

tayray naam anayk keemat nahee
paa-ee.
sach naam har hirdai vasaa-ee.
keemat ka-un karay parabḥ tayree too
aapay sahj samaa-i-aa. ||8||

naam amolak agam apaaraa.
naa ko ho-aa tolanhaaraa.
aapay tolay tol tolaa-ay gur sabdee
mayl tolaa-i-aa. ||9||

sayvak sayveh karahi ardaas.
too aapay mayl bahaaleh paas.
sabhnaa jee-aa kaa sukh-daatā poorai
karam Dhi-aa-i-aa. ||10||

jat sat sanjam je sach kamaavai.
ih man nirmal je har gun gaavai.
is bikh meh amrit paraapat hovai har
jee-o mayray bhāa-i-aa. ||11||

jis no bujhaa-ay so-ee boojhai.
har gun gaavai andar soojhai.
ha-umai mayraa thaak rahaa-ay sehjay
hee sach paa-i-aa. ||12||

bin karmaa hor firai ghanayree.
mar mar jammai chukai na fayree.
bikh kaa raataa bikh kamaavai sukh na
kabhoo paa-i-aa. ||13||

bahutay bhaykh karay bhaykh-Dhaaree.
bin sabdai ha-umai kinai na maaree.
jeevat marai taa mukat paa-ay sachai
naa-ay samaa-i-aa. ||14||

ਅਗਿਆਨੁ ਤ੍ਰਿਸਨਾ ਇਸੁ ਤਨਹਿ ਜਲਾਏ ॥

agi-aan t̥arisnaa is t̥aneh jalaa-ay.

ਪੰਨਾ ੧੦੬੮

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ਤਿਸ ਦੀ ਬੂਝੈ ਜਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ ॥
ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਕ੍ਰੋਧੁ ਨਿਵਾਰੈ ਹਉਮੈ ਮਾਰਿ
ਸਮਾਇਆ ॥੧੫॥

t̥is d̥ee booj̥hai je gur sabad̥ kamaa-ay.
t̥an man seet̥al kroDh̥ nivaaray ha-umai
maar samaa-i-aa. ||15||

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਵਡਿਆਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਵਿਰਲੈ ਪਾਈ ॥
ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇਆ
॥੧੬॥੧॥੨੩॥

sachaa saahib sachee vadi-aa-ee.
gur parsaadee vir̥lai paa-ee.
naanak ayk kahai baynant̥ee naamay
naam samaa-i-aa. ||16||1||23||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji told us that it is God who has created the universe and has instilled both evil and virtue in it. It is He, who has created attachment for *Maya* (the love of worldly riches and power). The one who has been blessed from the very beginning is imbued with the love of God and following the Guru's word, searches one's own body for God who is seated within oneself. By realizing Him, the Guru's follower enjoys peace and happiness. But the self-conceited person who only cares for worldly wealth and power remains lost in doubt and keeps suffering in the pain of birth and death. In this *shabad*, Guru Ji shows us how to address and sing praises of that astonishing God and get so imbued with His love that forsaking all our self-conceit, we merge in Him, and all our pain is finished forever.

Acknowledging God's limitlessness and His amazing power, Guru Ji humbly submits: "O' my inaccessible, incomprehensible, and carefree God, You Yourself are merciful, inaccessible, and unfathomable. Nobody can reach (equal that one in merits), whom You have united (with Yourself) through the (guidance of) Guru's word." (1)

However not everybody is blessed with the motivation and opportunity to serve and sing praises of God. Therefore, acknowledging this fact, Guru Ji says: "(O' God), only they serve You (by singing Your praises), who are pleasing to You. Through (*Gurbani*), the Guru's word they remain absorbed in (Your) eternal Name. Day and night, they keep singing (Your) praises, (because) their tongue relishes the taste of the nectar of God's (Name)." (2)

Describing the blessings obtained by those who live according to Guru's word, he says: "(O' my friends, by acting in accordance with *Gurbani*, they who so completely dispel their ego, as if they) have died to the (Guru's) word, embellish their death (and obtain honor in God's court). They enshrine the merits of God in their hearts. Being attuned to God's (Name, His) lotus feet, they get rid of duality (or worldly love) and their (human) birth becomes fruitful." (3)

Elaborating on the blessings obtained by Guru followers, he says: “(O’ my friends, by following *Gurbani*, the Guru’s word), they who have shed their self (conceit), God Himself unites them (with Him). Day and night, they remain imbued with the devotion (of God, and they have) obtained the (true) profit in this world.”(4)

Coming back to serving God by singing His praises, Guru Ji humbly admits and says: “(O’ God), I want to utter Your praises, but I cannot, because there is no end or limit (to Your merits), and nobody has ever been able to find Your worth (or how great You are. O’ my friends), when on His own the bliss giving God shows His mercy, (the singer of His praises realizes) that the meritorious (God) is absorbed in His merits (themselves).”(5)

Commenting on the state of the world and those self-conceited persons, who lured by false worldly pleasures, don’t meditate on God’s Name, Guru Ji says: “(O’ my friends), in this world is the expanse of (worldly) attachment. The self-conceited person (lives so foolishly, as if) blind, and there is darkness (all around). Running after worldly pursuits, such a person wastes away the (human) birth and without (meditating on God’s) Name, suffers pain.”(6)

Now explaining, how a person comes out of the darkness of ignorance and obtains the light of divine wisdom, Guru Ji says: “(O’ my friends, only) when God bestows His grace on someone, that one meets the true Guru. (Then by acting in accordance with *Gurbani*, the Guru’s) word, one burns down the dirt of ego. Then one’s mind becomes immaculate, gets illuminated with the jewel of (divine) wisdom and the darkness of ignorance is dispelled.”(7)

Once again going into a prayer mode and singing praises of God, Guru Ji says: “(O’ God, so numerous are Your unique merits, that based on these) innumerable Names, no one has ever been able to assess their worth. (Therefore please show Your mercy that I may) enshrine Your eternal Name in my heart. O’ God, who can assess Your worth, because on Your own, You remain absorbed in a state of (spiritual peace and) poise.”(8)

Commenting on the merits of God’s Name, he says: “(O’ my friends), priceless, incomprehensible, and limitless is God’s Name. Nobody has been able to weigh (or evaluate) it. He Himself knows the worth of (His) Name and makes others to realize its worth. Yes by uniting them with (Him) through the Guru’s word, He teaches them its worth.”(9)

Now commenting on the conduct of God’s servants and devotees, he says: “(O’ God, Your) servants serve You, and pray before You. On Your own, You unite (them with Your Name) and let them (come close, and) sit near You. You are the Giver of comforts to all creatures, but it is only by perfect destiny, that Your servants meditate on You.”(10)

Stating the merits of meditating on God’s Name, Guru Ji says: “(O’ my friends), one who earns the eternal (wealth of God’s Name, receives the merits of) celibacy,

charity, and self-discipline. When one sings praises of God, one's mind becomes immaculate (and free of all evil thoughts). Then even while living in the midst of the poison (of *Maya*, the worldly riches and power), one obtains the nectar (of God's Name). This is what pleases God.”(11)

But stressing upon the importance of God's grace, he says: “(O' my friends), that one alone understands (the worth of God's Name), whom He Himself makes to understand. As one sings praises of God, one's mind keeps acquiring (divine) wisdom within. One keeps one's ego and selfishness in check and easily obtains the eternal (God).”(12)

As for the rest of the world, which has not been blessed with God's grace, he says: “(O' my friends), bereft of (God's) grace, much (of the world) is wandering (aimlessly). They die and are born again and again, and this circle never ends. Imbued with the poison (of worldly wealth, one) keeps amassing more poison, and never obtains peace.”(13)

Commenting on the fate of those who only adorn holy garbs, but do not listen to the Guru's word, he says: “(O' my friends, the one who believes only) in wearing holy garbs, may adorn many such garbs, but without (following *Gurbani*) the Guru's word, no one has ever stilled one's ego. (Only if by following Guru's advice, one sheds one's ego so completely, as if one) has died while still alive, one obtains salvation and merges in the eternal Name.”(14)

Stating some more blessings of reflecting on the Guru's word, Guru Ji says: “(O' my friends, it is due to spiritual) ignorance that the fire of worldly) desire burns this body (and ruins it from within). Only that person's (fire of worldly desire) gets extinguished who leads life in accordance with (*Gurbani*) the word of the Guru. That person's body and mind become calm, and get rid of anger. Then by stilling ego such a person merges (in God).”(15)

In conclusion, Guru Ji says: “(O' my friends), eternal is God and eternal is His glory. But rare is the one, who by Guru's grace has realized (this glory). Nanak makes only one submission that it is only by (meditating on God's) Name, that anyone has merged in the Name (and has thus become one with God).”(16-1-23)

The message of this *shabad* is that only when we sincerely and humbly live our life in accordance with *Gurbani*, the word of the Guru (Granth Sahib), still our ego, dispel other evil worldly desires, sing praises of God, and meditate on His

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlāa 3.

ਨਦਰੀ ਭਗਤਾ ਲੈਹੁ ਮਿਲਾਏ ॥

nadree bhagtaa laihu milaa-ay.

ਭਗਤ ਸਲਾਹਨਿ ਸਦਾ ਲਿਵ ਲਾਏ ॥

bhagat salaahan sadaa liv laa-ay.

ਤਉ ਸਰਣਾਈ ਉਬਰਹਿ ਕਰਤੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥੧॥

ta-o sarnaa-ee ubrahi kartay aapay mayl milaa-i-aa. ||1||

ਪੂਰੈ ਸਬਦਿ ਭਗਤਿ ਸੁਹਾਈ ॥
ਅੰਤਰਿ ਸੁਖੁ ਤੇਰੈ ਮਨਿ ਭਾਈ ॥
ਮਨੁ ਤਨੁ ਸਚੀ ਭਗਤੀ ਰਾਤਾ ਸਚੇ ਸਿਉ ਚਿਤੁ
ਲਾਇਆ ॥੨॥

poorai sabad̥ bhagaṭ̥ suhaa-ee.
anṭar sukh̥ ṭayrai man bhāa-ee.
man ṭan sachee bhagṭee raataa sachay
si-o chit̥ laa-i-aa. ||2||

ਹਉਮੈ ਵਿਚਿ ਸਦ ਜਲੈ ਸਰੀਰਾ ॥
ਕਰਮੁ ਹੋਵੈ ਭੇਟੇ ਗੁਰੁ ਪੂਰਾ ॥
ਅੰਤਰਿ ਅਗਿਆਨੁ ਸਬਦਿ ਬੁਝਾਏ ਸਤਿਗੁਰ ਤੇ
ਸੁਖੁ ਪਾਇਆ ॥੩॥

ha-umai vich sad̥ jalai sareeraa.
karam hovai bhayṭay gur pooraa.
anṭar agi-aan sabad̥ bujhāa-ay satgur ṭay
sukh̥ paa-i-aa. ||3||

ਮਨਮੁਖੁ ਅੰਧਾ ਅੰਧੁ ਕਮਾਏ ॥
ਬਹੁ ਸੰਕਟ ਜੋਨੀ ਭਰਮਾਏ ॥
ਜਮ ਕਾ ਜੇਵੜਾ ਕਦੇ ਨ ਕਾਟੈ ਅੰਤੋ ਬਹੁ ਦੁਖੁ
ਪਾਇਆ ॥੪॥

manmukh̥ anDhaa anDh̥ kamaa-ay.
baho sankat jonee bharmaa-ay.
jam kaa jayvrhaa kaḍay na kaatai anṭay
baho dukh̥ paa-i-aa. ||4||

ਆਵਣ ਜਾਣਾ ਸਬਦਿ ਨਿਵਾਰੇ ॥
ਸਚੁ ਨਾਮੁ ਰਖੈ ਉਰ ਧਾਰੇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੇ ਹਉਮੈ ਜਾਇ
ਸਮਾਇਆ ॥੫॥

aavan jaanaa sabad̥ nivaaray.
sach naam rakḥai ur Dhaaray.
gur kai sabad̥ marai man maaray ha-umai
jaa-ay samaa-i-aa. ||5||

ਆਵਣ ਜਾਣੈ ਪਰਜ ਵਿਗੋਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਬਿਰੁ ਕੋਇ ਨ ਹੋਈ ॥
ਅੰਤਰਿ ਜੋਤਿ ਸਬਦਿ ਸੁਖੁ ਵਸਿਆ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਇਆ ॥੬॥

aavan jaanai paraj vigo-ee.
bin satgur thir ko-ay na ho-ee.
anṭar jot̥ sabad̥ sukh̥ vasi-aa jot̥ee jot̥
milaa-i-aa. ||6||

ਪੰਚ ਦੂਤ ਚਿਤਵਹਿ ਵਿਕਾਰਾ ॥
ਮਾਇਆ ਮੋਹ ਕਾ ਏਹੁ ਪਸਾਰਾ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਮੁਕਤੁ ਹੋਵੈ ਪੰਚ ਦੂਤ ਵਸਿ
ਆਇਆ ॥੭॥

panch doot̥ chit̥vahi vikaaraa.
maa-i-aa moh kaa ayhu pasaaraa.
satgur sayvay ṭaa mukat̥ hovai panch
doot̥ vas aa-i-aa. ||7||

ਬਾਝੁ ਗੁਰੂ ਹੈ ਮੋਹੁ ਗੁਬਾਰਾ ॥
ਫਿਰਿ ਫਿਰਿ ਡੁਬੈ ਵਾਰੇ ਵਾਰਾ ॥
ਸਤਿਗੁਰ ਭੇਟੇ ਸਚੁ ਦ੍ਰਿੜਾਏ ਸਚੁ ਨਾਮੁ ਮਨਿ
ਭਾਇਆ ॥੮॥

baajh̥ guroo hai moh gubaaraa.
fir fir dubai vaaro vaaraa.
satgur bhayṭay sach drirh̥-aa-ay sach
naam man bhāa-i-aa. ||8||

ਸਾਚਾ ਦਰੁ ਸਾਚਾ ਦਰਵਾਰਾ ॥
ਸਚੇ ਸੇਵਹਿ ਸਬਦਿ ਪਿਆਰਾ ॥
ਸਚੀ ਧੁਨਿ ਸਚੇ ਗੁਣ ਗਾਵਾ ਸਚੇ ਮਾਹਿ
ਸਮਾਇਆ ॥੯॥

saachaa dar̥ saachaa darvaaraa.
sachay sayveh sabad̥ pi-aaraa.
sachee Dhun sachay gun̥ gaavaa sachay
maahi samaa-i-aa. ||9||

ਘਰੈ ਅੰਦਰਿ ਕੋ ਘਰੁ ਪਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਸਹਜਿ ਸੁਭਾਏ ॥
ਓਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪੈ ਸਹਜੇ ਸਹਜਿ
ਸਮਾਇਆ ॥੧੦॥

gharai andar ko ghar paa-ay.
gur kai sabday sahj subhkaa-ay.
othai sog vijog na vi-aapai sehjay sahj
samaa-i-aa. ||10||

ਦੂਜੈ ਭਾਇ ਦੁਸਟਾ ਕਾ ਵਾਸਾ ॥
ਭਉਦੇ ਫਿਰਹਿ ਬਹੁ ਮੋਹ ਪਿਆਸਾ ॥
ਕੁਸੰਗਤਿ ਬਹਿ ਸਦਾ ਦੁਖੁ ਪਾਵਹਿ ਦੁਖੇ ਦੁਖੁ
ਕਮਾਇਆ ॥੧੧॥

doojai bhaa-ay dustaa kaa vaasaa.
bha-uday fireh baho moh pi-aasaa.
kusangat baheh sadaa dukh paavahi
dukhho dukh kamaa-i-aa. ||11||

ਸਤਿਗੁਰ ਬਾਝਹੁ ਸੰਗਤਿ ਨ ਹੋਈ ॥
ਬਿਨੁ ਸਬਦੇ ਪਾਰੁ ਨ ਪਾਏ ਕੋਈ ॥
ਸਹਜੇ ਗੁਣ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਇਆ ॥੧੨॥

satgur baajhahu sangat na ho-ee.
bin sabday paar na paa-ay ko-ee.
sehjay gun raveh din raatee jotee jot
milaa-i-aa. ||12||

ਕਾਇਆ ਬਿਰਖੁ ਪੰਖੀ ਵਿਚਿ ਵਾਸਾ ॥
ਅੰਮ੍ਰਿਤੁ ਚੁਗਹਿ ਗੁਰ ਸਬਦਿ ਨਿਵਾਸਾ ॥
ਉਡਹਿ ਨ ਮੂਲੇ ਨ ਆਵਹਿ ਨ ਜਾਹੀ ਨਿਜ ਘਰਿ
ਵਾਸਾ ਪਾਇਆ ॥੧੩॥

kaa-i-aa birakh pankhee vich vaasaa.
amrit chugeh gur sabad nivaasaa.
udeh na moolay na aavahi na jaahee nij
ghar vaasaa paa-i-aa. ||13||

ਕਾਇਆ ਸੋਧਹਿ ਸਬਦੁ ਵੀਚਾਰਹਿ ॥
ਮੋਹ ਠਗਉਰੀ ਭਰਮੁ ਨਿਵਾਰਹਿ ॥
ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਇਆ ॥੧੪॥

kaa-i-aa soDheh sabad vichaareh.
moh thag-uree bharam nivaareh.
aapay kirpaa karay sukh-daatā aapay
mayl milaa-i-aa. ||14||

ਪੰਨਾ ੧੦੬੯

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ਸਦ ਹੀ ਨੇਤੈ ਦੂਰਿ ਨ ਜਾਣਹੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਨਜੀਕਿ ਪਛਾਣਹੁ ॥
ਬਿਗਸੈ ਕਮਲੁ ਕਿਰਣਿ ਪਰਗਸੈ ਪਰਗਟੁ ਕਰਿ
ਦੇਖਾਇਆ ॥੧੫॥

sad hee nayrhai door na jaanhu.
gur kai sabad najeek pachhaanhu.
bigsai kamal kiran pargaasai pargat kar
daykhkaa-i-aa. ||15||

ਆਪੇ ਕਰਤਾ ਸਚਾ ਸੋਈ ॥
ਆਪੇ ਮਾਰਿ ਜੀਵਾਲੇ ਅਵਰੁ ਨ ਕੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਆਪੁ ਗਵਾਇ
ਸੁਖੁ ਪਾਇਆ ॥੧੬॥੨॥੨੪॥

aapay kartaa sachaa so-ee.
aapay maar jeevaalay avar na ko-ee.
naanak naam milai vadi-aa-ee aap gavaa-
ay sukh paa-i-aa. ||16||2||24||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji told us that only when we sincerely and humbly live our life in accordance with *Gurbani*, the word of the Guru, still our ego, dispel other evil worldly desires, sing praises of God, and meditate on His Name, that we obtain

peace and showing His grace God unites us with Him. In this *shabad*, third Guru Amar Daas Ji once again expresses his gratitude to God for His grace on His creatures, and summarizes his advice to us for purifying our life through (*Gurbani*), the Guru's word, realizing the nearness of God, and enjoying peace in this world and honor in God's court.

First describing the love of God for His devotees, and how He blesses them with His grace, Guru Ji addresses God and says: "(O' my dear God), through Your grace You unite Your devotees with You. Attuned to You, the devotees keep singing Your praises. O' Creator, by remaining under Your shelter, they are saved (from evil impulses). On Your own, by first uniting (them with the Guru, You) bring about their union (with Yourself)." (1)

Explaining how God's worship, done through the Guru, helps a person, Guru Ji says: "(O' God, one in whose mind) Your worship, done through the perfect Guru seems beautiful, within that one pervades peace and it is pleasing to Your mind. Such a person's mind and body remains imbued with Your eternal devotion and that person keeps his or her mind attuned to the eternal (God)." (2)

Describing how the Guru's guidance helps and blesses the ordinary human beings, Guru Ji says: "(O' my friends, ordinarily man's) body always keeps burning (and suffering because of the fire of) ego. But when one is blessed with (God's) grace, one meets the perfect Guru and then (by reflecting on the Guru's) word, one extinguishes (the fire of) ignorance, and obtains peace through the true Guru." (3)

However regarding the self-conceited persons, he says: "(O' my friends, in the pursuit of worldly wealth) a self-conceited fool keeps doing blind (foolish) deeds. (As a result, such a person gets entangled) in many predicaments, and keeps wandering in many wombs. That person's noose of death is never cut off and in the end such a person suffers immense pain." (4)

Now describing the blessings obtained by a person, who meditates on God's Name, Guru Ji says: "(O' my friends), one who keeps enshrined the eternal (God's) Name in the mind, by living in accordance with (*Gurbani*, the Guru's) word, gets rid of one's comings and goings (or rounds of births and deaths). By reflecting on the Guru's word, one so stills one's mind, (as if) one has died (to the worldly desires). Then one's ego goes away and one gets merged (in God)." (5)

Explaining how the Guru's word or *Gurbani* helps a person in uniting with God, he says: "(O' my friends), the world is being wasted away in (the process) of coming and going. Without (the guidance of) the true Guru, no one can become eternal (and get out of the cycle of birth and death). Through the (Guru's) word, within whom manifests (God's) light, that person abides in bliss and his or her light remains united with (God's) light." (6)

Elaborating on the blessings of the shelter of the Guru and living in accordance with his word, Guru Ji says: "(O' my friends, because of the presence of) the five demons

(of lust, anger, greed, ego, and attachment, human beings) keep contemplating evil thoughts. (That is why), this entire world has become an expanse of the attachment for *Maya* (or worldly riches and power. Only when one) serves the true Guru (and lives honestly in accordance with *Gurbani*), that one gets emancipated (from evil tendencies) and the five demons (the evil impulses) come under one's control.”(7)

Therefore stressing upon the necessity of Guru's guidance, he says: “(O' my friends), without the (guidance of the) Guru, there remains the darkness of worldly attachment, (and one) keeps drowning (in the sea of worldly attachment and is overwhelmed by worldly desires). When one meets the true Guru, he instills truth (in one and teaches one how to live a truthful life, while doing one's worldly duties), then the eternal Name of God becomes pleasing to one (and meditating on the Name, one ultimately obtains salvation from rounds of births and deaths).”(8)

Commenting on the excellences of God and His court, he says: “(O' my friends), eternal is the mansion, and eternal is the court of God. They alone serve (and worship that) eternal God, to whom is dear the word (of the Guru. I wish that) with a truly (melodious) tune I may sing praises of that eternal (God) and merge in Him.”(9)

Now, regarding the pleasures which one enjoys on obtaining to the mansion of God, Guru Ji says: “(O' my friends), it is only a rare person, who through the Guru's word imperceptibly obtains abode in the mansion (of God). There, one is not afflicted by sorrow or separation and one quite naturally lives in a state of equipoise.”(10)

However, cautioning us against the love of things other than God, Guru Ji says: “(O' my friends), the love of duality (love of things other than God) is to give abode to demons (or evil impulses in the mind. Misguided by such duality, many people) roam around in worldly attachment and thirst (for worldly wealth). Associating with bad company, they always suffer in sorrow and are afflicted with one pain after another.”(11)

Therefore, once again reminding us about the need to seek the shelter and company of the true Guru, he says: “(O' my friends, except for (the company of) the true Guru, there is no (true) congregation. Without following the word (of the Guru), nobody obtains the yonder shore (and salvation. They who are blessed with Guru's guidance), imperceptibly keep singing praises (of God) day and night, and their light remains united with the light (of God).”(12)

Guru Ji now explains the relationship between the body and soul with a beautiful metaphor, telling us what kind of human souls obtain the state of salvation. He says: “The (human) body is like a tree, in which (the soul) resides like a bird. While reflecting on the Guru's word, the birds (souls) that peck at the feed of nectar (Name) do not fly (and wander outside) at all, nor do they come and go. They have found abode in their own house (the abode of God).”(13)

Therefore stating the benefits of reflecting on the Guru's word, he says: “They who examine and rectify their bodies (and their minds) by reflecting on the Guru's word,

they purge themselves of the poison of worldly attachment and doubt. The Giver of peace Himself bestows this mercy of uniting them (with the Guru, and then with Himself).”(14)

Guru Ji further advises and says: “(O’ my friends, God) always abides near you, don’t deem Him afar. By reflecting on (*Gurbani*), the Guru’s word, recognize Him residing near you. (The one, who sees God residing in one’s company), that one’s heart feels delighted like a lotus in bloom and within such a one shines the ray (of divine light. This is how the Guru) manifests and reveals (God to any one).”(15)

In conclusion, Guru Ji says: “(O’ my friends), that eternal God Himself is the Creator (of the universe). He Himself kills, and gives life, (except for Him) there is no other (who has such powers). O’ Nanak, it is (by meditating on His) Name, that one obtains glory and it is by eradicating one’s self (conceit) that one obtains peace.”(16-2-24)

The message of this *shabad* is that if we want to be saved from the false worldly pleasures and get rid of the painful rounds of births and deaths, then we should follow (*Gurbani*) the word of Guru (as contained in Guru Granth Sahib Ji). Following this advice, we should always remain imbued with the love and praise of God, and always deem Him near us. Then the divine light will illuminate our mind, our heart will bloom like a lotus, and meditating on God’s Name, we will merge in the eternal God Himself.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੪

maaroo solhay mehlaa 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਸਚਾ ਆਪਿ ਸਵਾਰਣਹਾਰਾ ॥
ਅਵਰ ਨ ਸੂਝਸਿ ਬੀਜੀ ਕਾਰਾ ॥
ਗੁਰਮੁਖਿ ਸਚੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਸਹਜੇ ਸਚਿ
ਸਮਾਈ ਹੇ ॥੧॥

sachaa aap savaaraṇhaaraa.
avar na soojhas beejee kaaraa.
gurmukh sach vasai ghat antar sehjay
sach samaa-ee hay. ||1||

ਸਭਨਾ ਸਚੁ ਵਸੈ ਮਨ ਮਾਹੀ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਹਜਿ ਸਮਾਹੀ ॥
ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰ ਚਰਣੀ
ਚਿਤੁ ਲਾਈ ਹੇ ॥੨॥

sabhnaa sach vasai man maahee.
gur parsaadee sahj samaahee.
gur gur karat sadaa sukh paa-i-aa gur
charṇee chit laa-ee hay. ||2||

ਸਤਿਗੁਰੁ ਹੈ ਗਿਆਨੁ ਸਤਿਗੁਰੁ ਹੈ ਪੂਜਾ ॥
ਸਤਿਗੁਰੁ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥
ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਰਤਨ ਧਨੁ ਪਾਇਆ ਸਤਿਗੁਰੁ
ਕੀ ਸੇਵਾ ਭਾਈ ਹੇ ॥੩॥

satgur hai gi-aan satgur hai poojaa.
satgur sayvee avar na doojaa.
satgur tay naam ratan Dhan paa-i-aa
satgur kee sayvaa bhaa-ee hay. ||3||

ਬਿਨੁ ਸਤਿਗੁਰ ਜੋ ਦੂਜੈ ਲਾਗੇ ॥
ਆਵਹਿ ਜਾਹਿ ਭ੍ਰਮਿ ਮਰਹਿ ਅਭਾਗੇ ॥
ਨਾਨਕ ਤਿਨ ਕੀ ਫਿਰਿ ਗਤਿ ਹੋਵੈ ਜਿ ਗੁਰਮੁਖਿ
ਰਹਿ ਸਰਣਾਈ ਹੇ ॥੪॥

ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਸਦਾ ਹੈ ਸਾਚੀ ॥
ਸਤਿਗੁਰ ਤੇ ਮਾਗਉ ਨਾਮੁ ਅਜਾਚੀ ॥
ਹੋਹੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਰਖਿ
ਲੇਵਹੁ ਗੁਰ ਸਰਣਾਈ ਹੇ ॥੫॥

ਅੰਮ੍ਰਿਤ ਰਸੁ ਸਤਿਗੁਰੂ ਚੁਆਇਆ ॥
ਦਸਵੈ ਦੁਆਰਿ ਪ੍ਰਗਟੁ ਹੋਇ ਆਇਆ ॥
ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ ਬਾਣੀ ਸਹਜੇ
ਸਹਜਿ ਸਮਾਈ ਹੇ ॥੬॥

ਜਿਨ ਕਉ ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ ਪਾਈ ॥
ਅਨਦਿਨੁ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਵਿਹਾਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕੋ ਸੀਝੈ ਨਾਹੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ
ਲਾਈ ਹੇ ॥੭॥

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਦੇਇ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਲੇਇ ॥
ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ਨਾਨਕ ਨਾਮਿ
ਸਮਾਈ ਹੇ ॥੮॥

ਗਿਆਨ ਰਤਨੁ ਮਨਿ ਪਰਗਟੁ ਭਇਆ ॥
ਨਾਮੁ ਪਦਾਰਥੁ ਸਹਜੇ ਲਇਆ ॥
ਏਹ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਤਿਗੁਰ ਕਉ
ਸਦ ਬਲਿ ਜਾਈ ਹੇ ॥੯॥

ਪ੍ਰਗਟਿਆ ਸੂਰੁ ਨਿਸਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ॥
ਅਗਿਆਨੁ ਮਿਟਿਆ ਗੁਰ ਰਤਨਿ ਅਪਾਰਾ ॥
ਸਤਿਗੁਰ ਗਿਆਨੁ ਰਤਨੁ ਅਤਿ ਭਾਰੀ ਕਰਮਿ
ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਹੇ ॥੧੦॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪ੍ਰਗਟੀ ਹੈ ਸੋਇ ॥
ਚਹੁ ਜੁਗਿ ਨਿਰਮਲੁ ਹਛਾ ਲੋਇ ॥
ਨਾਮੇ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਨਾਮਿ ਰਹਿਆ
ਲਿਵ ਲਾਈ ਹੇ ॥੧੧॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਵੈ ॥
ਸਹਜੇ ਜਾਗੈ ਸਹਜੇ ਸੋਵੈ ॥

bin satgur jo doojai laagay.
aavahi jaahi bharam mareh abhaagay.
naanak tin kee fir gat hovai je gurmukh
raheh sarnaa-ee hay. ||4||

gurmukh pareet sadaa hai saachee.
satgur tay maaga-o naam ajaachee.
hohu da-i-aal kirpaa kar har jee-o rakh
layvhu gur sarnaa-ee hay. ||5||

amrit ras satguroo chu-aa-i-aa.
dasvai du-aar pargat ho-ay aa-i-aa.
tah anhad sabad vajeh Dhun banee
sehjay sahj samaa-ee hay. ||6||

jin ka-o kartai Dhur likh paa-ee.
an-din gur gur karat vihaa-ee.
bin satgur ko seejhai naahee gur
charnee chit laa-ee hay. ||7||

jis bhaavai tis aapay day-ay.
gurmukh naam padaarath lay-ay.
aapay kirpaa karay naam dayvai naanak
naam samaa-ee hay. ||8||

gi-aan ratan man pargat bha-i-aa.
naam padaarath sehjay la-i-aa.
ayh vadi-aa-ee gur tay paa-ee satgur
ka-o sad bal jaa-ee hay. ||9||

pargati-aa soor nis miti-aa anDhi-aaraa.
agi-aan miti-aa gur ratan apaaraa.
satgur gi-aan ratan at bhaaree karam
milai sukh paa-ee hay. ||10||

gurmukh naam pargatee hai so-ay.
chahu jug nirmal hachhaa lo-ay.
naamay naam ratay sukh paa-i-aa naam
rahi-aa liv laa-ee hay. ||11||

gurmukh naam paraapat hovai.
sehjay jaagai sehjay sovai.

ਪੰਨਾ ੧੦੭੦

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ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ ਸਮਾਵੈ ਨਾਨਕ ਨਾਮੁ
ਧਿਆਈ ਹੇ ॥੧੨॥

gurmukh naam samaa-ay samaavai
naanak naam Dhi-aa-ee hay. ||12||

ਭਗਤਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਹੈ ਬਾਣੀ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਆਖਿ ਵਖਾਣੀ ॥
ਹਰਿ ਹਰਿ ਕਰਤ ਸਦਾ ਮਨੁ ਬਿਗਸੈ ਹਰਿ ਚਰਣੀ
ਮਨੁ ਲਾਈ ਹੇ ॥੧੩॥

bhagtaa mukh amrit hai banee.
gurmukh har naam aakh vakhaanee.
har har karat sadaa man bigsai har
charnee man laa-ee hay. ||13||

ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਗਿਆਨੁ ਕਿਛੁ ਨਾਹੀ ॥
ਸਤਿਗੁਰ ਤੇ ਸਮਝ ਪੜੀ ਮਨ ਮਾਹੀ ॥
ਹੋਹੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਸਤਿਗੁਰ
ਕੀ ਸੇਵਾ ਲਾਈ ਹੇ ॥੧੪॥

ham moorakh agi-aan gi-aan kichh
naahee.
satgur tay samajh parhee man maahee.
hohu da-i-aal kirpaa kar har jee-o
satgur kee sayvaa laa-ee hay. ||14||

ਜਿਨਿ ਸਤਿਗੁਰੁ ਜਾਤਾ ਤਿਨਿ ਏਕੁ ਪਛਾਤਾ ॥
ਸਰਬੇ ਰਵਿ ਰਹਿਆ ਸੁਖਦਾਤਾ ॥
ਆਤਮੁ ਚੀਨਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਸੁਰਤਿ
ਸਮਾਈ ਹੇ ॥੧੫॥

jini satgur jaataa tin ayk pachhaataa.
sarbay rav rahi-aa sukh-daata.
aatam cheen param pad paa-i-aa
sayvaa surat samaa-ee hay. ||15||

ਜਿਨ ਕਉ ਆਦਿ ਮਿਲੀ ਵਡਿਆਈ ॥
ਸਤਿਗੁਰੁ ਮਨਿ ਵਸਿਆ ਲਿਵ ਲਾਈ ॥
ਆਪਿ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ਨਾਨਕ ਅੰਕਿ
ਸਮਾਈ ਹੇ ॥੧੬॥੧॥

jini ka-o aad milee vadi-aa-ee.
satgur man vasi-aa liv laa-ee.
aap mili-aa jagjeevan daataa naanak
ank samaa-ee hay. ||16||1||

Maaroo Soalhey Mehla-4

In the previous *shabad*, third Guru Amar Daas Ji advised us that if we want to be saved from the false worldly pleasures and get rid of the painful rounds of births and deaths, then we should follow (*Gurbani*) the word of Guru. Following this advice, we should always remain imbued with the love and praise of God and always deem Him near us. Then the divine light will illuminate our mind, our heart will bloom like a lotus, and meditating on God's Name, we will merge in the eternal God. Now in this *shabad*, fourth Guru Raam Daas Ji picks up on this message and explains how God Himself embellishes a person with true wisdom, so that he or she will seek the shelter of the Guru, and why it is the Guru alone, who can unite us with that merciful and all wise eternal God.

First stating the blessings obtained by a Guru's follower, he says: "(O' my friends), the eternal (God) Himself embellishes (a Guru's follower. Who then) can think of doing anything other than (meditating on God's Name. Because) in a Guru's

follower's heart abides the eternal God, and imperceptibly (he or she) remains absorbed in the eternal (God).”(1)

However to clarify one fundamental concept about the existence of God in all hearts and the special role of the Guru in a person's life, he says: “(O' my friends, no doubt) the eternal (God) abides in all hearts. But it is by Guru's grace, (that a person) imperceptibly merges (in Him). By remembering the Guru, one always obtains peace; therefore a Guru's follower always keeps the mind attuned to the feet of the Guru (the *Gurbani* in Guru Granth Sahib Ji).”(2)

Therefore stating how much he himself respects and values the true Guru, he says: “(O' my friends), the true Guru is (the giver of divine) wisdom, and the teacher of (God's) worship. (Therefore, I only) serve (and seek the guidance of) the true Guru (alone) and none else. (It is from the) true Guru, (that I have) obtained the (invaluable) wealth and jewel of (God's) Name; therefore service of the true Guru seems pleasing to me.”(3)

Commenting on the state of those, who instead of the true Guru, love something or somebody else, he says: “(O' my friends), except for the true Guru, they who are attached to other (worldly things or fake Gurus), those unfortunate ones die in doubt and keep coming and going. O' Nanak, they can still obtain salvation if they seek the Guru's shelter.”(4)

Regarding the attitude and inner desires of a Guru's follower, he says: “(O' my friends), a Guru's follower is always in true love with God. (If anybody asks what his or her innermost desire is, such a person replies): “I beg for the invaluable (gift of) Name from the true Guru, (and ask) God to show mercy and keep me in the shelter of the Guru.”(5)

Now describing the blessings he has received from his true Guru, he says: “(O' my friends), the true Guru has (made to flow) a steady stream of nectar like bliss in me. It has manifested itself in the tenth gate (the super consciousness of my (mind. There now) rings the non-stop melody of the (divine) word and imperceptibly I am absorbed in (God).”(6)

Regarding the life and conduct of such fortunate persons who are blessed with the divine bliss as described above, Guru Ji says: “(O' my friends, only they receive this gift of divine bliss) in whose destiny (God has so written). They spend their (entire life) remembering the Guru. (They know that) without the (guidance of) the true Guru, no one succeeds (in life), therefore they always keep their mind attuned to (*Gurbani*), the feet of the Guru.”(7)

However Guru Ji clarifies that not everybody is blessed with the gift of Name. He says: “(O' my friends, God) gives (the gift of Name only to the one), who is pleasing to Him. It is through the Guru that one obtains this (invaluable) commodity. On whom, He Himself bestows His mercy, He blesses that person with (God's) Name and O' Nanak, such a person remains absorbed in (God's) Name.”(8)

Now describing the blessings a person receives, who by reflecting on the Guru's word enshrines the divine wisdom contained in it, Guru Ji says: "(O' my friends), in whose mind the jewel of (divine) wisdom has become manifest (and who has realized the true way to unite with God, that person) has easily obtained the commodity of Name. (That person) has obtained this glory from the Guru, therefore he or she is always a sacrifice to the true Guru."(9)

Explaining, what it is like to have manifestation of (divine wisdom) in one's mind, Guru Ji says: "(O' my friends), just as with the rising of sun, the darkness of night is removed, similarly with the jewel of Guru's limitless wisdom, all one's ignorance is dispelled. (O' my friends), very precious is the (divine) wisdom of the Guru. Whosoever obtains it by (God's) grace, enjoys peace."(10)

Describing the glory obtained by the one who obtains the gift of Name, he says: "(O' my friends), when through the Guru, one obtains the (God's) Name, one's glory spreads (all over). Forever, one becomes immaculate and is deemed virtuous, throughout the world. Having enjoyed peace by remaining imbued with (God's) Name, one always remains attuned to the (God's) Name."(11)

Now commenting on the conduct of a person who is blessed with the gift of Name through the Guru, he says: "(O' my friends), by Guru's grace, one who is blessed with (the gift of God's) Name, wakes in poise and sleeps in poise. (In other words, such a person neither works frantically during the day, nor sleeps with many worries in the night, but always remains peaceful and contented in God's will). O' Nanak', by being attuned to the (God's) Name through the Guru, such a person remains merged in Him and keeps meditating on God's Name."(12)

Commenting further on the conduct of God's devotees, Guru Ji says: "(O' my friends), on the tongues of the devotees is always the ambrosial word (of the Guru). A Guru's follower always utters and recites God's Name. By always repeating God's Name, that person's mind feels delighted, so that person keeps the mind attuned to God's feet (His Name)."(13)

Now Guru Ji intercedes on our behalf and addressing God, he says: "(O' God), we are foolish and ignorant, we do not have any wisdom. Now our mind has received understanding from the true Guru. So please become merciful upon us and keep us yoked to the service (and guidance) of the true Guru."(14)

Describing the wisdom obtained by a person, who has become intimate with the Guru and who has understood the essence of *Gurbani*, he says: "(O' my friends), one who has come to know the true Guru (and who has understood the Guru's advice), has recognized the one (God) abiding in all (hearts). By examining one's self, one has obtained the supreme status (of salvation), and such a person's consciousness always remains attuned (to God)."(15)

In conclusion, Guru Ji says: “(O’ my friends), they who have been blessed with the glory (of Name) from the very beginning, in their mind the true Guru remains abiding. They remain attuned to the (God’s) Name. O’ Nanak, (God) the giver of life to the entire world Himself comes to meet them and they remain merged in His being.”(16-1)

The message of this *shabad* is that it is God who has created this universe and there is nobody else except for Him. In order to merge in Him, we should pray to Him to yoke us to the service of the true Guru. Then the true Guru will give us the right understanding and yoke us to the loving devotion of God, and we will be truly imbued with God’s Name. Then God Himself will show His mercy and take us into His embrace.

ਮਾਰੂ ਮਹਲਾ ੪ ॥

ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ॥
ਸਰਬੇ ਰਵਿ ਰਹਿਆ ਘਟ ਵਾਸੀ ॥
ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਦਾਤਾ ਹਰਿ
ਤਿਸਹਿ ਸਰੋਵਰੁ ਪ੍ਰਾਣੀ ਹੇ ॥੧॥

ਜਾ ਕਉ ਰਾਖੈ ਹਰਿ ਰਾਖਣਹਾਰਾ ॥ ਤਾ ਕਉ
ਕੋਇ ਨ ਸਾਕਸਿ ਮਾਰਾ ॥
ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਹੁ ਸੰਤਹੁ ਜਾ ਕੀ ਉਤਮ
ਬਾਣੀ ਹੇ ॥੨॥

ਜਾ ਜਾਪੈ ਕਿਛੁ ਕਿਥਾਉ ਨਾਹੀ ॥
ਤਾ ਕਰਤਾ ਭਰਪੂਰਿ ਸਮਾਹੀ ॥
ਸੂਕੇ ਤੇ ਫੁਨਿ ਹਰਿਆ ਕੀਤੋਨੁ ਹਰਿ
ਧਿਆਵਹੁ ਚੋਜ ਵਿਡਾਣੀ ਹੇ ॥੩॥

ਜੋ ਜੀਆ ਕੀ ਵੇਦਨ ਜਾਣੈ ॥
ਤਿਸੁ ਸਾਹਿਬ ਕੈ ਹਉ ਕੁਰਬਾਣੈ ॥
ਤਿਸੁ ਆਗੈ ਜਨ ਕਰਿ ਬੇਨੰਤੀ ਜੋ ਸਰਬ ਸੁਖਾ
ਕਾ ਦਾਣੀ ਹੇ ॥੪॥

ਜੋ ਜੀਐ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ॥
ਤਿਸੁ ਸਿਉ ਕਿਛੁ ਨ ਕਹੀਐ ਅਜਾਣੈ ॥
ਮੂਰਖ ਸਿਉ ਨਹ ਲੁਝੁ ਪਰਾਣੀ ਹਰਿ ਜਪੀਐ
ਪਦੁ ਨਿਰਬਾਣੀ ਹੇ ॥੫॥

ਨਾ ਕਰਿ ਚਿੰਤ ਚਿੰਤਾ ਹੈ ਕਰਤੇ ॥
ਹਰਿ ਦੇਵੈ ਜਲਿ ਬਲਿ ਜੰਤਾ ਸਭਤੇ ॥
ਅਚਿੰਤ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ ਮੇਰਾ ਵਿਚਿ ਪਾਥਰ
ਕੀਟ ਪਖਾਣੀ ਹੇ ॥੬॥

maaroo mehlaa 4.

har agam agochar sadā abhinaasee.
sarbav rav rahi-aa ghat vaasee.
tis bin avar na ko-ee daataa har tiseh
sarayvhu paraanee hay. ||1||

jaa ka-o raakhai har raakhanhaaraa. taa
ka-o ko-ay na saakas maaraa.
so aisaa har sayvhu santahu jaa kee ootam
banee hay. ||2||

jaa jaapai kichh kithaa-oo naahee.
taa kartaa bharpoor samaahee.
sookay tay fun hari-aa keeton har
Dhi-aavahu choj vidaanee hay. ||3||

jo jee-aa kee vaydan jaanai.
tis saahib kai ha-o kurbaanai.
tis aagai jan kar baynantee jo sarab sukhaa
kaa daanee hay. ||4||

jo jee-ai kee saar na jaanai.
tis si-o kichh na kahee-ai ajaanai.
moorakh si-o nah loojh paraanee har
japee-ai pad nirbaanee hay. ||5||

naa kar chint chintaa hai kartay.
har dayvai jal thal jantaa sabh-tai.
achint daan day-ay parabh mayraa vich
paathar keet pakhaanee hay. ||6||

ਨਾ ਕਰਿ ਆਸ ਮੀਤ ਸੁਤ ਭਾਈ ॥
ਨਾ ਕਰਿ ਆਸ ਕਿਸੈ ਸਾਹ ਬਿਉਹਾਰ ਕੀ
ਪਰਾਈ ॥
ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਕੋ ਬੇਲੀ ਨਾਹੀ ਹਰਿ
ਜਪੀਐ ਸਾਰੰਗਪਾਣੀ ਹੇ ॥੭॥

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਬਨਵਾਰੀ ॥
ਸਭ ਆਸਾ ਮਨਸਾ ਪੂਰੈ ਬਾਰੀ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਭਵ ਖੰਡਨੁ ਸੁਖਿ
ਸਹਜੇ ਰੈਣਿ ਵਿਹਾਣੀ ਹੇ ॥੮॥

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥
ਜੋ ਸਰਣਿ ਪਰੈ ਤਿਸ ਕੀ ਪਤਿ ਰਾਖੈ ਜਾਇ
ਪੂਛਹੁ ਵੇਦ ਪੁਰਾਣੀ ਹੇ ॥੯॥

ਜਿਸੁ ਹਰਿ ਸੇਵਾ ਲਾਏ ਸੋਈ ਜਨੁ ਲਾਗੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਭਰਮ ਭਉ ਭਾਗੈ ॥
ਵਿਚੇ ਗ੍ਰਿਹ ਸਦਾ ਰਹੈ ਉਦਾਸੀ ਜਿਉ ਕਮਲੁ
ਰਹੈ ਵਿਚਿ ਪਾਣੀ ਹੇ ॥੧੦॥

ਪੰਨਾ ੧੦੭੧

ਵਿਚਿ ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ ॥
ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥
ਸੋ ਤਪੁ ਪੂਰਾ ਸਾਈ ਸੇਵਾ ਜੋ ਹਰਿ ਮੇਰੇ ਮਨਿ
ਭਾਣੀ ਹੇ ॥੧੧॥

ਹਉ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਾ ਸੁਆਮੀ ॥
ਤੂ ਸਰਬ ਜੀਆ ਕਾ ਅੰਤਰਜਾਮੀ ॥
ਹਉ ਮਾਗਉ ਦਾਨੁ ਤੁਝੈ ਪਹਿ ਕਰਤੇ ਹਰਿ
ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀ ਹੇ ॥੧੨॥

ਕਿਸ ਹੀ ਜੋਰੁ ਅਹੰਕਾਰ ਬੋਲਣ ਕਾ ॥
ਕਿਸ ਹੀ ਜੋਰੁ ਦੀਬਾਨ ਮਾਇਆ ਕਾ ॥
ਮੈ ਹਰਿ ਬਿਨੁ ਟੇਕ ਧਰ ਅਵਰ ਨ ਕਾਈ ਤੂ
ਕਰਤੇ ਰਾਖੁ ਮੈ ਨਿਮਾਣੀ ਹੇ ॥੧੩॥

naa kar aas meetṯ suṯ bhāa-ee.
naa kar aas kisai saah bi-uhaar kee
paraa-ee.
bin har naavai ko baylee naahee har
japee-ai saarangpaanē hay. ||7||

an-din naam japahu banvaaree.
sabh aasaa mansaa poorai thaaree.
jan naanak naam japahu bhav khandan
sukh sehjay rainṯ vihaanē hay. ||8||

jīn har sayvi-aa tin sukh paa-i-aa.
sehjay hee har naam samaa-i-aa.
jo saranṯ parai tis kee paṯ raakhai jaa-ay
poochhahu vayṯ puraanē hay. ||9||

jis har sayvaa laa-ay so-ee jan laagai.
gur kai sabadṯ bharam bha-o bhaagai.
vichay garih sadaa rahai udaasee ji-o
kamal rahai vich paanē hay. ||10||

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vich ha-umai sayvaa thaa-ay na paa-ay.
janam marai fir aavai jaa-ay.
so tap pooraa saa-ee sayvaa jo har mayray
man bhaanē hay. ||11||

ha-o ki-aa gunṯ tayray aakhāa su-aamee.
too sarab jee-aa kaa antarjaamee.
ha-o maaga-o daan tujhai peh kartay har
an-din naam vakhaanē hay. ||12||

kis hee jor aha^Nkaar bolanṯ kaa.
kis hee jor deebaan maa-i-aa kaa.
mai har bin tayk Dhar avar na kaa-ee too
kartay raakh mai nimaanē hay. ||13||

ਨਿਮਾਣੇ ਮਾਣੁ ਕਰਹਿ ਤੁਧੁ ਭਾਵੈ ॥
 ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਆਵੈ ਜਾਵੈ ॥
 ਜਿਨ ਕਾ ਪਖੁ ਕਰਹਿ ਤੂ ਸੁਆਮੀ ਤਿਨ ਕੀ
 ਉਪਰਿ ਗਲ ਤੁਧੁ ਆਣੀ ਹੇ ॥੧੪॥

nimaanay maan karahi tuDh bhaavai.
 hor kaytee jhakh jhakh aavai jaavai.
 jin kaa pakh karahi too su-aamee tin kee
 oopar gal tuDh aanee hay. ||14||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਸਦਾ ਧਿਆਇਆ ॥
 ਤਿਨੀ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥
 ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ
 ਬਿਨੁ ਸੇਵਾ ਪਛੋਤਾਣੀ ਹੇ ॥੧੫॥

har har naam jinee sadaa Dhi-aa-i-aa.
 tinee gur parsaad param pad paa-i-aa.
 jin har sayvi-aa tin sukh paa-i-aa bin
 sayvaa pachhotanee hay. ||15||

ਤੂ ਸਭ ਮਹਿ ਵਰਤਹਿ ਹਰਿ ਜਗੰਨਾਥੁ ॥
 ਸੋ ਹਰਿ ਜਪੈ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ ॥
 ਹਰਿ ਕੀ ਸਰਣਿ ਪਇਆ ਹਰਿ ਜਾਪੀ ਜਨੁ
 ਨਾਨਕੁ ਦਾਸੁ ਦਸਾਣੀ ਹੇ ॥੧੬॥੨॥

too sabh meh varteh har jagannaath.
 so har japai jis gur mastak haath.
 har kee saran pa-i-aa har jaapee jan
 naanak daas dasanee hay. ||16||2||

Maaroo Mehla-4

In the previous *shabad*, Guru Ji told us that it is God who has created this universe and there is nobody else except for Him. In order to merge in Him we should pray to Him to yoke us into the service of the true Guru. Then the true Guru will give us the right understanding and yoke us to the loving devotion of God and we will be truly imbued with God's Name. Then God Himself will show His mercy and take us into His embrace. In this *shabad*, Guru Ji tells us how that incomprehensible God is pervading everywhere and in every heart and is taking good care of all His creatures. Therefore we need not worry about our sustenance, and need not depend upon anyone else for any kind of help.

Right at the outset, Guru Ji advises: “(O’ my friends), that God is inaccessible, incomprehensible, and always imperishable. He resides in all hearts and is pervading everywhere. Except for Him, there is no other Giver, (therefore) O’ human beings, serve (and worship) Him alone.”(1)

Commenting on the extent of His power, Guru Ji says: “Whom that Savior wants to save, nobody can destroy. Therefore O’ saints, serve that God whose word is sublime (and spiritually elevating).”(2)

Continuing his praise of God, Guru Ji says: “(O’ my friends), when it seems that there is nothing in any place, even then my Creator (God) is pervading there. (He has) brought about greenery, where it was all dried up (before). Therefore meditate on that God who can perform such amazing wonders.”(3)

Stating how much he himself loves and respects that God, he says: “(O’ my friends), I am a sacrifice to that God, who knows the anguish of all hearts; O’ man, make a submission before Him who is the Giver of all comforts.”(4)

Regarding asking for any help or arguing with a person who doesn't understand the pain of others, Guru Ji advises: "O' ignorant one, we should not say anything to a person who doesn't understand the (pain) of others. O' mortal, do not argue with such a fool, (instead we) should pray only to that God, who can give us the desire free status."(5)

Therefore advising us not to worry at all about anything including our sustenance, Guru Ji says: "(O' mortal), don't worry (about anything), because the Creator is doing (all) the worry (on our account and all other creatures). God provides (sustenance) to all beings residing in water or on the land. Without even our knowing, God blesses us with His bounties (and provides sustenance even) to those worms and insects who live in stones."(6)

Even regarding seeking support from our friends, relatives, or business partners, Guru Ji says: "(O' man), don't depend upon (any) friend, son or brother, nor lay any hope in any banker, businessman, or any other. (The fact is that) without God's Name, there is no (true) helper, therefore we should meditate on that God who is the Master of the universe."(7)

Summarizing his advice, Guru Ji says: "(O' my friends), day and night meditate on the Name of God, who fulfills all your hopes and desires. Servant Nanak (says), meditate on the Name of the Destroyer of fear, (so that) your night (of life) may pass in peace and poise."(8)

Describing the blessings obtained by those, who have meditated on God's Name, Guru Ji says: "One who has served (and worshipped) God, has obtained peace. Quite easily that one has merged into God's Name. Whosoever seeks His shelter, (God) saves that one's honor, (you may) go and verify (from those who read) *Vedas* and *Puranas*."(9)

However, stressing upon the fact, that only by God's grace a person engages in the worship of God, he says: "(O' my friends), whom God (Himself) yokes to His service, that person alone engages (in that service). By virtue of (reflecting on the Guru's word, all that person's dread and doubt flees away. Just as a lotus remains (unaffected by the dirty water in which it is growing), that person remains detached (from worldly affairs, even) while living in family life."(10)

But warning us against any kind ego while doing God's worship, he says: "(O' my friends), any service (or worship) performed with ego is never approved. (Such a person) is born to die again, and (thus) keeps coming and going (in and out of the world). That penance alone is perfect, and that alone is (true) service, which is pleasing to my God."(11)

Therefore, Guru Ji shows us how to humbly praise God and ask Him for the gift of His Name. He says: "O' my Master, which of Your merits may I utter? You are the inner knower of the hearts of all beings. O' Creator, I beg for this charity (from You that) at all times I may keep uttering Your Name."(12)

Next, expressing his full faith only in God rather than any of his merits, wealth or power, Guru Ji humbly says: “(O’ God), some pride on their power of speech, others haughtily exhibit the power of their wealth. But, except for God, I don’t depend on any other support, therefore O’ Creator, You Yourself save me the humble one.”(13)

Describing how God protects those who humbly depend upon Him and how He glorifies them, Guru Ji says: “(O’ God), the humble ones who lean on Your support, seem pleasing to You. But many other (self-conceited ones) prattle in vain (about their worldly wealth or power); they keep coming and going (and suffering in the pain of birth and death). Whose side You take O’ Master, their word You hold above all (and their command is obeyed everywhere).”(14)

Summarizing the blessings obtained by those who meditate on God’s Name, and the fate of those who do not care for God’s worship, Guru Ji says: “(O’ my friends), through Guru’s grace, they who have always meditated on God’s Name, have obtained the supreme status (of salvation). They who have served (and worshipped) God have obtained peace, (but) without the service (and devotion of God, the world) regrets.”(15)

Guru Ji concludes the *shabad* with a prayer, and says: “O’ God and Master of the world, You pervade in all. But only that person cherishes God, who is (so blessed with the guidance of the Guru, as if) on that person’s forehead is the hand of the Guru. Seeking the shelter of God, (I too am) meditating on God, and (I) Nanak, am a slave of His slaves.”(16-2)

The message of this *shabad* is that we should put our faith and hope only in God, because except for Him nobody else can save our honor and provide us our sustenance. No matter what kinds of problems, worries, and dangers, we may be facing we should depend only upon the support of God and not any of our friends, relatives or wealth. Further following Guru’s advice we should always keep meditating on His Name with true love, devotion and humility. God will then not only protect us in all circumstances, but also would bless us with glory and honor.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਲਾ ਉਪਾਇ ਧਰੀ ਜਿਨਿ ਧਰਣਾ ॥
ਗਗਨੁ ਰਹਾਇਆ ਹੁਕਮੇ ਚਰਣਾ ॥
ਅਗਨਿ ਉਪਾਇ ਈਧਨ ਮਹਿ ਬਾਧੀ ਸੋ ਪ੍ਰਭੁ ਰਾਖੈ
ਭਾਈ ਹੇ ॥੧॥

ਜੀਅ ਜੰਤ ਕਉ ਰਿਜਕੁ ਸੰਬਾਹੇ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਆਪਾਹੇ ॥
ਬਿਨ ਮਹਿ ਬਾਪਿ ਉਬਾਨਹਾਰਾ ਸੋਈ ਤੇਰਾ
ਸਹਾਈ ਹੇ ॥੨॥

maaroo solhay mehlāa 5

ik-o^Nkaar satgur parsāad.

kalaa upaa-ay Dharee jin Dharnaa.
gagan rahaa-i-aa hukmay charnaa.
agan upaa-ay eeDhan meh baaDhee so
parabh raakhai bhaa-ee hay. ||1||

jee-a jant ka-o rijak sambaaahay.
karan kaaran samrath aapaahay.
khin meh thaap uthaapanhaaraa so-ee
tayraa sahaa-ee hay. ||2||

ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਪ੍ਰਤਿਪਾਲਿਆ ॥
ਸਾਸਿ ਗ੍ਰਾਸਿ ਹੋਇ ਸੰਗਿ ਸਮਾਲਿਆ ॥
ਸਦਾ ਸਦਾ ਜਪੀਐ ਸੋ ਪ੍ਰੀਤਮੁ ਵਡੀ ਜਿਸੁ
ਵਡਿਆਈ ਹੇ ॥੩॥

ਸੁਲਤਾਨ ਖਾਨ ਕਰੇ ਖਿਨ ਕੀਰੇ ॥
ਗਰੀਬ ਨਿਵਾਜਿ ਕਰੇ ਪ੍ਰਭੁ ਮੀਰੇ ॥
ਗਰਬ ਨਿਵਾਰਣੁ ਸਰਬ ਸਧਾਰਣੁ ਕਿਛੁ ਕੀਮਤਿ
ਕਹੀ ਨ ਜਾਈ ਹੇ ॥੪॥

ਸੋ ਪਤਿਵੰਤਾ ਸੋ ਧਨਵੰਤਾ ॥
ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਹਰਿ ਭਗਵੰਤਾ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਭਾਈ ਜਿਨਿ ਇਹ
ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹੇ ॥੫॥

ਪ੍ਰਭ ਆਏ ਸਰਣਾ ਭਉ ਨਹੀ ਕਰਣਾ ॥
ਸਾਧਸੰਗਤਿ ਨਿਹਚਉ ਹੈ ਤਰਣਾ ॥
ਮਨ ਬਚ ਕਰਮ ਅਰਾਧੇ ਕਰਤਾ ਤਿਸੁ ਨਾਹੀ ਕਦੇ
ਸਜਾਈ ਹੇ ॥੬॥

ਗੁਣ ਨਿਧਾਨ ਮਨ ਤਨ ਮਹਿ ਰਵਿਆ ॥
ਜਨਮ ਮਰਣ ਕੀ ਜੋਨਿ ਨ ਭਵਿਆ ॥
ਦੂਖ ਬਿਨਾਸ ਕੀਆ ਸੁਖਿ ਡੇਰਾ ਜਾ ਤ੍ਰਿਪਤਿ ਰਹੇ
ਆਘਾਈ ਹੇ ॥੭॥

ਮੀਤੁ ਹਮਾਰਾ ਸੋਈ ਸੁਆਮੀ ॥

ਪੰਨਾ ੧੦੭੨

ਥਾਨ ਥਨੰਤਰਿ ਅੰਤਰਜਾਮੀ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਚਿੰਤਾ ਗਣਤ
ਮਿਟਾਈ ਹੇ ॥੮॥

ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਲਖ ਬਾਹਾ ॥
ਹਰਿ ਜਸੁ ਕੀਰਤਨੁ ਸੰਗਿ ਧਨੁ ਤਾਹਾ ॥
ਗਿਆਨ ਖੜਗੁ ਕਰਿ ਕਿਰਪਾ ਦੀਨਾ ਦੂਤ ਮਾਰੇ
ਕਰਿ ਧਾਈ ਹੇ ॥੯॥

maat̃ garabh̃ meh jin partipaali-aa.
saas garaas ho-ay sang samaali-aa.
sadaa sadaa japee-ai so pareetam
vadee jis vadi-aa-ee hay. ||3||

sultaan khaan karay khin keeray.
gareeb nivaaj karay parab̃h meeray.
garab nivaaran sarab saDhaaran kichh
keemat̃ kahee na jaa-ee hay. ||4||

so pativanṭaa so Dhanvanṭaa.
jis man vasi-aa har bhagvanṭaa.
maat̃ pitaa sut̃ banDhap bhaa-ee jin ih
sarizat̃ upaa-ee hay. ||5||

parabh̃ aa-ay sarnaa bha-o nahee
karnaa.
saaDhsangat̃ nihcha-o hai tarnaa.
man bach karam araaDhay kartaa tis̃
naahee kaday sajaa-ee hay. ||6||

guñ niDhaan man tan meh ravi-aa.
janam marañ kee jon na bhavi-aa.
dookh̃ binaas kee-aa sukh̃ dayraa jaa
taripat̃ rahay aaghaa-ee hay. ||7||

meet̃ hamaaraa so-ee su-aamee.

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thaan thanant̃ar ant̃arjaamee.
simar simar pooran parmaysur chint̃aa
ganat̃ mitaa-ee hay. ||8||

har kaa naam kot lakh̃ baahaa.
har jas keertan sang Dhan taahaa.
gi-aan kharhag kar kirpaa deenaa doot̃
maaray kar Dhaa-ee hay. ||9||

ਹਰਿ ਕਾ ਜਾਪੁ ਜਪਹੁ ਜਪੁ ਜਪਨੇ ॥
ਜੀਤਿ ਆਵਹੁ ਵਸਹੁ ਘਰਿ ਅਪਨੇ ॥
ਲਖ ਚਉਰਾਸੀਹ ਨਰਕ ਨ ਦੇਖਹੁ ਰਸਕਿ ਰਸਕਿ
ਗੁਣ ਗਾਈ ਹੇ ॥੧੦॥

har kaa jaap japahu jap japnay.
jeet aavhu vashu ghar apnay.
lakh cha-oraaseeh narak na daykhu
rasak rasak gun gaa-ee hay. ||10||

ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਧਾਰਣਹਾਰਾ ॥
ਉਚ ਅਥਾਹ ਅਗੰਮ ਅਪਾਰਾ ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਅਪਨੀ ਸੋ ਜਨੁ ਤਿਸਹਿ
ਧਿਆਈ ਹੇ ॥੧੧॥

khand barahmand uDhaaranhaaraa.
ooch athaah agamm apaaraa.
jis no kirpaa karay parabh apnee so jan
tiseh Dhi-aa-ee hay. ||11||

ਬੰਧਨ ਤੋੜਿ ਲੀਏ ਪ੍ਰਭਿ ਮੋਲੇ ॥
ਕਰਿ ਕਿਰਪਾ ਕੀਨੇ ਘਰ ਗੋਲੇ ॥
ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੁ ਸਹਜ ਧੁਨਿ ਸਾਚੀ ਕਾਰ
ਕਮਾਈ ਹੇ ॥੧੨॥

banDhan torh lee-ay parabh molay.
kar kirpaa keenay ghar golay.
anhad run jhunkaar sahj Dhun saachee
kaar kamaa-ee hay. ||12||

ਮਨਿ ਪਰਤੀਤਿ ਬਨੀ ਪ੍ਰਭ ਤੇਰੀ ॥
ਬਿਨਸਿ ਗਈ ਹਉਮੈ ਮਤਿ ਮੇਰੀ ॥
ਅੰਗੀਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ ਅਪਨੈ ਜਗ ਮਹਿ ਸੋਭ
ਸੁਹਾਈ ਹੇ ॥੧੩॥

man parteet banee parabh tayree.
binas ga-ee ha-umai mat mayree.
angeekaar kee-aa parabh apnai jag
meh sobh suhaa-ee hay. ||13||

ਜੈ ਜੈ ਕਾਰੁ ਜਪਹੁ ਜਗਦੀਸੈ ॥
ਬਲਿ ਬਲਿ ਜਾਈ ਪ੍ਰਭ ਅਪੁਨੇ ਈਸੈ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਹੁ ਨ ਦੀਸੈ ਏਕਾ ਜਗਤਿ
ਸਬਾਈ ਹੇ ॥੧੪॥

jai jai kaar japahu jagdeesai.
bal bal jaa-ee parabh apunay eesai.
tis bin doojaa avar na deesai aykaa
jagat sabaa-ee hay. ||14||

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਜਾਤਾ ॥
ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨੁ ਰਾਤਾ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਏਕੰਕਾਰਿ
ਸਮਾਈ ਹੇ ॥੧੫॥

sat sat sat parabh jaataa.
gur parsaad sadaa man raataa.
simar simar jeeveh jan tayray
aykankaar samaa-ee hay. ||15||

ਭਗਤ ਜਨਾ ਕਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ॥
ਸਭੈ ਉਧਾਰਣੁ ਖਸਮੁ ਹਮਾਰਾ ॥
ਸਿਮਰਿ ਨਾਮੁ ਪੁੰਨੀ ਸਭ ਇਛਾ ਜਨ ਨਾਨਕ ਪੈਜ
ਰਖਾਈ ਹੇ ॥੧੬॥੧॥

bhagat janaa kaa pareetam pi-aaraa.
sabhai uDhaaran khasam hamaaraa.
simar naam punnee sabh ichhaa jan
naanak paj rakhaa-ee hay. ||16||1||

Maaroo Soalhey Mehla-5

In the previous *shabad*, Guru Ji advised us that we should put our faith and hope only in God, because except for Him nobody else can save our honor and provide us our sustenance. No matter what kinds of problems, worries, and dangers we may face, we should depend only on the support of God and not any of our friends, relatives or

wealth. Further following Guru's advice we should always keep meditating on His Name with true love, devotion and humility. God will then not only protect us in all circumstances but also will bless with glory and honor. In this *shabad*, Guru Ji elaborates on that advice and assures us that God has all the powers to do anything, so we can depend upon His support for all our problems and worries. All we have to do is to keep meditating on His Name with true love and devotion.

First pointing to the natural phenomena right in front of us, Guru Ji says: "(O' brother, that (God) who after creating His own power has created this earth, and who has held up the sky by giving it the support of His feet (His command), and who after creating the fire has locked it in wood, that (God) protects all (creatures))."(1)

Therefore addressing us directly, he says: "(O' my friend, that God who) provides sustenance to all beings and creatures, who is powerful to do or cause anything to be done is immaculate and can establish and destroy anything in an instant, it is He who is your (true) helper."(2)

Now reminding us how God protected us even in the fiery womb of our mother, Guru Ji advises: "(O' my friends), by always being at your side, He who saved you in your mother's womb, and has protected You with every morsel and breath of yours, we should forever worship that beloved (God), great is whose glory."(3)

Mentioning some more of His powers, Guru Ji says: "(O' my friends), within a moment He can reduce the emperors and governors to (paupers like) worms and by honoring the poor, elevate them to chiefs. He is the dispeller of ego and supporter of all, His worth cannot be assessed; (the extent of His power cannot be estimated))."(4)

Stressing the importance of remembering that God, Guru Ji says: "(O' my friends), that one alone is (truly) honorable, and that one alone is (truly) wealthy in whose mind God has come to reside. (In fact, He is our real) mother, father, son, relative, brother (and true helper until the end), who has created this universe."(5)

Therefore advising us not to have any kind of fear while in God's refuge, Guru Ji says: "(O' my friends, when once you have entered God's sanctuary and have sought His support, then) don't entertain any kind of fear, and remember that in the company of the saintly persons, you would be emancipated. The person who meditates on the Creator, in thought, word, and deed never has to undergo any punishment (or pain))."(6)

Elaborating on the blessings of meditating on God, Guru Ji says: "(O' my friends, the one) in whose mind (God) the treasure of virtues is enshrined, doesn't wander in the rounds of birth and death. All that one's sufferings are destroyed, and happiness comes to stay (in that one's mind), because such a person remains satiated (from worldly desires))."(7)

Therefore once again reminding us that the all-powerful God is our true friend, Guru Ji says: '(O' my friends), that Master alone is our (true) friend. He is the inner knower of all hearts and is abiding in all places. By remembering that perfect God, (I) have dispelled all my worry and fear.'"(8)

Listing the virtues of God's Name, Guru Ji says: "God's Name is like having millions of arms (or supporters to help us fight against our internal enemies). The praise of God is like having (a lot of wealth). Showing His mercy, to whom God gives the sword of (divine) knowledge, that person slays the demons (like lust, anger, and ego) with a flourish.'"(9)

Therefore Guru Ji advises us and says: "(O' my friends), meditate on God's Name, which is worth meditating upon. By doing that, You will return home victorious (against your evil passions). By singing praises of God with love and devotion, you will not have to suffer hell (like conditions) in myriads of wombs.'"(10)

As for the powers of God, Guru Ji says: "(O' my friends), that God is the savior of (creatures in all) continents and universes. He is lofty, unfathomable, incomprehensible, and limitless. On whom God shows His mercy, that person meditates upon Him.'"(11)

Describing the state of bliss a person enjoys, upon whom showing His mercy, God unites with Himself, Guru Ji says: "(O' my friends), breaking whose bonds (of *Maya*, the worldly attachment), God has united them with Himself and showing His mercy He has made them the servants of His home. Now in their minds keeps ringing a celestial strain of divine melody, because they have engaged in the true task (of meditating on God's Name)."(12)

Guru Ji did not tell us about the blessings received by those who meditate on God's Name on the basis of hearsay or the experience of others. Rather, describing his own experience in this matter, Guru Ji gratefully ascribes to God, and says: "(O' God, since the time) faith in You has developed in my mind, all my egoistic and selfish intellect has been destroyed. (O' my friends, since) God has accepted me as His own, my glory is shining in the world.'"(13)

Therefore describing his present state of mind, Guru Ji says: "(O' my friends), again and again I proclaim the victory of the God of the universe. Forever I am a sacrifice to my God. Except for that God, I cannot see any other like Him, He is the only one in the entire world.'"(14)

Describing the bliss enjoyed by those who have realized that God is eternal, Guru Ji says: "(O' my friends), they who have recognized God as true and eternal, by Guru's grace their mind always remains imbued with (God's) love. (O' God), Your devotees survive by meditating on You, and always remain absorbed in Your all-pervading form.'"(15)

In closing, he says: “(O’ my friends), God is the Beloved of His devotees. That Master of ours is the Savior of all. O’ Nanak, by meditating on His Name all our wishes have been fulfilled, He has saved the honor of His devotees.”(16-1)

The message of this *shabad* is that while doing our normal household duties, we should always remain merged in contemplating God, and leave the rest of worries and concerns to Him. By doing so, we would obtain honor and peace in this world, and would also get rid of the future rounds of births and deaths.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

maaroo solhay mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਸੰਗੀ ਜੋਗੀ ਨਾਰਿ ਲਪਟਾਣੀ ॥
ਉਰਝਿ ਰਹੀ ਰੰਗ ਰਸ ਮਾਣੀ ॥
ਕਿਰਤ ਸੰਜੋਗੀ ਭਏ ਇਕਤ੍ਰਾ ਕਰਤੇ ਭੋਗ ਬਿਲਾਸਾ
ਹੇ ॥੧॥

sangee jogee naar laptaanee.
urajh rahee rang ras maanee.
kirat sanjogee bha-ay iktaraa kartay
bhog bilaasaa hay. ||1||

ਜੋ ਪਿਰੁ ਕਰੈ ਸੁ ਧਨ ਤਤੁ ਮਾਨੈ ॥
ਪਿਰੁ ਧਨਹਿ ਸੀਗਾਰਿ ਰਖੈ ਸੰਗਾਨੈ ॥
ਮਿਲਿ ਏਕਤ੍ਰ ਵਸਹਿ ਦਿਨੁ ਰਾਤੀ ਪ੍ਰਿਉ ਦੇ ਧਨਹਿ
ਦਿਲਾਸਾ ਹੇ ॥੨॥

jo pir karai so Dhan tat maanai.
pir dhaneh seegaar rakhai sangaanai.
mil ayktar vaseh din raatee pari-o day
dhaneh dilaasaa hay. ||2||

ਧਨ ਮਾਗੈ ਪ੍ਰਿਉ ਬਹੁ ਬਿਧਿ ਧਾਵੈ ॥
ਜੋ ਪਾਵੈ ਸੋ ਆਣਿ ਦਿਖਾਵੈ ॥
ਏਕ ਵਸਤੁ ਕਉ ਪਹੁਚਿ ਨ ਸਾਕੈ ਧਨ ਰਹਤੀ ਭੂਖ
ਪਿਆਸਾ ਹੇ ॥੩॥

Dhan maagai pari-o baho biDh Dhaavai.
jo paavai so aan dikhaavai.
ayk vasat ka-o pahuch na saakai Dhan
rahtee bhookh pi-aasaa hay. ||3||

ਧਨ ਕਰੈ ਬਿਨਉ ਦੋਊ ਕਰ ਜੋਰੈ ॥
ਪ੍ਰਿਅ ਪਰਦੇਸਿ ਨ ਜਾਹੁ ਵਸਹੁ ਘਰਿ ਮੋਰੈ ॥

Dhan karai bin-o do-oo kar jorai.
pari-a pardays na jaahu vashu ghar
morai.

ਐਸਾ ਬਣਜੁ ਕਰਹੁ ਗ੍ਰਿਹੁ ਭੀਤਰਿ ਜਿਤੁ ਉਤਰੈ
ਭੂਖ ਪਿਆਸਾ ਹੇ ॥੪॥

aisaa banaj karahu garih bheetar jit
utra bhookh pi-aasaa hay. ||4||

ਸਗਲੇ ਕਰਮ ਧਰਮ ਜੁਗ ਸਾਧਾ ॥
ਬਿਨੁ ਹਰਿ ਰਸ ਸੁਖੁ ਤਿਲੁ ਨਹੀ ਲਾਧਾ ॥
ਭਈ ਕ੍ਰਿਪਾ ਨਾਨਕ ਸਤਸੰਗੇ ਤਉ ਧਨ ਪਿਰ
ਅਨੰਦ ਉਲਾਸਾ ਹੇ ॥੫॥

saglay karam Dharam jug saaDhaa.
bin har ras sukh til nahee laaDhaa.
bha-ee kirpaa naanak satsangay ta-o
Dhan pir anand ulaasaa hay. ||5||

ਪੰਨਾ ੧੦੭੩

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ਧਨ ਅੰਧੀ ਪਿਰੁ ਚਪਲੁ ਸਿਆਨਾ ॥
ਪੰਚ ਤਤੁ ਕਾ ਰਚਨੁ ਰਚਾਨਾ ॥
ਜਿਸੁ ਵਖਰ ਕਉ ਤੁਮ ਆਏ ਹਹੁ ਸੋ ਪਾਇਓ
ਸਤਿਗੁਰ ਪਾਸਾ ਹੇ ॥੬॥

Dhan anDhee pir chapal si-aanaa.
panch taṭ kaa rachan rachaanaa.
jis vakhar ka-o tum aa-ay hahu so paa-i-o
satgur paasaa hay. ||6||

ਧਨ ਕਹੈ ਤੂ ਵਸੁ ਮੈ ਨਾਲੇ ॥
ਪ੍ਰਿਅ ਸੁਖਵਾਸੀ ਬਾਲ ਗੁਪਾਲੇ ॥
ਤੁਝੈ ਬਿਨਾ ਹਉ ਕਿਤ ਹੀ ਨ ਲੇਖੈ ਵਚਨੁ ਦੇਹਿ
ਛੋਡਿ ਨ ਜਾਸਾ ਹੇ ॥੭॥

Dhan kahai too vas mai naalay.
pari-a sukhvaasee baal gupaalay.
tujhai binaa ha-o kit hee na laykhai
vachan deh chhod na jaasaa hay. ||7||

ਪਿਰਿ ਕਹਿਆ ਹਉ ਹੁਕਮੀ ਬੰਦਾ ॥
ਓਹੁ ਭਾਰੇ ਠਾਕੁਰੁ ਜਿਸੁ ਕਾਣਿ ਨ ਛੰਦਾ ॥
ਜਿਚਰੁ ਰਾਖੈ ਤਿਚਰੁ ਤੁਮ ਸੰਗਿ ਰਹਣਾ ਜਾ ਸਦੇ
ਤ ਉਠਿ ਸਿਧਾਸਾ ਹੇ ॥੮॥

pir kahi-aa ha-o hukmee bandaa.
oh bhaaro thaakur jis kaan na chhandaa.
jichar raakhai tichar tum sang rahnaa jaa
saday ta ooth siDhaasaa hay. ||8||

ਜਉ ਪ੍ਰਿਅ ਬਚਨ ਕਹੇ ਧਨ ਸਾਚੇ ॥
ਧਨ ਕਛੂ ਨ ਸਮਝੈ ਚੰਚਲਿ ਕਾਚੇ ॥

ja-o pari-a bachan kahay Dhan saachay.
Dhan kachhoo na samjhai chanchal
kaachay.
bahur bahur pir hee sang maagai oh baat
jaanai kar haasaa hay. ||9||

ਬਹੁਰਿ ਬਹੁਰਿ ਪਿਰ ਹੀ ਸੰਗੁ ਮਾਗੈ ਓਹੁ ਬਾਤ
ਜਾਨੈ ਕਰਿ ਹਾਸਾ ਹੇ ॥੯॥

ਆਈ ਆਗਿਆ ਪਿਰਹੁ ਬੁਲਾਇਆ ॥
ਨਾ ਧਨ ਪੁਛੀ ਨ ਮਤਾ ਪਕਾਇਆ ॥
ਉਠਿ ਸਿਧਾਇਓ ਛੂਟਰਿ ਮਾਟੀ ਦੇਖੁ ਨਾਨਕ
ਮਿਥਨ ਮੋਹਾਸਾ ਹੇ ॥੧੦॥

aa-ee aagi-aa pirahu bulaa-i-aa.
naa Dhan puchhee na mataa pakaa-i-aa.
ooth siDhaa-i-o chhootar maatee daykh
naanak mithan mohaasaa hay. ||10||

ਰੇ ਮਨ ਲੋਭੀ ਸੁਣਿ ਮਨ ਮੇਰੇ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਦਿਨੁ ਰਾਤਿ ਸਦੇਰੇ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਪਚਿ ਮੂਏ ਸਾਕਤ ਨਿਗੁਰੇ ਗਲਿ
ਜਮ ਫਾਸਾ ਹੇ ॥੧੧॥

ray man lobhee sun man mayray.
satgur sayv din raat sadayray.
bin satgur pach moo-ay saakat niguray
gal jam faasaa hay. ||11||

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥
ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ ॥
ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ
ਨ ਮਾਸਾ ਹੇ ॥੧੨॥

manmukh aavai manmukh jaavai.
manmukh fir fir chotaa khaavai.
jitnay narak say manmukh bhogai
gurmukh layp na maasaa hay. ||12||

ਗੁਰਮੁਖਿ ਸੋਇ ਜਿ ਹਰਿ ਜੀਉ ਭਾਇਆ ॥
ਤਿਸੁ ਕਉਣੁ ਮਿਟਾਵੈ ਜਿ ਪ੍ਰਭਿ ਪਹਿਰਾਇਆ ॥
ਸਦਾ ਅਨੰਦੁ ਕਰੇ ਆਨੰਦੀ ਜਿਸੁ ਸਿਰਪਾਉ
ਪਇਆ ਗਲਿ ਖਾਸਾ ਹੇ ॥੧੩॥

gurmukh so-ay je har jee-o bhaa-i-aa.
tis ka-un mitaavai je parabh pehraa-i-aa.
sadā anand karay aanandee jis sirpaa-o
pa-i-aa gal khaasaa hay. ||13||

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ ॥
ਸਰਣਿ ਕੇ ਦਾਤੇ ਬਚਨ ਕੇ ਸੂਰੇ ॥
ਐਸਾ ਪ੍ਰਭੁ ਮਿਲਿਆ ਸੁਖਦਾਤਾ ਵਿਛੁੜਿ ਨ ਕਤ
ਹੀ ਜਾਸਾ ਹੇ ॥੧੪॥

ha-o balihaaree satgur pooray.
saran kay daatay bachan kay sooray.
aisaa parabh mili-aa sukh-daatā vichhurh
na kat hee jaasaa hay. ||14||

ਗੁਣ ਨਿਧਾਨ ਕਿਛੁ ਕੀਮ ਨ ਪਾਈ ॥
ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਓ ਸਭ ਠਾਈ ॥
ਨਾਨਕ ਸਰਣਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਉ ਰੇਣ ਤੇਰੇ
ਜੋ ਦਾਸਾ ਹੇ ॥੧੫॥੧੨॥

gun niDhaan kichh keem na paa-ee.
ghat ghat poor rahi-o sabh thaa-ee.
naanak saran deen dukh bhanjan ha-o
rayn tayray jo daasaa hay. ||15||1||2||

Maaroo Soalhey Mehla-5

In this *shabad*, Guru Ji uses a very beautiful metaphor to explain the relationship between our body and the soul. He compares the soul to a male who as per the command of God comes to live with his wife the body for an allotted period of time. Even though he has great love and attraction for his wife, but still like a soldier in reserve he cannot promise his wife that he will stay with her forever. Because as soon as the order comes from his commander-in-chief (God), then no matter how much pain it causes to anybody, he would have to leave right away and go wherever God sends him. But in this *shabad*, Guru Ji tells us what the soldier (soul's) conduct should be during the period he is allowed to stay with his wife the body, so that he may not have to suffer such pain of separation (or round of birth and death) again.

First comparing the union between the soul and the body to marriage between a roaming yogi and a youthful bride, Guru Ji says: "Like a bride, (the body) clings to the soul (groom, who is like a roaming) yogi. Being involved (in his love, the body keeps) enjoying pleasures and relishes (of soul's company. Because of) coincidence of past deeds (the soul and the body) have joined together (in this life and) indulge in (worldly) joys and pleasures (of wedded life)." (1)

Describing the happy relationship and love between husband (soul) and wife (body), Guru Ji says: "Whatever the husband (soul) says, the bride (body) immediately obeys that. (On his part), the groom (soul) adorns the bride (with all kinds of ornaments) and keeps her in his company. Day and night they remain together and the groom keeps comforting the bride (in many ways)." (2)

Now describing how the groom (soul) runs around to fulfill each and every desire of his beloved bride (body), Guru Ji says: "Whatever the bride (body) asks for, the

groom (soul) toils to procure it in many different ways. Whatever he is able to obtain, he brings (home) and shows to the bride. (But he) cannot obtain (God's Name), the one thing (which could satiate all worldly desires) of the body bride, therefore it remains hungry and thirsty (for worldly riches).”(3)

Besides the un-fulfillment of worldly desires, another pain, which bothers the bride, is the fear of separation from its groom the soul. (Because when the soul leaves, the body dies). Therefore, as if speaking on behalf of the body bride, Guru Ji says: “Joining together both hands, the bride makes a submission and says: “O’ my beloved (groom), please do not go to any foreign places, and just keep residing in my house. Run such a business from the house (of the body) itself that all my hunger and thirst (for worldly possessions) may be quenched.”(4)

Now commenting on the efforts of the human beings to find true peace and stating the right way to obtain that, Guru Ji says: “(O’ my friends), forever human beings have been doing faith rituals, but without (God's Name) no one has obtained any peace. O’ Nanak, only when in the company of saintly persons, one is blessed with God's grace, then joining together, the bride (body and the soul) groom (meditate on God's Name) and enjoy bliss and pleasure.”(5)

Continuing his comments, Guru Ji says: “(O’ my friends, engaged in worldly affairs, the body) bride is (spiritually) blind, and her spouse (the soul) is wise but mercurial (in nature), and is engrossed in the (worldly desires of the body bride) made of the five elements (earth, water, fire, air, and ether. It does not know that) the commodity to procure which, you have come (into this world) is obtained from the true Guru.”(6)

Now resuming the dialogue between the bride and the groom, Guru Ji says: “The bride says to (the groom soul): “O’ my beloved bliss-giving youthful groom, please abide in my company. Without you, (nobody cares for me, as if) I am of no account, so promise me that you will never desert me.”(7)

But the soul is aware of the facts that he is like a soldier in reserve who has to obey the command of his Master, and as soon as he receives the call of duty, he has to leave everything and go wherever his Master sends him. Therefore on his behalf, Guru Ji says to the body: “(O’ my darling), I am a man under the command (of God). That Master is supreme, who is not afraid or dependent on anybody. I can live with You only as long as He keeps me (in your company), but when He summons me (then) I would rise and leave.”(8)

However commenting on the reaction of the (body) bride to the above facts of life, Guru Ji says: “When the beloved spouse utters the words of truth to the bride, she doesn't give them much credence, and deems them as flimsy (and uttered by the spouse out of his) mercurial nature. Therefore, again and again she asks for her groom's company, which the latter deems (dismisses) as a laughing matter.”(9)

Now describing what really happens, Guru Ji says: “(O’ my friends), when the command comes that (God) the Master has called him back, (the soul spouse) neither asks the (body) bride, nor consults with it, it simply rises up and deserting the (body) clay, it departs (to the next world). O’ Nanak, see this laughingly false play of (worldly) attachment.”(10)

Therefore counseling his own mind (actually ours), Guru Ji says: “Listen, O’ greedy mind of mine, always serve (follow the advice of) the true Guru day and night. Without (following the guidance of) the true Guru, the worshipers of power have been wasted away (in evil pursuits), and around the necks of these Guru less ones, there is always the noose of death (they keep suffering in the pains of births and deaths).”(11)

Comparing the states of the self-conceited and Guru following persons, Guru Ji says: “A self-conceited person comes (to this world) and then departs (to come again. In this way), a self-conceited person suffers the pains (of birth and death) again and again. As many are the hells (and types of tortures), the self-conceited person suffers all, but the Guru’s follower isn’t affected even a bit (by these).”(12)

Stating who is a Guru’s follower and what kinds of blessings such a person enjoys, Guru Ji says: “(That person) alone is a Guru’s follower, who is pleasing to God. Who can erase that person’s glory, whom God has robed (with honor)? Such a blessed one whom God has robed with a special robe of honor always remains in bliss.”(13)

Therefore expressing his gratitude to his Guru for providing him with excellent guidance, Guru Ji says: “I am a sacrifice to my perfect true Guru who is the giver of shelter and is the man of his word. (By his grace), I have obtained such a Giver of comforts that forsaking Him, I will not go anywhere (and will always cherish Him in my mind).”(14)

Finally Guru Ji addresses God to express his thanks and appreciation. He says: “O’ the Treasure of virtues, I have not realized Your worth at all. You are pervading in each and every heart and in every place. O’ the Destroyer of pains of the poor, Nanak has come to Your shelter, (please show Your mercy and bless me that) I may remain (humble like) the dust of those who are Your servants (or devotees).”(15-1-2)

The message of this *shabad* is that we should understand that our body is like a bride wedded to the soul. It is valuable so long as the soul is residing in it. But as soon as the soul leaves, the body becomes useless like dust. Although the body would like to keep the soul in it and remain alive, yet, when God calls the soul back, it has to immediately leave this body and go wherever God commands. If during this human life the soul remains self-conceited and does not follow Guru’s advice, then it will again suffer through rounds of birth and death. On the other hand, if it follows the Guru’s advice and keeps remembering God, then the Guru would unite it with God, and it would enjoy the bliss of His eternal union.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰੈ ਅਨੰਦੁ ਅਨੰਦੀ ਮੇਰਾ ॥
ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਸਿਰ ਸਿਰਹਿ ਨਿਬੇਰਾ ॥
ਸਿਰਿ ਸਾਹਾ ਕੈ ਸਚਾ ਸਾਹਿਬੁ ਅਵਰੁ ਨਾਹੀ ਕੋ
ਦੂਜਾ ਹੇ ॥੧॥

ਹਰਖਵੰਤ ਆਨੰਤ ਦਇਆਲਾ ॥
ਪ੍ਰਗਟਿ ਰਹਿਓ ਪ੍ਰਭੁ ਸਰਬ ਉਜਾਲਾ ॥
ਰੂਪ ਕਰੇ ਕਰਿ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ਹੀ ਆਪਿ
ਪੂਜਾ ਹੇ ॥੨॥

ਆਪੇ ਕੁਦਰਤਿ ਕਰੇ ਵੀਚਾਰਾ ॥
ਆਪੇ ਹੀ ਸਚੁ ਕਰੇ ਪਸਾਰਾ ॥
ਆਪੇ ਖੇਲ ਖਿਲਾਵੈ ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਸੁਣਿ ਸੁਣਿ
ਭੀਜਾ ਹੇ ॥੩॥

ਸਾਚਾ ਤਖਤੁ ਸਚੀ ਪਾਤਿਸਾਹੀ ॥
ਸਚੁ ਖਜੀਨਾ ਸਾਚਾ ਸਾਹੀ ॥

ਪੰਨਾ ੧੦੭੪

ਆਪੇ ਸਚੁ ਧਾਰਿਓ ਸਭੁ ਸਾਚਾ ਸਚੇ ਸਚਿ
ਵਰਤੀਜਾ ਹੇ ॥੪॥

ਸਚੁ ਤਪਾਵਸੁ ਸਚੇ ਕੇਰਾ ॥
ਸਾਚਾ ਬਾਨੁ ਸਦਾ ਪ੍ਰਭੁ ਤੇਰਾ ॥
ਸਚੀ ਕੁਦਰਤਿ ਸਚੀ ਬਾਣੀ ਸਚੁ ਸਾਹਿਬੁ ਸੁਖੁ
ਕੀਜਾ ਹੇ ॥੫॥

ਏਕੋ ਆਪਿ ਤੁਹੈ ਵਡ ਰਾਜਾ ॥
ਹੁਕਮਿ ਸਚੇ ਕੈ ਪੂਰੇ ਕਾਜਾ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਆਪੇ ਹੀ ਆਪਿ
ਪਤੀਜਾ ਹੇ ॥੬॥

ਤੂ ਵਡ ਰਸੀਆ ਤੂ ਵਡ ਭੋਗੀ ॥
ਤੂ ਨਿਰਬਾਣੁ ਤੂਹੈ ਹੀ ਜੋਗੀ ॥
ਸਰਬ ਸੂਖ ਸਹਜ ਘਰਿ ਤੇਰੈ ਅਮਿਉ ਤੇਰੀ
ਦ੍ਰਿਸਟੀਜਾ ਹੇ ॥੭॥

maaroo solhay mehlāa 5

ik-o^Nkaar satgur parsāad.

karai anand anandee mayraa.
ghat ghat pooran sir sireh nibayraa.
sir saahaa kai sachaa saahib avar
naahee ko doojaa hay. ||1||

harakhvant aanant da-i-aalaa.
pargat rahi-o parabh sarab ujaalaa.
roop karay kar vaykhai vigsai aapay hee
aap poojaa hay. ||2||

aapay kudrat karay veechaaraa.
aapay hee sach karay pasaaraa.
aapay khayl khilaavai din raatee aapay
sun sun bheejaa hay. ||3||

saachaa takhat sachee paatisaahē.
sach khajeenaa saachaa saahee.

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aapay sach Dhaari-o sabh saachaa
sachay sach varteejaa hay. ||4||

sach t̥apaavas sachay kayraa.
saachaa thaana sadā parabh t̥ayraa.
sachē kudrat sachē banē sach
saahib sukh keejaa hay. ||5||

ayko aap toohai vad raajaa.
hukam sachay kai pooray kaajaa.
antar baahar sabh kichh jaanai aapay
hee aap patteejaa hay. ||6||

too vad rasee-aa too vad bhogee.
too nirbaan toohai hee jogee.
sarab sookh sahj ghar t̥ayrai ami-o
t̥ayree daristeejaa hay. ||7||

ਤੇਰੀ ਦਾਤਿ ਤੁਝੈ ਤੇ ਹੋਵੈ ॥
 ਦੇਹਿ ਦਾਨੁ ਸਭਸੈ ਜੰਤ ਲੋਐ ॥
 ਤੋਟਿ ਨ ਆਵੈ ਪੂਰ ਭੰਡਾਰੈ ਤ੍ਰਿਪਤਿ ਰਹੇ
 ਆਖੀਜਾ ਹੇ ॥੮॥

ਜਾਚਹਿ ਸਿਧ ਸਾਧਿਕ ਬਨਵਾਸੀ ॥
 ਜਾਚਹਿ ਜਤੀ ਸਤੀ ਸੁਖਵਾਸੀ ॥
 ਇਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੇਹਿ ਦਾਨੁ
 ਸ੍ਰਿਸਟੀਜਾ ਹੇ ॥੯॥

ਕਰਹਿ ਭਗਤਿ ਅਰੁ ਰੰਗ ਅਪਾਰਾ ॥
 ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥
 ਭਾਰੇ ਤੋਲੁ ਬੇਅੰਤ ਸੁਆਮੀ ਹੁਕਮੁ ਮੰਨਿ ਭਗਤੀਜਾ
 ਹੇ ॥੧੦॥

ਜਿਸੁ ਦੇਹਿ ਦਰਸੁ ਸੋਈ ਤੁਧੁ ਜਾਣੈ ॥
 ਓਹੁ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਰੰਗ ਮਾਣੈ ॥
 ਚਤੁਰੁ ਸਰੂਪੁ ਸਿਆਣਾ ਸੋਈ ਜੋ ਮਨਿ ਤੇਰੈ
 ਭਾਵੀਜਾ ਹੇ ॥੧੧॥

ਜਿਸੁ ਚੀਤਿ ਆਵਹਿ ਸੋ ਵੇਪਰਵਾਹਾ ॥
 ਜਿਸੁ ਚੀਤਿ ਆਵਹਿ ਸੋ ਸਾਚਾ ਸਾਹਾ ॥
 ਜਿਸੁ ਚੀਤਿ ਆਵਹਿ ਤਿਸੁ ਭਉ ਕੇਹਾ ਅਵਰੁ
 ਕਹਾ ਕਿਛੁ ਕੀਜਾ ਹੇ ॥੧੨॥

ਤ੍ਰਿਸਨਾ ਬੁਝੀ ਅੰਤਰੁ ਠੰਢਾ ॥
 ਗੁਰਿ ਪੂਰੈ ਲੈ ਤੂਟਾ ਗੰਢਾ ॥
 ਸੁਰਤਿ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਜਾਗੀ ਅਮਿਉ ਝੋਲਿ
 ਝੋਲਿ ਪੀਜਾ ਹੇ ॥੧੩॥

ਮਰੈ ਨਾਹੀ ਸਦ ਸਦ ਹੀ ਜੀਵੈ ॥
 ਅਮਰੁ ਭਇਆ ਅਬਿਨਾਸੀ ਥੀਵੈ ॥
 ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਵੈ ਗੁਰਿ ਦੂਰਿ ਕੀਆ
 ਭਰਮੀਜਾ ਹੇ ॥੧੪॥

ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਬਾਣੀ ॥
 ਪੂਰੇ ਲਾਗਾ ਪੂਰੇ ਮਾਹਿ ਸਮਾਣੀ ॥
 ਚੜੈ ਸਵਾਇਆ ਨਿਤ ਨਿਤ ਰੰਗਾ ਘਟੈ ਨਾਹੀ
 ਤੋਲੀਜਾ ਹੇ ॥੧੫॥

ṭayree daat̃ ṭujhai ṭay hovai.
 deh̃ daan sabhsai jañt̃ loai.
 tot na aavai poor bḥandaarai ṭaripat̃
 rahay aagḥeejaa hay. ||8||

jaacheh siDh̃ saaDhik banvaasee.
 jaacheh jaṭee saṭee sukhvaasee.
 ik daataar sagal hai jaachik deh̃ daan
 saristeejaa hay. ||9||

karahi bhagat̃ ar rang apaaraa.
 khin meh thaap uthaapanhaaraa.
 bḥaaro tol bay-añt̃ su-aamee hukam
 man bhagteejaa hay. ||10||

jis deh̃ daras so-ee tuDh̃ jaanai.
 oh gur kai sabad̃ sad̃aa rang maanai.
 chaṭur saroop si-aanaa so-ee jo man
 ṭayrai bḥaaveejaa hay. ||11||

jis cheet̃ aavahi so vayparvaahaa.
 jis cheet̃ aavahi so saachaa saahaa.
 jis cheet̃ aavahi tis̃ bḥa-o kayhaa avar
 kahaa kichh̃ keejaa hay. ||12||

ṭarisnaa boojḥee antar̃ thandḥaa.
 gur poorai lai tootaa gandḥaa.
 surat̃ sabad̃ rid̃ antar̃ jaagee ami-o jḥol
 jḥol peejaa hay. ||13||

marai naahee sad̃ sad̃ hee jeevai.
 amar bḥa-i-aa abhinaasee theevai.
 naa ko aavai naa ko jaavai gur door̃
 kee-aa bharmeejaa hay. ||14||

pooray gur kee pooree banee.
 poorai laagaa pooray maahi samaanee.
 charḥai savaa-i-aa nit̃ nit̃ rangaa ghatai
 naahee toleejaa hay. ||15||

ਬਾਰਹਾ ਕੰਚਨੁ ਸੁਧੁ ਕਰਾਇਆ ॥
ਨਦਰਿ ਸਰਾਫ ਵੰਨੀ ਸਚੜਾਇਆ ॥
ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਆ ਸਰਾਫੀ ਫਿਰਿ ਨਾਹੀ
ਤਾਈਜਾ ਹੇ ॥੧੬॥

baarhaa kanchan sudh karaa-i-aa.
nadar saraaf vannee sachrhaa-i-aa.
parakh khajaanai paa-i-aa saraafee fir
naahee taa-eejaa hay. ||16||

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੁਮਾਰਾ ਸੁਆਮੀ ॥
ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥
ਸੰਤਸੰਗਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਦੇਖਿ ਦਰਸਨੁ ਇਹੁ
ਮਨੁ ਭੀਜਾ ਹੇ ॥੧੭॥੧॥੩॥

amrit naam tumaaraa su-aamee.
naanak daas sadaa kurbaanee.
satsang mahaa sukh paa-i-aa daykh
darsan ih man bheejaa hay.
||17||1||3||

Maaroo Soalhey Mehla-5

In the previous so many *shabads*, Guru Ji has been advising us to meditate on God's Name and sing His praises day and night. In this *shabad*, he himself sings praises of God in many different ways and thus inspires us to similarly praise God with true love and devotion, so that we too may enjoy the bliss of His love and eternal union.

First noting how joyfully God is enjoying true happiness, Guru Ji says: “(O’ my friends, sitting in the hearts of all), my bliss-giving God is enjoying in bliss. That perfect (God) is pervading in each and every heart and decides each one’s destiny according to one’s deeds. That true Master is the king of all the kings, there is no one else (equal to) Him.”(1)

Commenting further on the qualities of the joyful God, Guru Ji says: “(O’ my friends), that Master of pleasure is an infinite source of compassion. He is manifest everywhere, and His light is shining all over. Creating (different) forms, He Himself watches and feels delighted (seeing these, and pervading in all) He is worshipping Himself.”(2)

Continuing to describe how God ponders over and plays with His creation, Guru Ji says: “(O’ my friends), He Himself creates (His creation) and Himself thinks about it. On His own, the eternal God is creating the expanse (of this world). He Himself makes His creatures play day and night and Himself feels delighted listening (to their stories).”(3)

Guru Ji also wants us to note that this play or rule of God is not temporary or short lived, but is eternal. He says: “(O’ my friends), eternal is the throne and eternal is (God’s) kingdom. Everlasting is His treasure and He is its eternal Banker. He Himself is eternal, eternal is what He has supported, and is eternally pervading everywhere.”(4)

But that is not all, Guru Ji adds: “(O’ my friends), eternal is (God’s) justice. O’ God, eternal is Your abode. Eternal is the creation created by You. O’ my Master, You have provided it with eternal comfort.”(5)

Therefore addressing God and us, Guru Ji says: “(O’ God), You alone are the greatest king. (O’ my friends), it is by the command of that eternal king that the tasks of His creatures are accomplished. He knows everything (in the hearts of His creatures), and happening outside (in the world), and by Himself feels satisfied.”(6)

Continuing his praise of God, Guru Ji says: “(O’ God, pervading in all), You are the greatest enjoyer of relishes. You Yourself are without any desires and You Yourself are the (detached) yogi. All kinds of comforts, peace and poise are available in Your house and nectar like is Your glance of grace.”(7)

Commenting on the nature and extent of God’s grace, Guru Ji says: “(O’ God), You alone can bless anyone, with Your gift (of grace). You bless the creatures of all the worlds with Your bounties. But still there is never any shortage in Your storehouses, which always remain filled, and all beings remain satisfied and satiated (by Your gifts).”(8)

Therefore listing how many people beg at the door of God, Guru Ji says: “(O’ God, among those who) beg at Your door are the adepts and the seekers, who live in jungles. Also begging at Your door are the men of austerity, charity, and those who live in peace. (You) alone are the Giver, all others are beggars, You give charity to the entire universe.”(9)

Next acknowledging how many love and worship God and the extent of His power, Guru Ji says: “(O’ God) myriads are those who worship You and those who love You. You can create and destroy (everything) in an instant. (O’ my) infinite God, great is Your worth. By obeying Your command (myriads) become Your devotees.” (10)

However, not everyone knows or understands God. Guru Ji says: “(O’ God), only that person knows You whom You bless with Your sight. Through the Guru’s word (and by singing Your praises through *Gurbani*, that person) always enjoys (the bliss) of Your love. That person alone is wise, handsome, and sagacious, who is pleasing to Your mind.”(11)

Listing the blessings received by a person in whose mind God comes to reside, Guru Ji says: “(O’ God), in whose mind You come to reside, (that person) doesn’t have to care for anyone. In who’s mind You reside, (that person) becomes the owner of the true wealth (of God’s Name). In whose mind You reside, (that person) doesn’t have any fear and no one can harm such a person.”(12)

Next describing the blessings enjoyed by those, whom the Guru has united with God, Guru Ji says: “(O’ my friends), the (fire of) desire of that separated one has been quenched and he or she has become calm, whom the perfect Guru has reunited (with God). Within that person’s heart has become manifest the consciousness of (*Gurbani*), the word (of the Guru), and with great relish, that one has quaffed the nectar (of God’s Name).”(13)

Continuing to describe the blessings received by a person from the Guru, he says: “(O’ my friends), whose doubt the Guru has removed, (spiritually) never dies and lives forever. (That person) becomes (spiritually) immortal and imperishable. (That person realizes that) neither anyone comes nor anyone goes, (it is all an illusion).”(14)

Explaining how such a miraculous thing happens, Guru Ji says: “(O’ my friends), perfect is the word of the perfect Guru. (By reflecting on the *Gurbani*), one who gets attached to the perfect (God), merges in the perfect one. While singing praises of God everyday, one’s love (for God) multiplies and its weight (or intensity) never diminishes.”(15)

Comparing such a person to one hundred percent pure gold, Guru Ji says: “(O’ my friends, such a person) becomes immaculate like the gold of one hundred percent purity. (Then one’s conduct and character becomes so pure, that one appeals to God, just as) the shining pure gold appeals to the eye of the jeweler. (Then just as the gold), which after being tested as pure by the jeweler is put in the treasure chest, and is not heated again, (similarly such a person is not made to suffer in existences again).”(16)

In conclusion, Guru Ji says: “Immortalizing is Your Name, O’ my Master. Slave Nanak is always a sacrifice to You. In the company of the saint (Guru), I have enjoyed great bliss and seeing Your sight my mind has been delighted.”(17-1-3)

The message of this *shabad* is that the eternal God is the source of all bliss and joy. Following (*Gurbani*), the Guru's word, they who sing His praises with love and devotion, God blesses them with contentment and peace. They become immaculate like pure gold. God blesses them with His eternal union and then they no longer suffer the pains of birth and death again.

ਮਾਰੂ ਮਹਲਾ ੫ ਸੋਲਹੇ

maaroo mehlāa 5 solhay

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsāḁ.

ਗੁਰੁ ਗੋਪਾਲੁ ਗੁਰੁ ਗੋਵਿੰਦਾ ॥

gur gopaal gur govindāa.

ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਬਖਸਿੰਦਾ ॥

gur ḁa-i-aal ṣaḁāa bakhṣindāa.

ਗੁਰੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਖਟੁ ਕਰਮਾ ਗੁਰੁ ਪਵਿਤ੍ਰੁ
ਅਸਥਾਨਾ ਹੇ ॥੧॥

gur saasat̃ simrit̃ khat̃ karmaa gur
pavit̃ar asthaanaa hay. ||1||

ਪੰਨਾ ੧੦੭੫

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ਗੁਰੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ॥

gur simrat̃ sabh̃ kilvikh̃ naaseh.

ਗੁਰੁ ਸਿਮਰਤ ਜਮ ਸੰਗਿ ਨ ਫਾਸਹਿ ॥

gur simrat̃ jam sang na faaseh.

ਗੁਰੁ ਸਿਮਰਤ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰੁ ਕਾਟੇ
ਅਪਮਾਨਾ ਹੇ ॥੨॥

gur simrat̃ man nirmal hovai gur kaatay
apmaanaa hay. ||2||

ਗੁਰ ਕਾ ਸੇਵਕੁ ਨਰਕਿ ਨ ਜਾਏ ॥
ਗੁਰ ਕਾ ਸੇਵਕੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ॥
ਗੁਰ ਕਾ ਸੇਵਕੁ ਸਾਧਸੰਗੁ ਪਾਏ ਗੁਰੁ ਕਰਦਾ ਨਿਤ
ਜੀਅ ਦਾਨਾ ਹੇ ॥੩॥

gur kaa sayvak narak na jaa-ay.
gur kaa sayvak paarbarahm Dhi-aa-ay.
gur kaa sayvak saaDhsang paa-ay gur
kardaa nit jee-a daanaa hay. ||3||

ਗੁਰ ਦੁਆਰੈ ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੀਐ ॥
ਸਤਿਗੁਰੁ ਭੇਟਿ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣੀਐ ॥
ਕਲਿ ਕਲੇਸ ਮਿਟਾਏ ਸਤਿਗੁਰੁ ਹਰਿ ਦਰਗਹ ਦੇਵੈ
ਮਾਨਾਂ ਹੇ ॥੪॥

gur du-aarai har keertan sunee-ai.
satgur bhayt har jas mukh bhane-ai.
kal kalays mitaa-ay satgur har dargeh
dayvai maanaa^N hay. ||4||

ਅਗਮੁ ਅਗੋਚਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ॥
ਭੂਲਾ ਮਾਰਗਿ ਸਤਿਗੁਰਿ ਪਾਇਆ ॥
ਗੁਰ ਸੇਵਕ ਕਉ ਬਿਘਨੁ ਨ ਭਗਤੀ ਹਰਿ ਪੂਰ
ਦ੍ਰਿੜਾਇਆ ਗਿਆਨਾਂ ਹੇ ॥੫॥

agam agochar guroo dikhaa-i-aa.
bhoolaa maarag satgur paa-i-aa.
gur sayvak ka-o bighan na bhagtee har
poor darirh-aa-i-aa gi-aanaa^N hay. ||5||

ਗੁਰਿ ਦ੍ਰਿਸਟਾਇਆ ਸਭਨੀ ਠਾਂਈ ॥
ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਗੋਸਾਈ ॥
ਉਚ ਉਨ ਸਭ ਏਕ ਸਮਾਨਾਂ ਮਨਿ ਲਾਗਾ ਸਹਜਿ
ਧਿਆਨਾ ਹੇ ॥੬॥

gur daristaa-i-aa sabhnee thaa^N-ee.
jal thal poor rahi-aa gosaa-ee.
ooch oon sabh ayk samaanaa^N man
laagaa sahj Dhi-aanaa hay. ||6||

ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਈ ॥
ਗੁਰਿ ਮਿਲਿਐ ਨਹ ਜੋਹੈ ਮਾਈ ॥
ਸਤੁ ਸੰਤੋਖੁ ਦੀਆ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀ
ਪਾਨਾਂ ਹੇ ॥੭॥

gur mili-ai sabh tarisan bujhaa-ee.
gur mili-ai nah johai maa-ee.
sat santokh dee-aa gur poorai naam
amrit pee paanaa^N hay. ||7||

ਗੁਰ ਕੀ ਬਾਣੀ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥
ਆਪਿ ਸੁਣੀ ਤੈ ਆਪਿ ਵਖਾਣੀ ॥
ਜਿਨਿ ਜਿਨਿ ਜਪੀ ਤੇਈ ਸਭਿ ਨਿਸਤ੍ਰੇ ਤਿਨ
ਪਾਇਆ ਨਿਹਚਲ ਬਾਨਾਂ ਹੇ ॥੮॥

gur kee banee sabh maahi samaanee.
aap sunee tai aap vakhaanee.
jin jin japee tay-ee sabh nistaray tin
paa-i-aa nihchal thaanaa^N hay. ||8||

ਸਤਿਗੁਰ ਕੀ ਮਹਿਮਾ ਸਤਿਗੁਰੁ ਜਾਣੈ ॥
ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਣ ਭਾਣੈ ॥
ਸਾਧੂ ਧੂਰਿ ਜਾਚਹਿ ਜਨ ਤੇਰੇ ਨਾਨਕ ਸਦ
ਕੁਰਬਾਨਾਂ ਹੇ ॥੯॥੧॥੪॥

satgur kee mahimaa satgur jaanai.
jo kichh karay so aapan bhaanai.
saaDhoo Dhoor jaacheh jan taray
naanak sad kurbaanaa^N hay. ||9||1||4||

Maaroo Mehlā-5 Soalhey

In the previous *shabad*, Guru Ji told us that the eternal God is the source of all bliss and joy. Following (*Gurbani*), the Guru's word, they who sing His praises with love and devotion, God blesses them with contentment and peace. They become

immaculate like pure gold. God blesses them with His eternal union and they no longer have to suffer the pains of birth and death again. In this *shabad*, he elaborates on the merits of the Guru and the blessings he showers on the disciple who serves the Guru by following his advice with true love and dedication.

First pointing to the high spiritual status of the Guru, he says: “(O’ my friends, for the true disciple) the Guru is (the embodiment) of the Sustainer and Master of this universe. (The devotee has faith that) the Guru is always merciful and forgiving. (For the devotee) the Guru’s (teachings are the essence of all) *Shastras*, and *Simritis*, and (following Guru’s advice has the merit of all the six kinds of duties (prescribed in these scriptures, or visiting) the holy places.”(1)

Now describing what happens, when a person contemplates the Guru (remembers his advice and acts according to that), Guru Ji says: “(O’ my friends, by meditating on the Guru, all (one’s evil tendencies and) sins flee away. Therefore, they who remember the true Guru’s (advice) are not caught in the noose of death. Because by contemplating on the Guru one’s mind becomes immaculate, and the Guru saves one from disgrace.”(2)

Continuing to list the blessings received by a Guru following person, he says: “(O’ my friends), a Guru’s servant doesn’t go to hell (or suffers too much pain. Because) the Guru’s disciple meditates on the all-pervading God. The Guru’s servant joins the congregation of saintly people, (in which) the Guru gives the gift of spiritual life.”(3)

Therefore, Guru Ji advises: “(O’ my friends), we should listen to the praises of God at the door of the Guru. Seeing the true Guru, we should utter praises of God from our tongue. The Guru eradicates our woes and afflictions and procures (a place of) honor (for us) in God’s court.”(4)

Describing what kinds of guidance the true Guru has provided to his disciples, Guru Ji says: “(O’ my friends), it is the true Guru who has shown the right path (to the one) who had lost his or her way (and had started following wrong spiritual practices, such as observing fasts, going on pilgrimages, or worshipping lesser gods and goddesses). It is the Guru who has shown (a person) the inaccessible and incomprehensible (God). No obstruction comes in the way of devotion of the Guru’s servant, because (the Guru) has firmly instilled the perfect (divine) wisdom (in that person).”(5)

Continuing to describe the guidance provided by the Guru to his devotee, Guru Ji says: “(O’ my friends, to his true followers), the Guru has shown (God) pervading in all places. (By reflecting on *Gurbani*, the Guru’s word, they are able to see that) the Master of the universe is fulfilling all waters and lands. (They see that He is pervading) in equal measure both at high and low places and so their mind gets easily absorbed in His meditation.”(6)

Once again stating what happens when a person meets the Guru (and faithfully follows Guru’s advice), he says: “(O’ my friends), on meeting the Guru all one’s (worldly) desire is quenched. On meeting the Guru, *Maya* (the desire for worldly

riches and power) doesn't afflict (a person). Whom the true Guru has thus blessed with truth and contentment, that person quaffs the nectar of (God's) Name, and helps others to drink the same.”(7)

Now commenting on the merits and high status of *Gurbani* the Guru's word, he says: “(O' my friends), the Guru's word is pervading in (the hearts of) all. (The Guru has personally) heard (this from God) and he has personally recited it (to the world). Therefore, whoever has contemplated (on this word of the Guru), has been emancipated and has obtained the immovable (spiritual) state, (which doesn't waiver under the influence of worldly desires).”(8)

In conclusion, Guru Ji says: “(O' my friends), the true Guru alone knows the glory (of his high status. He knows that whatever God) does, He does as per His own will. Therefore O' God, Your devotees beg for the dust of the feet of the saint (the humble service of the Guru) and Nanak is always a sacrifice (to his Guru).”(9-1-4)

The message of this *shabad* is that if we want to get rid of all our worries and attain a permanent place in God's court, then we don't need to go to any pilgrimages, observe fasts or read scriptures like *Shastras* and *Vedas*. All we need to do is to listen to (*Gurbani*) the immaculate word of the Guru (as contained in *Guru Granth Sahib Ji*), understand it, and faithfully act upon it. The Guru in his mercy will help us in meditating on God's Name and we will see God pervading everywhere, and will ultimately merge in Him.

Note:-On SGGS page 1075 (p.500 pothi 9) of the translation by S. Harbans Singh following beautiful true story is mentioned:

“Some time back Balwant Singh a saint from Patiala was leading a group of devotees on pilgrimage of HemKunt Sahib. In that group was also a lady who was always singing (Gurbani) the Guru's word with great love, affection, and melodious voice. So when her turn came to recite the continuous reading of Guru Granth Sahib she continued reading it for many hours and ultimately at one phrase “ Gur karda nitt jea daanna hey” (meaning- the Guru every day gives the charity of spiritual life) she was stuck on this phrase like a broken record and kept on repeating that again and all over again and would not proceed further. On this situation the saint Balwant Singh advised the other group that somebody else take over and let this lady continue whatever she was singing. Next day, after they had completed the reading of Guru Granth Sahib, and had done the prayer, at that time the lady woke up from her swoon like state. From the very face of her, it looked like she had achieved some spiritual delightful state. So all the congregation compelled her, against her will, to narrate, what happened during that time. She ultimately said that while reading Gurbani, when she reached this phrase “Gur Karda Nitt Jea Dana Hey” (the Guru always bestows the gift of spiritual life), she was imbued

with pure love and affection for the Guru and in that love and affection ultimately her mind was completely attuned to the Guru and the tenth Guru showed his vision to her. Then she said to the Guru: "When You say this word that a person is blessed with spiritual life, please bless me also a little bit." Then Guru placed his hand on her forehead and this touch of the Guru made her forget all her consciousness and that wonderful vision has now been enshrined in her heart and for her it has become the unforgettable episode of her life."

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

maaroo solhay mehlā 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsāḁ.

ਆਦਿ ਨਿਰੰਜਨ ਪ੍ਰਭ ਨਿਰੰਕਾਰਾ ॥
ਸਭ ਮਹਿ ਵਰਤੈ ਆਪਿ ਨਿਰਾਰਾ ॥
ਵਰਨੁ ਜਾਤਿ ਚਿਹਨੁ ਨਹੀ ਕੋਈ ਸਭ ਹੁਕਮੇ
ਸ੍ਰਿਸਟਿ ਉਪਾਇਦਾ ॥੧॥

aad niranjan parabh nirankaaraa.
sabh meh vartai aap niraaraa.
varan jaat chihan nahee ko-ee sabh
hukmay sarisat upaa-idaa. ||1||

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ ॥
ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ ॥
ਇਸੁ ਪਉੜੀ ਤੇ ਜੋ ਨਰੁ ਚੁਕੈ ਸੋ ਆਇ ਜਾਇ
ਦੁਖੁ ਪਾਇਦਾ ॥੨॥

lakh cha-oraaseeh jon sabaa-ee.
maanās ka-o parabh dee-ee vadi-aa-ee.
is pa-orhee tay jo nar chookai so aa-ay
jaa-ay dukh paa-idaa. ||2||

ਕੀਤਾ ਹੋਵੈ ਤਿਸੁ ਕਿਆ ਕਹੀਐ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਲਹੀਐ ॥
ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਸੋਈ ਭੁਲੈ ਸੋ ਬੂਝੈ ਜਿਸਹਿ
ਬੁਝਾਇਦਾ ॥੩॥

keetaa hovai tis ki-aa kahee-ai.
gurmukh naam padaarath lahee-ai.
jis aap bhulaa-ay so-ee bhoolai so
boojhai jisahi bujhaa-idaa. ||3||

ਹਰਖ ਸੋਗ ਕਾ ਨਗਰੁ ਇਹੁ ਕੀਆ ॥
ਸੇ ਉਬਰੇ ਜੋ ਸਤਿਗੁਰ ਸਰਣੀਆ ॥
ਤ੍ਰਿਹਾ ਗੁਣਾ ਤੇ ਰਹੈ ਨਿਰਾਰਾ ਸੋ ਗੁਰਮੁਖਿ ਸੋਭਾ
ਪਾਇਦਾ ॥੪॥

harakh sog kaa nagar ih kee-aa.
say ubray jo satgur sarnee-aa.
tarihaa gunaa tay rahai niraaraa so
gurmukh sobhaa paa-idaa. ||4||

ਅਨਿਕ ਕਰਮ ਕੀਏ ਬਹੁਤੇਰੇ ॥
ਜੋ ਕੀਜੈ ਸੇ ਬੰਧਨੁ ਪੈਰੇ ॥
ਕੁਰੁਤਾ ਬੀਜੁ ਬੀਜੇ ਨਹੀ ਜੰਮੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ
ਗਵਾਇਦਾ ॥੫॥

anik karam kee-ay bahuṭayray.
jo keejai so banDhan pairay.
kuruṭaa beej beejay nahee jammai sabh
laahaa mool gavaa-idaa. ||5||

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥
ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥

kaljug meh keertan parDhaanaa.
gurmukh japee-ai laa-ay Dhi-aanaa.

ਪੰਨਾ ੧੦੭੬

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ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਹਰਿ ਦਰਗਹ ਪਤਿ
ਸਿਉ ਜਾਇਦਾ ॥੬॥

aap tarai saglay kul taaray har dargeh
pat si-o jaa-idaa. ||6||

ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭਿ ਲੋਆ ॥
ਸਭਿ ਕਾਲੈ ਵਸਿ ਆਪਿ ਪ੍ਰਭਿ ਕੀਆ ॥
ਨਿਹਚਲੁ ਏਕੁ ਆਪਿ ਅਬਿਨਾਸੀ ਸੋ ਨਿਹਚਲੁ ਜੋ
ਤਿਸਹਿ ਧਿਆਇਦਾ ॥੭॥

khand pataal deep sabh lo-aa.
sabh kaalai vas aap parabh kee-aa.
nihchal ayk aap abhinaasee so nihchal
jo tiseh Dhi-aa-idaa. ||7||

ਹਰਿ ਕਾ ਸੇਵਕੁ ਸੋ ਹਰਿ ਜੇਹਾ ॥
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮਾਣਸ ਦੇਹਾ ॥
ਜਿਉ ਜਲ ਤਰੰਗ ਉਠਹਿ ਬਹੁ ਭਾਤੀ ਫਿਰਿ ਸਲਲੈ
ਸਲਲ ਸਮਾਇਦਾ ॥੮॥

har kaa sayvak so har jayhaa.
bhayd na jaanhu maanas dayhaa.
ji-o jal tarang uthah baho bhaatee fir
sallai salal samaa-idaa. ||8||

ਇਕੁ ਜਾਚਿਕੁ ਮੰਗੈ ਦਾਨੁ ਦੁਆਰੈ ॥
ਜਾ ਪ੍ਰਭੁ ਭਾਵੈ ਤਾ ਕਿਰਪਾ ਧਾਰੈ ॥
ਦੇਹੁ ਦਰਸੁ ਜਿਤੁ ਮਨੁ ਤ੍ਰਿਪਤਾਸੈ ਹਰਿ ਕੀਰਤਨਿ
ਮਨੁ ਠਹਰਾਇਦਾ ॥੯॥

ik jaachik mangai daan du-aarai.
jaa parabh bhaavai taa kirpaa Dhaarai.
dayh daras jit man triptaasai har
keertan man thehraa-idaa. ||9||

ਰੂੜੋ ਠਾਕੁਰੁ ਕਿਤੈ ਵਸਿ ਨ ਆਵੈ ॥
ਹਰਿ ਸੇ ਕਿਛੁ ਕਰੇ ਜਿ ਹਰਿ ਕਿਆ ਸੰਤਾ ਭਾਵੈ ॥

roorho thaakur kitai vas na aavai.
har so kichh karay je har ki-aa santaa
bhaavai.
keetaa lorhan so-ee karaa-in dar fayr na
ko-ee paa-idaa. ||10||

ਕੀਤਾ ਲੋੜਨਿ ਸੋਈ ਕਰਾਇਨਿ ਦਰਿ ਫੇਰੁ ਨ
ਕੋਈ ਪਾਇਦਾ ॥੧੦॥

ਜਿਥੈ ਅਉਘਟੁ ਆਇ ਬਨਤੁ ਹੈ ਪ੍ਰਾਣੀ ॥
ਤਿਥੈ ਹਰਿ ਧਿਆਈਐ ਸਾਰੰਗਪਾਣੀ ॥
ਜਿਥੈ ਪੁਤ੍ਰੁ ਕਲਤੁ ਨ ਬੋਲੀ ਕੋਈ ਤਿਥੈ ਹਰਿ
ਆਪਿ ਛਡਾਇਦਾ ॥੧੧॥

jithai a-ughat aa-ay banat hai paraanee.
tithai har Dhi-aa-ee-ai saaringpaanee.
jithai putar kalatar na baylee ko-ee
tithai har aap chhadaa-idaa. ||11||

ਵਡਾ ਸਾਹਿਬੁ ਅਗਮ ਅਥਾਹਾ ॥
ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਵੇਪਰਵਾਹਾ ॥
ਕਾਟਿ ਸਿਲਕ ਜਿਸੁ ਮਾਰਗਿ ਪਾਏ ਸੋ ਵਿਚਿ
ਸੰਗਤਿ ਵਾਸਾ ਪਾਇਦਾ ॥੧੨॥

vadaa saahib agam athaahaa.
ki-o milee-ai parabh vayparvaahaa.
kaat silak jis maarag paa-ay so vich
sangat vaasaa paa-idaa. ||12||

ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਸੇਵਕੁ ਕਹੀਐ ॥
ਬੁਰਾ ਭਲਾ ਦੁਇ ਸਮਸਰਿ ਸਹੀਐ ॥
ਹਉਮੈ ਜਾਇ ਤ ਏਕੋ ਬੂਝੈ ਸੋ ਗੁਰਮੁਖਿ ਸਹਜਿ
ਸਮਾਇਦਾ ॥੧੩॥

hukam boojhai so sayvak kahee-ai.
buraa bhala du-ay samsar sahee-ai.
ha-umai jaa-ay ta ayko boojhai so
gurmukh sahj samaa-idaa. ||13||

ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਸੁਖਵਾਸੀ ॥
ਬਾਲ ਸੁਭਾਇ ਅਤੀਤ ਉਦਾਸੀ ॥
ਅਨਿਕ ਰੰਗ ਕਰਹਿ ਬਹੁ ਭਾਤੀ ਜਿਉ ਪਿਤਾ ਪੂਤੁ
ਲਾਡਾਇਦਾ ॥੧੪॥

har kay bhagat sadā sukhvaasee.
baal subhaa-ay ateet udaasee.
anik rang karahi baho bhaatee ji-o pitaa
poot laadaa-idaa. ||14||

ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਈ ॥
ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੁ ਭਇਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ
ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇਦਾ ॥੧੫॥

agam agochar keemat nahee paa-ee.
taa milee-ai jaa la-ay milaa-ee.
gurmukh pargat bha-i-aa tin jan ka-o jin
Dhur mastak laykh likhaa-idaa. ||15||

ਤੂ ਆਪੇ ਕਰਤਾ ਕਾਰਣ ਕਰਣਾ ॥
ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਣਾ ॥
ਜਨ ਨਾਨਕੁ ਸਰਣਿ ਪਇਆ ਹਰਿ ਦੁਆਰੈ ਹਰਿ
ਭਾਵੈ ਲਾਜ ਰਖਾਇਦਾ ॥੧੬॥੧॥੫॥

too aapay kartaa kaaran karnaa.
sarisat upaa-ay Dharee sabh Dharnaa.
jan naanak saran pa-i-aa har du-aarai
har bhaavai laaj rakhaa-idaa.
||16||1||5||

Maaroo Soalhey Mehla-5

In the previous few *shabads*, Guru Ji described the excellences of God and the Guru and the blessings obtained by a person who, following the word of the Guru, meditates on God's Name. In this *shabad*, he knits the relationship between God, Guru, and the human being into one beautiful pattern, and tells us what role God and the Guru play in this universe, and what role a human being should play so that he or she doesn't have to bear the pains of birth and death again and again.

First describing some unique merits of God, Guru Ji says: "(O' my friends), that primal, immaculate, and formless God who is the source of all (creation) pervades in all (the creatures); yet He Himself remains detached (from everything). He doesn't have any caste, color or feature. He creates the entire universe as per His command."(1)

Now explaining the status given by God to the human being as compared to the rest of the species, and what happens if a person doesn't make the right use of this opportunity, Guru Ji says: "(God) has created 8.4 million kinds of creatures, among them He has given highest status to the human being. The person who falters from this (high) step (and misses this opportunity to meet God) keeps bearing the pain of coming and going (in and out of this world)."(2)

However Guru Ji wants to caution us against being misled into wrong paths and worshipping God's creations (such as other human beings or lesser gods and goddesses), rather than God Himself. He says: "(O' my friends), why do we need to say anything, (and what is the use of asking for help from) the one who is Himself created (by God? Instead), seeking the shelter of the Guru, we should obtain the

commodity of Name (and win the love and grace of God). However the human beings are helpless, because) whom (God) Himself strays, that one alone gets lost (into wrong paths), and only that one realizes (the right path to reach Him), whom (God) Himself makes to realize (the right path).”(3)

Now giving some fundamental facts about this world and the basic principles to avoid being caught in the worldly involvements, Guru Ji says: “(God) has made this world (like) a city, in which there are both pleasures and pains. They alone rise above (these ups and downs), who seek the shelter of the true Guru. The Guru’s follower, who remains detached from the three impulses (of *Maya* for vice, virtue, and power), obtains glory (in the world).”(4)

In stanza 2, Guru Ji cautioned us against being misled into wrong paths and worshipping God’s creations (such as other human beings or lesser gods and goddesses), rather than God Himself. Now he elaborates on this caution and also comments on the uselessness of performing other ritualistic deeds. He says: “(O’ my friends, if one has done) innumerable (ritualistic deeds, but not meditated on God’s Name), then whatever one does (is simply like) putting fetters (in one’s feet). Doing all these ritualistic deeds is useless like) a seed which doesn’t germinate, because it was sown in the wrong season, and the person loses both profit and capital (invested in this effort).”(5)

Therefore stressing upon the importance of meditating on God’s Name, Guru Ji says: “(O’ my friends, in the present period, called) *Kal-Yug*, singing praises (of God) is the most sublime deed. Therefore under the guidance of the Guru, we should meditate (upon God) by fully focusing our mind. (The one who does that), saves oneself, saves all one’s lineage, and goes to God’s court with honor.”(6)

Giving another reason for worshipping God, instead of anybody else, he says: “(O’ my friends), all the continents, nether worlds, islands, and all the worlds, God has Himself subjected to death (and they all have to perish one day). That imperishable God alone is immortal, and only that one is immortal who meditates on that (immortal God).”(7)

Now stating the merits obtained by a devotee of God, Guru Ji says: “(O’ my friends, the one) who is a devotee of God, is like God Himself. Don’t deem any difference (between God and the devotee, even though the devotee has) a human body. Just as many kinds of waves rise up in water and then again merge in that water (and become water again, similarly a devotee of God originates from God, and by meditating on His Name, merges back into Him).”(8)

Guru Ji now paints a picture before us of how a true devotee of God begs and prays at the door of God, so that we know, how to become true devotees ourselves. He says: “A (devotee) begs like a beggar at the door (of God). Whenever it pleases God, He shows His mercy. (But the beggar keeps begging and saying: “O’ God, please) bless me with Your sight, so that my mind may get satiated (from worldly desires), and remain focused in singing God’s praise.”(9)

Now as for the nature of God, Guru Ji reveals and says: “(O’ my friends), the beautiful God is not swayed any other way. That God does, what pleases the devotees of God. (He only listens to His devotees). Whatever (the saints) want to do, they get that done (from God) and nobody puts an obstruction in their way in the court (of God).”(10)

Therefore, Guru Ji advises: “O’ man, wherever you are faced with any trouble, You should meditate on God of the universe. Where no son, wife, or any friend (can help us), there God Himself gets us saved.”(11)

However, Guru Ji wants to caution us that God cannot be obtained simply by our own efforts. The only way to obtain Him is by joining the congregation of the saintly persons. Therefore, he says: “That great God is inaccessible and unfathomable. We cannot meet that carefree (God, by our own efforts). Cutting whose noose (of death, God Himself) puts on the right path, that person makes an abode in the company of saintly persons.”(12)

Describing what else one needs to do to win the grace of God, become His true servant and ultimately merge in Him, Guru Ji says: “(O’ my friends), one who realizes (God’s) will (and deems everything happening as per God’s will) is called a true servant (of God)”.

Describing the beliefs of such a devotee, Guru Ji says: “(A true devotee believes) that we should bear both good and bad (or pleasant and unpleasant) with the same equanimity. (But only when) the ego from (within one) goes away, that one realizes that it is the one God alone, (who does everything). Such a Guru’s follower easily merges (in God).”(13)

As for the blessings and spiritual pleasures enjoyed by such true devotees of God, Guru Ji says: “(O’ my friends), the devotees of God always reside in bliss. Like children, they don’t bear enmity towards any one and always remain detached and carefree. They play in many loving ways (with God, who) like a father fondles and caresses them.”(14)

Once again, Guru Ji stresses that it is by His own grace and whom He has blessed with such destiny, that God shows His sight. He says: “(O’ my friends), nobody has determined the worth of that inaccessible and incomprehensible God. (He cannot be bought at any price). We meet Him only when He Himself unites us with Him. Through the Guru, He manifests only in the hearts of those in whose destiny, He has so pre-ordained from the very beginning.”(15)

Guru Ji concludes the *shabad* by addressing God directly. He says: “(O’ God), You Yourself are the Creator, and the Cause of all causes. (You have) created the entire universe and provided support to it. Slave Nanak has sought refuge at God’s door, if it so pleases God, He would save (Nanak’s) honor.”(16-1-5)

The message of this *shabad* is that it is God who has created this universe, but everything in this universe is temporary and may be destroyed at any time. The only everlasting power is that of God. If we want to save ourselves from continuous pains of birth and death, then under Guru's guidance we should always sing God's praise and meditate on His Name. But if we miss this opportunity of human life and squander it away in worldly pleasures and pursuits then our situation will be like that of a man who falters at the top most step of a ladder, falls down and breaks his bones. In other words, if we don't utilize this human birth to unite with God, then we would keep going through pains of births and deaths in myriad different species, not knowing when we might get the next chance to have a human birth and unite with God.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

maaroo solhay mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਜੋ ਦੀਸੈ ਸੋ ਏਕੋ ਤੂਹੈ ॥
ਬਾਣੀ ਤੇਰੀ ਸੁਣਿ ਸੁਣੀਐ ॥
ਦੂਜੀ ਅਵਰ ਨ ਜਾਪਸਿ ਕਾਈ ਸਗਲ ਤੁਮਾਰੀ
ਧਾਰਣਾ ॥੧॥

jo deesai so ayko toohai.
banee tayree sarvan sunee-ai.
doojee avar na jaapas kaa-ee sagal
tumaaree Dhaarna. ||1||

ਆਪਿ ਚਿਤਾਰੇ ਅਪਣਾ ਕੀਆ ॥
ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਥੀਆ ॥
ਆਪਿ ਉਪਾਇ ਰਚਿਓਨੁ ਪਸਾਰਾ ਆਪੇ ਘਟਿ
ਘਟਿ ਸਾਰਣਾ ॥੨॥

aap chitaaray apnaa kee-aa.
aapay aap aap parabh thee-aa.
aap upaa-ay rachi-on pasaaraa aapay
ghat ghat saarna. ||2||

ਇਕਿ ਉਪਾਏ ਵਡ ਦਰਵਾਰੀ ॥
ਇਕਿ ਉਦਾਸੀ ਇਕਿ ਘਰ ਬਾਰੀ ॥

ik upaa-ay vad darvaaree.
ik udaasee ik ghar baaree.

ਪੰਨਾ ੧੦੭੭

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ਇਕਿ ਭੂਖੇ ਇਕਿ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਸਭਸੈ ਤੇਰਾ
ਪਾਰਣਾ ॥੩॥

ik bhookhay ik taripat aghaa-ay sabhsai
tayraa paarna. ||3||

ਆਪੇ ਸਤਿ ਸਤਿ ਸਤਿ ਸਾਚਾ ॥
ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਿ ਰਾਚਾ ॥
ਆਪੇ ਗੁਪਤੁ ਆਪੇ ਹੈ ਪਰਗਟੁ ਅਪਣਾ ਆਪੁ
ਪਸਾਰਣਾ ॥੪॥

aapay sat sat saachaa.
ot pot bhagtan sang raachaa.
aapay gupat aapay hai pargat apnaa
aap pasaarna. ||4||

ਸਦਾ ਸਦਾ ਸਦ ਹੋਵਣਹਾਰਾ ॥
ਉਚਾ ਅਗਮੁ ਅਥਾਹੁ ਅਪਾਰਾ ॥
ਉਣੇ ਭਰੇ ਭਰੇ ਭਰਿ ਉਣੇ ਏਹਿ ਚਲਤ ਸੁਆਮੀ ਕੇ
ਕਾਰਣਾ ॥੫॥

sadaa sadaa sad hovanhaaraa.
oochaa agam athaahu apaaraa.
oonay bharay bharay bhar oonay ayhi
chalat su-aamee kay kaarna. ||5||

ਮੁਖਿ ਸਾਲਾਹੀ ਸਚੇ ਸਾਹਾ ॥
ਨੈਣੀ ਪੇਖਾ ਅਗਮ ਅਥਾਹਾ ॥
ਕਰਨੀ ਸੁਣਿ ਸੁਣਿ ਮਨੁ ਤਨੁ ਹਰਿਆ ਮੇਰੇ
ਸਾਹਿਬ ਸਗਲ ਉਧਾਰਣਾ ॥੬॥

ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਕੀਤਾ ਅਪਣਾ ॥
ਜੀਅ ਜੰਤ ਸੋਈ ਹੈ ਜਪਣਾ ॥
ਅਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਨਦਰੀ ਨਦਰਿ
ਨਿਹਾਲਣਾ ॥੭॥

ਸੰਤ ਸਭਾ ਜਹ ਬੈਸਹਿ ਪ੍ਰਭ ਪਾਸੇ ॥
ਅਨੰਦ ਮੰਗਲ ਹਰਿ ਚਲਤ ਤਮਾਸੇ ॥
ਗੁਣ ਗਾਵਹਿ ਅਨਹਦ ਧੁਨਿ ਬਾਣੀ ਤਹ ਨਾਨਕ
ਦਾਸੁ ਚਿਤਾਰਣਾ ॥੮॥

ਆਵਣੁ ਜਾਣਾ ਸਭੁ ਚਲਤੁ ਤੁਮਾਰਾ ॥
ਕਰਿ ਕਰਿ ਦੇਖੈ ਖੇਲੁ ਅਪਾਰਾ ॥
ਆਪਿ ਉਪਾਏ ਉਪਾਵਣਹਾਰਾ ਅਪਣਾ ਕੀਆ
ਪਾਲਣਾ ॥੯॥

ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥
ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥
ਦੁਇ ਕਰ ਜੋਝਿ ਸਿਮਰਉ ਦਿਨੁ ਰਾਤੀ ਮੇਰੇ
ਸੁਆਮੀ ਅਗਮ ਅਪਾਰਣਾ ॥੧੦॥

ਤੁਧੁ ਬਿਨੁ ਦੂਜੇ ਕਿਸੁ ਸਾਲਾਹੀ ॥
ਏਕੋ ਏਕੁ ਜਪੀ ਮਨ ਮਾਹੀ ॥
ਹੁਕਮੁ ਬੂਝਿ ਜਨ ਭਏ ਨਿਹਾਲਾ ਇਹ ਭਗਤਾ ਕੀ
ਘਾਲਣਾ ॥੧੧॥

ਗੁਰ ਉਪਦੇਸਿ ਜਪੀਐ ਮਨਿ ਸਾਚਾ ॥
ਗੁਰ ਉਪਦੇਸਿ ਰਾਮ ਰੰਗਿ ਰਾਚਾ ॥
ਗੁਰ ਉਪਦੇਸਿ ਤੁਟਹਿ ਸਭਿ ਬੰਧਨ ਇਹੁ ਭਰਮੁ
ਮੋਹੁ ਪਰਜਾਲਣਾ ॥੧੨॥

ਜਹ ਰਾਖੈ ਸੋਈ ਸੁਖ ਬਾਨਾ ॥
ਸਹਜੇ ਹੋਇ ਸੋਈ ਭਲ ਮਾਨਾ ॥
ਬਿਨਸੇ ਬੈਰ ਨਾਹੀ ਕੋ ਬੈਰੀ ਸਭੁ ਏਕੋ ਹੈ ਭਾਲਣਾ
॥੧੩॥

mukh saalaahē sachay saahaa.
nainē paykhaa agam athaahaa.
karnee sun sun man tan hari-aa mayray
saahib sagal uDhaaranaa. ||6||

kar kar vaykheh keetaa apnaa.
jee-a jant so-ee hai japnaa.
apnee kudrat aapay jaanai nadree
nadar nihaalanaa. ||7||

sant sabhaa jah baiseh parabh paasay.
anand mangal har chalat tumaasay.
gun gaavahi anhad Dhun banee tah
naanak daas chitaaranaa. ||8||

aavan jaanaa sabh chalat tumaaraa.
kar kar daykhai khayl apaaraa.
aap upaa-ay upaavanhaaraa apnaa
kee-aa paalnaa. ||9||

sun sun jeevaa so-ay tumaaree.
sadaa sadaa jaa-ee balihaaree.
du-ay kar jorh simra-o din raatee
mayray su-aamee agam apaaranaa.
||10||

tuDh bin doojay kis saalaahē.
ayko ayk japee man maaheh.
hukam boojh jan bha-ay nihaalaa ih
bhagtaa kee ghaalnaa. ||11||

gur updays japee-ai man saachaa.
gur updays raam rang raachaa.
gur updays tuteh sabh banDhan ih
bharam moh parjaalnaa. ||12||

jah raakhai so-ee sukh thaanaa.
sehjay ho-ay so-ee bhal maanaa.
binsay bair naaheh ko bairee sabh ayko
hai bhaalnaa. ||13||

ਡਰ ਚੁਕੇ ਬਿਨਸੇ ਅੰਧਿਆਰੇ ॥
ਪ੍ਰਗਟ ਭਏ ਪ੍ਰਭ ਪੁਰਖ ਨਿਰਾਰੇ ॥
ਆਪੁ ਛੋਡਿ ਪਏ ਸਰਣਾਈ ਜਿਸ ਕਾ ਸਾ ਤਿਸੁ
ਘਾਲਣਾ ॥੧੪॥

dar chookay binsay anDhi-aaray.
pargat bha-ay parabh purakh niraaray.
aap chhod pa-ay sarnaa-ee jis kaa saa
tis ghaalnaa. ||14||

ਐਸਾ ਕੇ ਵਡਭਾਗੀ ਆਇਆ ॥
ਆਠ ਪਹਰ ਜਿਨਿ ਖਸਮੁ ਧਿਆਇਆ ॥
ਤਿਸੁ ਜਨ ਕੈ ਸੰਗਿ ਤਰੈ ਸਭੁ ਕੋਈ ਸੋ ਪਰਵਾਰ
ਸਧਾਰਣਾ ॥੧੫॥

aisaa ko vadbhaagee aa-i-aa.
aath pahar jin khasam Dhi-aa-i-aa.
tis jan kai sang tarai sabh ko-ee so
parvaar saDhaaranaa. ||15||

ਇਹ ਬਖਸੀਸ ਖਸਮ ਤੇ ਪਾਵਾ ॥
ਆਠ ਪਹਰ ਕਰ ਜੋਤਿ ਧਿਆਵਾ ॥
ਨਾਮੁ ਜਪੀ ਨਾਮਿ ਸਹਜਿ ਸਮਾਵਾ ਨਾਮੁ ਨਾਨਕ
ਮਿਲੈ ਉਚਾਰਣਾ ॥੧੬॥੧॥੬॥

ih bakhsees khasam tay paavaa.
aath pahar kar jorh Dhi-aavaa.
naam japee naam sahj samaavaa naam
naanak milai uchaaranaa. ||16||1||6||

Maaroo Soalhey Mehla-5

In the previous *shabad*, Guru Ji advised us that it is God who has created this universe, but everything in this universe is temporary and may be destroyed at any time. The only everlasting power is that of God. If we want to save ourselves from continuous pains of birth and death, then under Guru's guidance we should always sing God's praise and meditate on His Name. In this *shabad*, he shows us exactly how to do that and what to keep praying for.

Right at the outset Guru Ji acknowledges and says: "(O' God), whatever is seen (in this world), it is only You. (Whatever, we) listen with our ears is Your (speech). Nothing seems to belong to any other, all the universe is created (and supported) by You."(1)

Now giving some fundamental concepts about God and this universe, Guru Ji addresses us and says: "(O' my friends), God Himself thinks about (and takes care) of His creation. He Himself is manifesting everywhere. After creating Himself, He created the expanse (of the world), and by Himself pervading in every heart, He takes care of it."(2)

Next recognizing, how in His will God has created all the rich and poor, and the people with so many different and varied ways of life and yet all depending on His support, Guru Ji says: "(O' God, You have) created some, who (are great rulers and therefore) hold vast courts. There are some, who are recluses, and others who are householders. There are some, who are (so poor, that they remain) hungry, while others (are so well off that they always remain) satiated. But (no matter how poor or rich, powerful or powerless), all of them lean on Your support."(3)

Describing how God remains so close to His devotees, Guru Ji says: “(O’ my friends), God Himself is truly eternal, and like warp and woof He is integrated with His devotees (and He remains so mixed with the devotees, that it is difficult to separate Him from them). He Himself is invisible and Himself visible, and all (the universe) is His own expanse.”(4)

Mentioning some of the great powers of God, he says: “(O’ my friends), that God has been there and will always be there forever. He is highest of the high, inaccessible, unfathomable, and beyond limit. (He makes poor the rich, and rich the poor), He fills the empty and empties the full. All such wonders are the doings of (God) the Master.”(5)

Therefore addressing God, Guru Ji says: “O’ my eternal Banker (bless me that) I may always utter Your praise with my tongue. O’ inaccessible and unfathomable (God, bless me that) with my eyes I may see You (everywhere). O’ my Master, the emancipator of all, listening again and again (to Your praise), my mind and body may remain delighted.”(6)

Now listing some of His merits and ways of God, Guru Ji says: “(O’ my friends), after creating His creation, (God) Himself looks at His creation (and takes care of it). Therefore, all the creatures and beings have to meditate on Him (for their sustenance). About His nature, He Himself knows and with His glance of grace, He blesses (all).”(7)

Describing how God’s devotees get together and sing His praises, and his own longing, Guru Ji says: “In the congregation of saints, where God’s devotees sit (feeling) close to God and enjoy the bliss of (talking about God’s) wonders, and sing His praises in continuous (divine) melody, may servant Nanak also keep remembering Him.”(8)

Realizing the hand of God in the process of coming and going in and out of this world, Guru Ji lovingly says: “(O’ God), all this coming and going (or birth and death of creatures) is Your wonder. (O’ my friends), staging it again and again, the limitless God (Himself watches His) play. That Creator Himself creates and nurtures His creation.”(9)

Guru Ji humbly adds: “(O’ God), listening again and again to Your glory I feel rejuvenated. Forever I am a sacrifice to You. O’ my inaccessible and infinite God, folding both hands, I meditate on You day and night.”(10)

Now describing how much faith he has only in the one God and nobody else, Guru Ji says: “(O’ God), except for You, I cannot praise anyone else. I cherish the one and only one (God) in my mind. Recognizing (Your) will, the devotees have obtained (divine) bliss, this is (the net result) of the toil of the devotees.”(11)

Therefore advising us also to worship God under Guru's guidance, he says: "(O' my friends, following the advice of) Guru's sermon, we should meditate on the eternal (God) in our mind. (By following) Guru's advice, one's mind remains imbued with the love of God. By following Guru's advice, all our (worldly) bonds are broken, and all this doubt and (worldly) attachment is burnt down."(12)

Now suggesting to us the best way and attitude of mind to live in this world, Guru Ji says: "Whatever place, (God) keeps us we should consider that as the most blissful place. Whatever happens in the natural way, we should consider that alone as the best thing. (All thoughts of) enmity should disappear (from our mind, we should deem) no one as our enemy, and we should look for the same one (God in everyone and therefore love all as our brothers and sisters)."(13)

Describing the blessings and high spiritual state a person attains, who acts on the advice stated above, Guru Ji says: "(O' my friends, all) the fears (of such a Guru following person) are dispelled, all the darkness (of ignorance) is removed. The detached God becomes manifest (within). Shedding self (conceit, such a person) surrenders to the (God's) shelter, then works for Him to whom he or she belongs (and thus totally dedicates to the service of God)."(14)

However, Guru Ji notes: "(O' my friends), it is only a very rare fortunate person, who has come (into this world), and has meditated on God the Master at all times. In the company of such a devotee, everyone gets emancipated, and such a person becomes the support for his or her family."(15)

Guru Ji concludes the *shabad* by expressing his wish (and indirectly advising us to pray similarly). He says: "(I wish that) I may obtain this bounty from my Master, that at all times, with folded hands I may remember Him. (I wish that), I may keep meditating on His Name and imperceptibly merge in the Name itself. (In short), Nanak wishes that he may be blessed with the gift of uttering (God's) Name."(16-1-6)

The message of this *shabad* is that it is God who has created this entire universe. It is God who has made some poor, some rich, some powerful, and some powerless. The best way for us to live in this world is to follow the advice of the Guru and following his advice, we should cheerfully accept whatever God does. We should eradicate all our sense of enmity and look for the same God in everyone and love everybody.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlaa 5.

ਸੂਰਤਿ ਦੇਖਿ ਨ ਭੂਲੁ ਗਵਾਰਾ ॥

soorat daykh na bhool gavaaraa.

ਮਿਥਨ ਮੋਹਾਰਾ ਝੂਠੁ ਪਸਾਰਾ ॥

mithan mohaaraa jhoothu pasaaraa.

ਜਗ ਮਹਿ ਕੋਈ ਰਹਣੁ ਨ ਪਾਏ ਨਿਹਚਲੁ ਏਕੁ

jag meh ko-ee rahan na paa-ay nihchal

ਨਾਰਾਇਣਾ ॥੧॥

ayk naaraa-inaa. ||1||

ਗੁਰ ਪੂਰੇ ਕੀ ਪਉ ਸਰਣਾਈ ॥
ਮੋਹੁ ਸੋਗੁ ਸਭੁ ਭਰਮੁ ਮਿਟਾਈ ॥
ਏਕੋ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਏ ਅਉਖਧੁ ਸਚੁ ਨਾਮੁ ਰਿਦ
ਗਾਇਣਾ ॥੨॥

gur pooray kee pa-o sarnaa-ee.
moh sog sabh**h** bharam mitaa-ee.
ayko manṭar drir**h**-aa-ay a-uk**h**aD**h** sach
naam rid gaa-inaa. ||2||

ਪੰਨਾ ੧੦੭੮

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ਜਿਸੁ ਨਾਮੈ ਕਉ ਤਰਸਹਿ ਬਹੁ ਦੇਵਾ ॥
ਸਗਲ ਭਗਤ ਜਾ ਕੀ ਕਰਦੇ ਸੇਵਾ ॥
ਅਨਾਥਾ ਨਾਥੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਸੋ ਗੁਰ ਪੂਰੇ ਤੇ
ਪਾਇਣਾ ॥੩॥

jis naamai ka-o tarseh baho dayvaa.
sagal bhagat jaa kee karday sayvaa.
anaathaa naath deen duk**h** bhanjan so
gur pooray tay paa-inaa. ||3||

ਹੋਰੁ ਦੁਆਰਾ ਕੋਇ ਨ ਸੂਝੈ ॥
ਤ੍ਰਿਭਵਣ ਧਾਵੈ ਤਾ ਕਿਛੁ ਨ ਬੂਝੈ ॥

hor du-aaraa ko-ay na soojhai.
tarib**h**avan Dhaavai taa kich**h**oo na
boojhai.

ਸਤਿਗੁਰੁ ਸਾਹੁ ਭੰਡਾਰੁ ਨਾਮੁ ਜਿਸੁ ਇਹੁ ਰਤਨੁ
ਤਿਸੈ ਤੇ ਪਾਇਣਾ ॥੪॥

satgur saahu bhandaar naam jis ih
raṭan tisai tay paa-inaa. ||4||

ਜਾ ਕੀ ਧੂਰਿ ਕਰੇ ਪੁਨੀਤਾ ॥
ਸੁਰਿ ਨਰ ਦੇਵ ਨ ਪਾਵਹਿ ਮੀਤਾ ॥
ਸਤਿ ਪੁਰਖੁ ਸਤਿਗੁਰੁ ਪਰਮੇਸਰੁ ਜਿਸੁ ਭੇਟਤ
ਪਾਰਿ ਪਰਾਇਣਾ ॥੫॥

jaa kee Dhoor karay puneetaa.
sur nar dayv na paavahi meetaa.
sat purakh satgur parmaysar jis bhayatat
paar paraa-inaa. ||5||

ਪਾਰਜਾਤੁ ਲੋੜਹਿ ਮਨ ਪਿਆਰੇ ॥
ਕਾਮਧੇਨੁ ਸੋਹੀ ਦਰਬਾਰੇ ॥
ਤ੍ਰਿਪਤਿ ਸੰਤੋਖੁ ਸੇਵਾ ਗੁਰ ਪੂਰੇ ਨਾਮੁ ਕਮਾਇ
ਰਸਾਇਣਾ ॥੬॥

paarjaat lor**h**eh man pi-aaray.
kaamDhayan sohee darbaaray.
taripat santok**h** sayvaa gur pooray naam
kamaa-ay rasaa-inaa. ||6||

ਗੁਰ ਕੈ ਸਬਦਿ ਮਰਹਿ ਪੰਚ ਧਾਤੂ ॥
ਭੈ ਪਾਰਬ੍ਰਹਮ ਹੋਵਹਿ ਨਿਰਮਲਾ ਤੂ ॥
ਪਾਰਸੁ ਜਬ ਭੇਟੈ ਗੁਰੁ ਪੂਰਾ ਤਾ ਪਾਰਸੁ ਪਰਸਿ
ਦਿਖਾਇਣਾ ॥੭॥

gur kai sabad mareh panch Dhaatoo.
bhai paarbrahm hoveh nirmalaa too.
paaras jab bhaytai gur poora taa
paaras paras dik**h**aa-inaa. ||7||

ਕਈ ਬੈਕੁੰਠ ਨਾਹੀ ਲਵੈ ਲਾਗੇ ॥
ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੇ ॥

ka-ee baikun**th** naahee lavai laagay.
mukat bapur**h**ee bhee gi-aanee
ti-aagay.

ਏਕੰਕਾਰੁ ਸਤਿਗੁਰ ਤੇ ਪਾਈਐ ਹਉ ਬਲਿ ਬਲਿ
ਗੁਰ ਦਰਸਾਇਣਾ ॥੮॥

aykankaar satgur tay paa-ee-ai ha-o bal
bal gur darsaa-inaa. ||8||

ਗੁਰ ਕੀ ਸੇਵ ਨ ਜਾਣੈ ਕੋਈ ॥
ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਅਗੋਚਰੁ ਸੋਈ ॥
ਜਿਸ ਨੋ ਲਾਇ ਲਏ ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਵਡਭਾਗੁ
ਮਥਾਇਣਾ ॥੯॥

gur kee sayv na jaanai ko-ee.
gur paarbarahm agochar so-ee.
jis no laa-ay la-ay so sayvak jis
vadbhaag mathaa-inaa. ||9||

ਗੁਰ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਣਹਿ ॥
ਤੁਛ ਮਾਤ ਸੁਣਿ ਸੁਣਿ ਵਖਾਣਹਿ ॥
ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸਤਿਗੁਰ ਜਿਸੁ ਸਿਮਰਤੁ
ਮਨੁ ਸੀਤਲਾਇਣਾ ॥੧੦॥

gur kee mahimaa bayd na jaaneh.
tuchh maat sun sun vakaaneh.
paarbarahm aprampar satgur jis simrat
man seetlaa-inaa. ||10||

ਜਾ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਜੀਵੈ ॥
ਰਿਦੈ ਵਸੈ ਤਾ ਠੰਢਾ ਥੀਵੈ ॥
ਗੁਰ ਮੁਖਹੁ ਅਲਾਏ ਤਾ ਸੋਭਾ ਪਾਏ ਤਿਸੁ ਜਮ ਕੈ
ਪੰਥਿ ਨ ਪਾਇਣਾ ॥੧੧॥

jaa kee so-ay sunee man jeevai.
ridai vasai taa thandhaa theevai.
gur mukhahu alaa-ay taa sobhaa paa-ay
tis jam kai panth na paa-inaa. ||11||

ਸੰਤਨ ਕੀ ਸਰਣਾਈ ਪੜਿਆ ॥
ਜੀਉ ਪ੍ਰਾਣ ਧਨੁ ਆਗੈ ਧਰਿਆ ॥
ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣਾ ਕਾਈ ਤੁਮ ਕਰਹੁ ਦਇਆ
ਕਿਰਮਾਇਣਾ ॥੧੨॥

santan kee sarnaa-ee parhi-aa.
jee-o paraan Dhan aagai Dhari-aa.
sayvaa surat na jaanaa kaa-ee tum
karahu da-i-aa kirmaa-inaa. ||12||

ਨਿਰਗੁਣ ਕਉ ਸੰਗਿ ਲੇਹੁ ਰਲਾਏ ॥
ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਟਹਲੈ ਲਾਏ ॥
ਪਖਾ ਫੇਰਉ ਪੀਸਉ ਸੰਤ ਆਗੈ ਚਰਣ ਧੋਇ ਸੁਖੁ
ਪਾਇਣਾ ॥੧੩॥

nirgun ka-o sang layho rala-ay.
kar kirpaa mohi tahlai laa-ay.
pakhaa fayra-o peesa-o sant aagai
charan Dho-ay sukh paa-inaa. ||13||

ਬਹੁਤੁ ਦੁਆਰੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਆ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਮ ਸਰਣਾਇਆ ॥
ਸਦਾ ਸਦਾ ਸੰਤਹ ਸੰਗਿ ਰਾਖਹੁ ਏਹੁ ਨਾਮ ਦਾਨੁ
ਦੇਵਾਇਣਾ ॥੧੪॥

bahut du-aaray bharam bharam aa-i-aa.
tumree kirpaa tay tum sarnaa-i-aa.
sadaa sadaa santah sang raakhoh ayhu
naam daan dayvaa-inaa. ||14||

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ ਮੇਰੇ ॥
ਦਰਸਨੁ ਪਾਇਆ ਸਤਿਗੁਰ ਪੂਰੇ ॥
ਸੂਖ ਸਹਜ ਸਦਾ ਆਨੰਦਾ ਨਾਨਕ ਦਾਸ ਦਸਾਇਣਾ
॥੧੫॥੨॥੭॥

bha-ay kirpaal gusaa-ee mayray.
darsan paa-i-aa satgur pooray.
sookh sahj sadaa aanandaa naanak
daas dasaa-inaa. ||15||2||7||

Maaroo Mehla-5

It is a common weakness of human beings that many times they are misled by the beauty of an unworthy person, lure of riches in a dishonest undertaking, or false worldly pleasures. But then they repent. In this *shabad*, Guru Ji cautions us against such false show of power, wealth, or beauty, and tells us, what we ought to do to live a care free life.

Guru Ji says: “O’ ignorant fool don’t be misled by (outward) beauty (of things). False is the attachment (of worldly things) and short lived is the expanse (of the world). In this world, nobody can live (forever). The only one, who is immortal is the one God.”(1)

Therefore, telling us the way to get rid of our worldly attachment, Guru Ji says: “(O’ man), seek the shelter of the perfect Guru. He would dispel all your (worldly) attachment, sorrow, and doubt. He would give you only one medicine and would make you firmly recite only one mantra, that you should sing the eternal Name (of God) in your heart.”(2)

Describing how priceless is God’s Name, and who is the only person from whom we can obtain it, Guru Ji says: “(O’ my friends, that God’s) Name, for which crave many gods, all the devotees perform whose service, He who is the support of the supportless and destroyer of sufferings of the meek, that (God) is revealed through the perfect Guru.”(3)

Making it absolutely clear that Guru is the one and only source of obtaining God’s Name, Guru Ji says: “(O’ my friends), I cannot think of any other gate (or any other place, from where God’s Name can be obtained). Even if one searches for it in all the three worlds, one cannot realize anything. The true Guru (alone) has storehouse (of Name with him). Therefore, this jewel can be obtained only from him (alone, and no one else).”(4)

Also telling us about the high esteem in which the true Guru is held and what kinds of blessings he can bestow, Guru Ji says: “O’ my friends, the dust of whose feet (whose humble service) purifies a person, (that dust even) the heavenly beings and gods cannot obtain. Because the true Guru (alone) is the embodiment of the all-pervading God, seeing (whom and following whose advice) one is ferried across (and emancipated from the rounds of births and deaths).”(5)

Therefore Guru Ji even advises his own mind and says: “O’ my dear mind, if you wish to have *Paarjaat* (the mythical tree which fulfills all one’s desires), and want that *Kaamdhain* (the wish fulfilling cow) may adorn your house, then serve (and faithfully follow Guru’s advice), and obtain full satisfaction and contentment. (By following the advice of the Guru), earn the wealth of (God’s) Name, which is the source of all relishes.”(6)

Describing what happens when we meet the Guru and listen to his sermon, he says: “(O’ man, when we listen to *Gurbani*) the word of the Guru, the five evil impulses (of lust, anger, greed, attachment, and ego) are destroyed, and under the fear of the all-pervading God, you become immaculate. The perfect Guru is (like a) philosopher stone, when you touch (listen to the advice of) that philosopher stone, then (God) becomes visible (everywhere).”(7)

Guru Ji adds: “(O’ my friends), even many heavens are not equal to (the merits of the true Guru). A (divinely) wise (person) forsakes even salvation as of little value (compared to Guru’s sight. Because it is) through the true Guru, that we obtain the one Creator. Therefore, I am a sacrifice again and again to the sight of the Guru.”(8)

Continuing his praises of the true Guru, he says: “(O’ my friends), nobody knows the secret of the merit of serving (and following the advice of) the Guru. Because Guru himself is that incomprehensible all-pervading God. Only the one in whose destiny it is so written, and whom (God) yokes to (the Guru’s) service, becomes the servant of the Guru.”(9)

Therefore talking about the glory of the Guru, he says: “(O’ my friends), even the *Vedas* do not know about the glory of the Guru. They describe only a little bit (of Guru’s glory) by hearing (from others. In fact), the true Guru (himself) is the all-pervading, limitless God, meditating on whom one’s mind is pacified.”(10)

What to speak of the Guru, even regarding the merits of listening to his glory, Guru Ji says: “(O’ my friends), listening to whose glory, the mind feels rejuvenated, if (that Guru) comes to resides in the heart, it feels soothed. If following Guru’s advice, one utters (God’s Name) from the tongue, one obtains glory, and that one is not made to tread on the path of death (or made to suffer the pain of birth and death again).”(11)

Therefore even for himself, Guru Ji prays to God and says: “(O’ God, I have) sought the shelter of (Your) saints. I have surrendered my soul, breath, and wealth before (the Guru). I do not have any knowledge or understanding about the way of serving (the Guru. You Yourself, please) show mercy and guide me the humble being (in this endeavor).”(12)

Continuing his humble prayer to God, Guru Ji says: “(O’ God), please unite this meritless one with the company (of Your saints). Showing Your mercy, yoke me into the service (of the Guru. Please bless me that) I may wave the fan, grind the corn, and enjoy the bliss of washing the saint (Guru’s) feet (and humbly serving him in every way).”(13)

Describing how desperately, he is begging for the service of the saints, and what he wants from them, Guru Ji says: “(O’ God), I have wandered and wasted (myself) at many doors. Now by Your grace, I have come to Your refuge. Please keep me forever in the company of the saints, and help me obtain the gift of (Your) Name (from them).”(14)

Guru Ji concludes the *shabad* by describing the result of his prayer to God. He says: “(Listening to my prayer), my God became merciful upon me, and I obtained the sight of the perfect true Guru. Now I Nanak, am always in a state of peace, poise, and bliss, (and feel privileged to be) the slave of His slaves.”(15-2-7)

The message of this *shabad* is that we should not be misled by the outer beauty or false pleasures of the world. They are all very short lived and transient. The only permanent and eternal power is that of God. It is only by meditating on His Name that we can find eternal peace, poise, and happiness. That precious commodity of His Name, we can find only at the door of the true Guru. Therefore, whosoever has served the true Guru, has got all his or her wishes fulfilled, and feels so much contented that he or she doesn't care for even salvation or heaven. Therefore, we should pray to God to yoke us to the service of the true Guru so that by serving him, and acting on his advice, we may also obtain the gift of God's Name.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

maaroo solhay mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaaḍ.

ਸਿਮਰੈ ਧਰਤੀ ਅਰੁ ਆਕਾਸਾ ॥
ਸਿਮਰਹਿ ਚੰਦ ਸੂਰਜ ਗੁਣਤਾਸਾ ॥
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਸਿਮਰਹਿ ਸਿਮਰੈ
ਸਗਲ ਉਪਾਰਜਨਾ ॥੧॥

simrai Dhartēe ar aakaasaa.
simrahi chand sooraj gunṭaasaa.
pa-un paanee baisanṭar simrahi simrai
sagal upaarjanaa. ||1||

ਪੰਨਾ ੧੦੭੯

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ਸਿਮਰਹਿ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥
ਸਿਮਰਹਿ ਪਾਤਾਲ ਪੁਰੀਆ ਸਚੁ ਸੋਆ ॥
ਸਿਮਰਹਿ ਖਾਣੀ ਸਿਮਰਹਿ ਬਾਣੀ ਸਿਮਰਹਿ
ਸਗਲੇ ਹਰਿ ਜਨਾ ॥੨॥

simrahi khand deep sabh lo-aa.
simrahi paṭṭaal puree-aa sach so-aa.
simrahi khaanee simrahi baṇee simrahi
saglay har janaa. ||2||

ਸਿਮਰਹਿ ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸਾ ॥
ਸਿਮਰਹਿ ਦੇਵਤੇ ਕੋਝਿ ਤੇਤੀਸਾ ॥
ਸਿਮਰਹਿ ਜਪਿ ਦੈਤ ਸਭਿ ਸਿਮਰਹਿ ਅਗਨਤੁ
ਨ ਜਾਈ ਜਸੁ ਗਨਾ ॥੩॥

simrahi barahmay bisan mahaysaa.
simrahi dayvṭay korh ṭayṭeesaa.
simrahi jakh-y dait sabh simrahi agnaṭ na
jaa-ee jas ganaa. ||3||

ਸਿਮਰਹਿ ਪਸੁ ਪੰਖੀ ਸਭਿ ਭੂਤਾ ॥
ਸਿਮਰਹਿ ਬਨ ਪਰਬਤ ਅਉਧੁਤਾ ॥
ਲਤਾ ਬਲੀ ਸਾਖ ਸਭ ਸਿਮਰਹਿ ਰਵਿ
ਰਹਿਆ ਸੁਆਮੀ ਸਭ ਮਨਾ ॥੪॥

simrahi pas pankhee sabh bhootaa.
simrahi ban parbat a-u^Dhootaa.
laṭaa balee saakh sabh simrahi rav rahi-aa
su-aamee sabh manaa. ||4||

ਸਿਮਰਹਿ ਥੂਲ ਸੁਖਮ ਸਭਿ ਜੰਤਾ ॥
ਸਿਮਰਹਿ ਸਿਧ ਸਾਧਿਕ ਹਰਿ ਮੰਤਾ ॥
ਗੁਪਤ ਪ੍ਰਗਟ ਸਿਮਰਹਿ ਪ੍ਰਭ ਮੇਰੇ ਸਗਲ
ਭਵਨ ਕਾ ਪ੍ਰਭ ਧਨਾ ॥੫॥

simrahi thool sookham sabh jantaa.
simrahi si^Dh saa^Dhik har manṭaa.
gupaṭ pargat simrahi parab^h mayray sagal
bhavan kaa parab^h Dhanaa. ||5||

ਸਿਮਰਹਿ ਨਰ ਨਾਰੀ ਆਸਰਮਾ ॥
 ਸਿਮਰਹਿ ਜਾਤਿ ਜੋਤਿ ਸਭਿ ਵਰਨਾ ॥
 ਸਿਮਰਹਿ ਗੁਣੀ ਚਤੁਰ ਸਭਿ ਬੇਤੇ ਸਿਮਰਹਿ
 ਰੈਣੀ ਅਰੁ ਦਿਨਾ ॥੬॥

simrahi nar naaree aasramaa.
 simrahi jaat jot sabh varnaa.
 simrahi gunee chatūr sabh baytay simrahi
 rainnee ar dinaa. ||6||

ਸਿਮਰਹਿ ਘੜੀ ਮੂਰਤ ਪਲ ਨਿਮਖਾ ॥
 ਸਿਮਰੈ ਕਾਲੁ ਅਕਾਲੁ ਸੁਚਿ ਸੋਚਾ ॥
 ਸਿਮਰਹਿ ਸਉਣ ਸਾਸਤ੍ਰ ਸੰਜੋਗਾ ਅਲਖੁ ਨ
 ਲਖੀਐ ਇਕੁ ਖਿਨਾ ॥੭॥

simrahi gharhee moorat pal nimkhaa.
 simrai kaal akaal such sochaa.
 simrahi sa-un saastar sanjogaa alakh na
 lakhee-ai ik khinaa. ||7||

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥
 ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥
 ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਭਗਤੀ ਲਾਵਹੁ ਜਨਮੁ
 ਪਦਾਰਥੁ ਸੋ ਜਿਨਾ ॥੮॥

karan karaavanhaar su-aamee.
 sagal ghataa kay antarjaamee.
 kar kirpaa jis bhagtee laavhu janam
 padaarath so jinaa. ||8||

ਜਾ ਕੈ ਮਨਿ ਵੂਨਾ ਪ੍ਰਭੁ ਅਪਨਾ ॥
 ਪੂਰੈ ਕਰਮਿ ਗੁਰ ਕਾ ਜਪੁ ਜਪਨਾ ॥
 ਸਰਬ ਨਿਰੰਤਰਿ ਸੋ ਪ੍ਰਭੁ ਜਾਤਾ ਬਹੁੜਿ ਨ
 ਜੋਨੀ ਭਰਮਿ ਰੁਨਾ ॥੯॥

jaa kai man voothaa parabh apnaa.
 poorai karam gur kaa jap japnaa.
 sarab niranter so parabh jaataa bahurh na
 jonee bharam runaa. ||9||

ਗੁਰ ਕਾ ਸਬਦੁ ਵਸੈ ਮਨਿ ਜਾ ਕੈ ॥ ਦੂਖੁ
 ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੈ ॥
 ਸੂਖ ਸਹਜ ਆਨੰਦ ਨਾਮ ਰਸੁ ਅਨਹਦ ਬਾਣੀ
 ਸਹਜ ਧੁਨਾ ॥੧੦॥

gur kaa sabad vasai man jaa kai. dookh
 darad bharam taa kaa bhaagai.
 sookh sahj aanand naam ras anhad bane
 sahj Dhunaa. ||10||

ਸੋ ਧਨਵੰਤਾ ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ॥
 ਸੋ ਪਤਿਵੰਤਾ ਜਿਨਿ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥
 ਪਾਰਬ੍ਰਹਮੁ ਜਾ ਕੈ ਮਨਿ ਵੂਨਾ ਸੋ ਪੂਰ ਕਰੰਮਾ
 ਨਾ ਛਿਨਾ ॥੧੧॥

so Dhanvantaa jin parabh Dhi-aa-i-aa.
 so pativantaa jin saaDhsang paa-i-aa.
 paarbarahm jaa kai man voothaa so poor
 karammaa naa chhinaa. ||11||

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੁਆਮੀ ਸੋਈ ॥
 ਅਵਰੁ ਨ ਕਹੀਐ ਦੂਜਾ ਕੋਈ ॥
 ਗੁਰ ਗਿਆਨ ਅੰਜਨਿ ਕਾਟਿਓ ਭ੍ਰਮੁ ਸਗਲਾ
 ਅਵਰੁ ਨ ਦੀਸੈ ਏਕ ਬਿਨਾ ॥੧੨॥

jal thal mahee-al su-aamee so-ee.
 avar na kahee-ai doojaa ko-ee.
 gur gi-aan anjan kaati-o bharam saglaa
 avar na deesai ayk binaa. ||12||

ਊਚੇ ਤੇ ਊਚਾ ਦਰਬਾਰਾ ॥
 ਕਹਣੁ ਨ ਜਾਈ ਅੰਤੁ ਨ ਪਾਰਾ ॥
 ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ ਸੁਆਮੀ ਅਤੁਲੁ ਨ
 ਜਾਈ ਕਿਆ ਮਿਨਾ ॥੧੩॥

oochay tay oochaa darbaaraa.
 kahan na jaa-ee ant na paaraa.
 gahir gambheer athaah su-aamee atul na
 jaa-ee ki-aa minaa. ||13||

ਤੂ ਕਰਤਾ ਤੇਰਾ ਸਭੁ ਕੀਆ ॥
 ਤੁਝੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੀਆ ॥
 ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਤੂਹੈ ਸਗਲ ਪਸਾਰਾ
 ਤੁਮ ਤਨਾ ॥੧੪॥

too kartaa tayraa sabh kee-aa.
 tujh bin avar na ko-ee bee-aa.
 aad maDh ant parabh toohai sagal
 pasaaraa tum tanaa. ||14||

ਜਮਦੂਤੁ ਤਿਸੁ ਨਿਕਟਿ ਨ ਆਵੈ ॥
 ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ ॥
 ਸਗਲ ਮਨੋਰਥ ਤਾ ਕੇ ਪੂਰਨ ਜੋ ਸ੍ਵਣੀ ਪ੍ਰਭ
 ਕਾ ਜਸੁ ਸੁਨਾ ॥੧੫॥

jamdoot tis nikat na aavai.
 saadhsang har keertan gaavai.
 sagal manorath taa kay pooran jo sarvane
 parabh kaa jas sunaa. ||15||

ਤੂ ਸਭਨਾ ਕਾ ਸਭੁ ਕੋ ਤੇਰਾ ॥ ਸਾਚੇ ਸਾਹਿਬ
 ਗਹਿਰ ਗੰਭੀਰਾ ॥

too sabhnaa kaa sabh ko tayraa. saachay
 saahib gahir gambheeraa.

ਪੰਨਾ ੧੦੮੦

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ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਊਤਮ ਜੋ ਭਾਵਹਿ
 ਸੁਆਮੀ ਤੁਮ ਮਨਾ ॥੧੬॥੧॥੮॥

kaho naanak say-ee jan ootam jo bhaaveh
 su-aamee tum manaa. ||16||1||8||

Maaroo Soalhey Mehla-5

In the previous so many *shabads*, Guru Ji advised us that if we want to enjoy eternal peace and happiness, then we should contemplate on God at all times. The question may arise, why Guru Ji repeats this advice again and again, and is this advice only for the human beings or is it good for other creatures and other life forms as well? In this *shabad*, he answers all such questions and tells us how human beings, but also all other creatures, vegetation, stars, sun, moon, earth, and all other natural phenomena of the universe worship God and why it is essential for the human beings.

First talking about the planets and the visible natural elements, Guru Ji says: “(O’ my friends), the earth and the sky contemplate (on that God and operate as per His law). Even the sun and the moon worship (move as per the command of God), the Treasure of virtues and also air, water, fire, and the entire creation worships (obeys) Him.”(1)

Next talking about the visible and invisible worlds and the creatures living therein, Guru Ji says: “(O’ my friends), all the continents, islands, and all the worlds meditate on God. All the nether worlds and the cities worship that eternal God. All the sources of creation, speakers of all languages, and all devotees of God meditate on Him.”(2)

What to speak of ordinary human beings, Guru Ji says: “(O’ my friends, even) *Brahma*, *Vaishnoo*, and *Shiva* (the three primal gods of creation, sustenance and destruction as per Hindu belief) worship Him. (Along with them) worship three

hundred and thirty million gods. All the classes of lesser gods and the demons worship Him. (In short), it is not possible to count the number of those, who sing His praise.”(3)

Next referring to other creatures and forms of life, Guru Ji says: “(O’ my friends), animals, birds, and all kinds of spirits worship (God). Also worship Him the forests and mountains standing like the naked yogis, who have renounced the world. All the creepers, boughs, and branches worship that Master, who is pervading in all the hearts.”(4)

Now grouping the worshippers of God into main categories, Guru Ji says: “(O’ my friends), all forms of life, whether big or small worship (Him). All the sages and adepts meditate by chanting divine mantras. Yes, all the visible and invisible beings worship my God, who is the Master of all worlds.”(5)

However, specifically referring to human categories, Guru Ji says: “(O’ my friends), males and females of all *Ashrams* (age groups) worship Him. Also worship (Him), people belonging to all casts, colors, or races. All the men of merit, wisdom, and the scholars (of *Vedas*) meditate on (Him) night and day.”(6)

But that is not all, Guru Ji says: “(What to speak of the visible things), even the hours, the moments, and instants worship Him (all the divisions of time are operating as per the law laid down by God). Even death, birth, and the thoughts of purification (bodily functions) are working as per God’s will. All the *Shastras*, which tell of separation, and union, work as per His law, but we cannot comprehend that incomprehensible (God) even for a moment.”(7)

Therefore addressing God Himself, Guru Ji says: “O’ my Master, the doer and prompter (of everything), the knower of all hearts, showing Your mercy whom You yoke to Your service, that person wins the object of life.”(8)

Describing the blessings obtained by the one in whose heart God comes to reside, Guru Ji says: “(O’ my friends), in whose mind His God has come to reside, by the perfect grace of (God, that person) meditates on (God)’s Name, as advised by the Guru. Such a person realizes that God within all and then doesn’t suffer through existences again.”(9)

Commenting further on the virtues acquired by those in whose mind the Guru’s word comes to reside (and who faithfully follow Guru’s advice), he says: “In whose minds resides the (Guru’s) word, all that that person’s sin, sorrow, and doubt flees away. Within such a person always remains peace, poise, and bliss of the relish of God’s Name, and keeps playing the continuous melody of divine word.”(10)

Continuing to state the blessings obtained by those, who meditate on God, Guru Ji says: “That person is (truly) rich who has meditated on God. That person is the most honorable who has obtained the company of saint (Guru). In whose mind God has come to reside, has perfect destiny, and no longer remains unknown.”(11)

Describing the divine knowledge a person obtains from the Guru, he says: “(O’ my friends), the same Master is pervading in all waters and lands. Except for Him no one else is like Him. Whose doubt has been removed by the eye powder of Guru’s divine wisdom, (to that person), no one seems other than the one (God anywhere).”(12)

Therefore, Guru Ji says: “(O’ God), higher than the highest is Your court. Its end or limit cannot be described. O’ my deep, profound, and fathomless God, You are immeasurable. How can I measure You (or estimate Your worth)?”(13)

Next acknowledging God as ever-existent creator and doer of everything, Guru Ji says: “(O’ God), You are the Creator, everything (in the world) has been created by You. Except for You there is no other (creator). In the beginning, middle, and end (of all ages) You are present, everything in the world is Your expanse.”(14)

Therefore stating the blessings obtained by a person who sings or listens to praises of God, Guru Ji says: “(O’ my friends, the fear of) the demon of death doesn’t come near (the one), who in the company of saints sings praises of God. All that one’s wishes are fulfilled who listens to the praise of God with one’s ears.”(15)

Guru Ji concludes this *shabad* by stressing the need to become pleasing to God. So addressing God Himself, he says: “O’ my true, profound, and unfathomable God, You belong to all and all belong to You. Nanak says those devotees alone are supreme who are pleasing to Your mind.”(16-1-8).

The message of this *shabad* is that it is God who has created this universe and all creatures. All the creation worships that God. Therefore, we the human beings should also meditate on God and sing His praises. The best way to do that is to join the company of saintly persons and reflect on the word of the Guru. The person who thus sings or listens to God's praises, all that person’s wishes are fulfilled.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਸਮਰਥ ਸਰਬ ਸੁਖ ਦਾਨਾ ॥
ਸਿਮਰਉ ਨਾਮੁ ਹੋਹੁ ਮਿਹਰਵਾਨਾ ॥
ਹਰਿ ਦਾਤਾ ਜੀਅ ਜੰਤ ਭੇਖਾਰੀ ਜਨੁ ਬਾਛੈ
ਜਾਚੰਗਨਾ ॥੧॥

ਮਾਗਉ ਜਨ ਧੂਰਿ ਪਰਮ ਗਤਿ ਪਾਵਉ ॥
ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਮਿਟਾਵਉ ॥
ਦੀਰਘ ਰੋਗ ਮਿਟਹਿ ਹਰਿ ਅਉਖਧਿ ਹਰਿ
ਨਿਰਮਲਿ ਰਾਪੈ ਮੰਗਨਾ ॥੨॥

maaroo mehlāa 5.

parabh samrath sarab sukh daanaa.
simra-o naam hohu miharvaanaa.
har daataa jee-a jant̃ bhaykhaaree jan
baa^Nchhai jaachangnaa. ||1||

maaga-o jan Dhoor param gat̃ paava-o.
janam janam kee mail mitaava-o.
deeragh rog miteh har a-ukhaDh har
nirmal raapai mangnaa. ||2||

ਸ੍ਵਣੀ ਸੁਣਉ ਬਿਮਲ ਜਸੁ ਸੁਆਮੀ ॥
 ਏਕਾ ਓਟ ਤਜਉ ਬਿਖੁ ਕਾਮੀ ॥
 ਨਿਵਿ ਨਿਵਿ ਪਾਇ ਲਗਉ ਦਾਸ ਤੇਰੇ ਕਰਿ ਸੁਕ੍ਰਿਤੁ
 ਨਾਹੀ ਸੰਗਨਾ ॥੩॥

sarvanee suna-o bimal jas su-aamee.
 aykaa ot taja-o bikh kaamee.
 niv niv paa-ay laga-o daas tayray kar
 sukariṭ naahee sangnaa. ||3||

ਰਸਨਾ ਗੁਣ ਗਾਵੈ ਹਰਿ ਤੇਰੇ ॥
 ਮਿਟਹਿ ਕਮਾਤੇ ਅਵਗੁਣ ਮੇਰੇ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਮਨੁ ਜੀਵੈ ਪੰਚ ਦੂਤ ਤਜਿ
 ਤੰਗਨਾ ॥੪॥

rasnaa gun gaavai har tayray.
 miteh kamaatay avgun mayray.
 simar simar su-aamee man jeevai panch
 doot taj tangnaa. ||4||

ਚਰਨ ਕਮਲ ਜਪਿ ਬੋਹਿਬਿ ਚਰੀਐ ॥
 ਸੰਤਸੰਗਿ ਮਿਲਿ ਸਾਗਰੁ ਤਰੀਐ ॥
 ਅਰਚਾ ਬੰਦਨ ਹਰਿ ਸਮਤ ਨਿਵਾਸੀ ਬਾਹੁਤਿ ਜੋਨਿ
 ਨ ਨੰਗਨਾ ॥੫॥

charan kamal jap bohith charee-ai.
 satsang mil saagar taree-ai.
 archaa bandan har samat nivaasee
 baahurh jon na nangnaa. ||5||

ਦਾਸ ਦਾਸਨ ਕੇ ਕਰਿ ਲੇਹੁ ਗੋਪਾਲਾ ॥
 ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦੀਨ ਦਇਆਲਾ ॥
 ਸਖਾ ਸਹਾਈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਿਲੁ ਕਦੇ ਨ ਹੋਵੀ
 ਭੰਗਨਾ ॥੬॥

daas daasan ko kar layho gopaalaa.
 kirpaa niDhaan deen da-i-aalaa.
 sakhā sahaa-ee pooran parmaysur mil
 kaday na hovee bhangnaa. ||6||

ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰੀ ਹਰਿ ਆਗੈ ॥
 ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੈ ॥
 ਜਿਸ ਕਾ ਸਾ ਸੋਈ ਪ੍ਰਤਿਪਾਲਕੁ ਹਤਿ ਤਿਆਗੀ
 ਹਉਮੈ ਹੰਤਨਾ ॥੭॥

man tan arap Dharee har aagai.
 janam janam kaa so-i-aa jaagai.
 jis kaa saa so-ee partipaalak hat ti-
 aagee ha-umai hantnaa. ||7||

ਜਲਿ ਥਲਿ ਪੂਰਨ ਅੰਤਰਜਾਮੀ ॥
 ਘਟਿ ਘਟਿ ਰਵਿਆ ਅਛਲ ਸੁਆਮੀ ॥
 ਭਰਮ ਭੀਤਿ ਖੋਈ ਗੁਰਿ ਪੂਰੈ ਏਕੁ ਰਵਿਆ
 ਸਰਬੰਗਨਾ ॥੮॥

jal thal pooran antarjaamee.
 ghat ghat ravi-aa achhal su-aamee.
 bharam bheet kho-ee gur poorai ayk
 ravi-aa sarbangnaa. ||8||

ਜਤ ਕਤ ਪੇਖਉ ਪ੍ਰਭ ਸੁਖ ਸਾਗਰ ॥
 ਹਰਿ ਤੋਟਿ ਭੰਡਾਰ ਨਾਹੀ ਰਤਨਾਗਰ ॥
 ਅਗਹ ਅਗਾਹ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਸੋ ਬੂਝੈ
 ਜਿਸੁ ਕਿਰਪੰਗਨਾ ॥੯॥

jat kat paykha-o parabh sukh saagar.
 har tot bhandaar naahee ratnaagar.
 agah agaah kichh mit nahee paa-ee-ai
 so boojhai jis kirpangnaa. ||9||

ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਤਨੁ ਠੰਢਾ ॥
 ਜਨਮ ਮਰਣ ਕੀ ਮਿਟਵੀ ਡੰਡਾ ॥
 ਕਰੁ ਗਹਿ ਕਾਵਿ ਲੀਏ ਪ੍ਰਭਿ ਅਪੁਨੈ ਅਮਿਓ ਧਾਰਿ
 ਦ੍ਰਿਸ਼ਟੰਗਨਾ ॥੧੦॥

chhaate seetal man tan thandhaa.
 janam maran kee mitvee danjhaa.
 kar geh kaadh lee-ay parabh apunai
 ami-o Dhaar daristangnaa. ||10||

ਏਕੋ ਏਕੁ ਰਵਿਆ ਸਭ ਠਾਈ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥
ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਰਵਿਆ ਤ੍ਰਿਸਨ ਬੁਝੀ
ਭਰਮੰਗਨਾ ॥੧੧॥

ayko ayk ravi-aa sabh thaa-ee.
tis bin doojaa ko-ee naahee.
aad maDh ant parabh ravi-aa tarisan
bujhee bharmangnaa. ||11||

ਗੁਰੁ ਪਰਮੇਸਰੁ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥
ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਸਦ ਬਖਸੰਦੁ ॥
ਗੁਰ ਜਪੁ ਜਾਪਿ ਜਪਤ ਫਲੁ ਪਾਇਆ ਗਿਆਨ
ਦੀਪਕੁ ਸੰਤ ਸੰਗਨਾ ॥੧੨॥

gur parmaysar gur gobind.
gur kartaa gur sad baksand.
gur jap jaap japat fal paa-i-aa gi-aan
deepak sant sangnaa. ||12||

ਜੋ ਪੇਖਾ ਸੋ ਸਭੁ ਕਿਛੁ ਸੁਆਮੀ ॥
ਜੋ ਸੁਨਣਾ ਸੋ ਪ੍ਰਭ ਕੀ ਬਾਨੀ ॥
ਜੋ ਕੀਨੋ ਸੋ ਤੁਮਹਿ ਕਰਾਇਓ ਸਰਣਿ ਸਹਾਈ
ਸੰਤਹ ਤਨਾ ॥੧੩॥

jo paykhaa so sabh kichh su-aamee.
jo sunnaa so parabh kee baanee.
jo keeno so tumeh karaa-i-o saran
sahaa-ee santeh tanaa. ||13||

ਜਾਚਕੁ ਜਾਚੈ ਤੁਮਹਿ ਅਰਾਧੈ ॥
ਪਤਿਤ ਪਾਵਨ ਪੂਰਨ ਪ੍ਰਭ ਸਾਧੈ ॥
ਏਕੋ ਦਾਨੁ ਸਰਬ ਸੁਖ ਗੁਣ ਨਿਧਿ ਆਨ ਮੰਗਨ
ਨਿਹਕਿੰਚਨਾ ॥੧੪॥

jaachak jaachai tumeh araaDhai.
patit paavan pooran parabh saaDhai.
ayko daan sarab sukh gun niDh aan
mangan nihkinchnaa. ||14||

ਪੰਨਾ ੧੦੮੧

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ਕਾਇਆ ਪਾਤ੍ਰੁ ਪ੍ਰਭੁ ਕਰਣੈਹਾਰਾ ॥
ਲਗੀ ਲਾਗਿ ਸੰਤ ਸੰਗਾਰਾ ॥
ਨਿਰਮਲ ਸੋਇ ਬਣੀ ਹਰਿ ਬਾਣੀ ਮਨੁ ਨਾਮਿ
ਮਜੀਠੈ ਰੰਗਨਾ ॥੧੫॥

kaa-i-aa paatrar parabh karnaihaaraa.
lagee laag sant sangaaraa.
nirmal so-ay banee har banee man
naam majeethai rangnaa. ||15||

ਸੋਲਹ ਕਲਾ ਸੰਪੂਰਨ ਫਲਿਆ ॥
ਅਨਤ ਕਲਾ ਹੋਇ ਠਾਕੁਰੁ ਚੜਿਆ ॥
ਅਨਦ ਬਿਨੋਦ ਹਰਿ ਨਾਮਿ ਸੁਖ ਨਾਨਕ ਅੰਮ੍ਰਿਤ
ਰਸੁ ਹਰਿ ਭੁੰਚਨਾ ॥੧੬॥੨॥੯॥

solah kalaa sampooran fali-aa.
anaṭ kalaa ho-ay thaakur charhi-aa.
anaḍ binod har naam sukh naanak
amrit ras har bhunchanaa. ||16||2||9||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji told us that it is God who has created this universe and all creatures. All creation worships that God. Therefore, we should also meditate on God and sing His praises. The best way to do that is to join the company of saintly persons and reflect on the word of the Guru. The one who thus sings or listens to God's praises, all that one's wishes are fulfilled. In this *shabad*, he shows us how to sing God's praises and what to beg from Him.

Setting the stage for his prayer, Guru Ji addresses God and says: “O’ all powerful God, Giver of all comforts, (please) be kind and bless me that I may meditate on Your Name. (O’ my friends), God is the Giver and (all) creatures and beings are beggars (at His door). Becoming a beggar, devotee (Nanak too) begs (for the charity of Name at His door).”(1)

Next describing in detail what he begs from God, Guru Ji says: “(O’ my friends), I beg for the dust of the feet (the humble service) of the devotees, so that I may obtain sublime (spiritual) state, (and in this way I may) remove the filth (of sins amassed by me) births after births. (I know that with the medicine of) God’s (Name) even the chronic maladies are cured, therefore I beg that my mind may be imbued with God’s immaculate (Name).”(2)

Listing his wishes with still more specificity, Guru Ji says: “O’ my Master, (bless me) that with my ears I may listen to Your immaculate praise. I may lean only on (Your) support, and abandon the poison (of worldly desires and) lust. Again and again, I may humbly touch the feet of Your devotees, and I may never hesitate in doing this good deed.”(3)

Continuing his list, Guru Ji says: “O’ God, (bless me that) my tongue may (always) sing Your praises, so that the sins accumulated by me may get wiped out. (Please also bless me that) by meditating on You again and again, my mind may remain (spiritually) alive and renounce the five (internal impulses, which) keep troubling me like demons.”(4)

Next describing the way to meditate on God’s Name and practice it in real life, Guru Ji says: “(O’ my friends), we should board the ship (of God’s Name), by contemplating on the lotus feet (of God, the Guru’s words, and) by joining the company of saintly persons, we should swim across the (worldly) ocean. (O’ my friends), to see God equally pervading in all is (God’s true) worship and flower offering. (In this way), we will not have to be born into existences again and walk naked (like animals and lose our honor like them).”(5)

Therefore even for himself, he prays: “O’ Master of the universe, make me the slave of Your slaves. O’ perfect God, the treasure of mercy, kind to the meek, You are my friend and helper, meet me and (let this union) never break.”(6)

Next describing the blessings, one obtains who surrenders oneself to God, Guru Ji says: “(O’ my friends, one who) surrenders one’s mind and body before God, awakens from a (spiritual) slumber of many births. He to whom, one belongs, that (God Himself) becomes one’s preserver, and forever one slays and renounces one’s (soul) killing ego.”(7)

Now describing the understanding a person obtains whose illusions the Guru dispels, he says: “(From whose mind), the perfect Guru has removed the wall of doubt (which

separates one from God, that person) sees God pervading all waters and lands. That person sees the undeceivable God pervading each and every heart, (and sees the one God) pervading in all.”(8)

Stating what he himself is experiencing, Guru Ji says: “(O’ my friends), wherever I look, I find God, the ocean of peace (present there). God is (like) a storehouse of jewels (of Name) in which there is never a shortage. He is inaccessible and unfathomable, whose limit we cannot find, that one alone understands (Him) on whom (God) shows His mercy.”(9)

Now describing the blessings obtained by those on whom God has shown His mercy, Guru Ji says: “(O’ my friends), by casting His ambrosial glance of grace, they whom (God) has pulled out (from the ocean of worldly problems), their breast feels soothed, mind and body feel calmed and their burning fear of birth and death is removed.”(10)

Stating the viewpoint of such a person, he says: “(O’ my friends), whose fire like (worldly) desire is quenched, (sees) one and only one (God) pervading everywhere and (realizes that) except for Him there is no other. (That person knows that the same God) has been there since the beginning, is present in the middle, and will be there till the end.”(11)

Describing another most revealing thing, which one discovers, when in the company of saints, one meditates on God’s Name, Guru Ji says: “(O’ my friends, while) meditating on God’s Name as advised by the Guru, in the company of saints, the one in whose mind lights up the lamp (of divine wisdom), obtains this reward (that one realizes) that the Guru is the embodiment of God, who is the Master and Creator (of the universe), and is always gracious.”(12)

Sharing once again his own state of mind, Guru Ji says: “(O’ my friends), whatever I see (in this world), all that is (embodiment) of the Master. Whatever I hear (is all) God’s speech. (O’ God), whatever anybody has done, it is You, who has made that person do that. You help those who seek Your shelter and You are the support of (Your) saints.”(13)

Now stating what he begs from God, Guru Ji says: “O’ the Sanctifier of sinners, the perfect saintly God, (Your) devotee begs only from You and worships only You. O’ the Giver of all comforts and the treasure of merits, (Your devotee) begs only for the one gift (of Name) from You, all other demands are of no lasting value.”(14)

Next describing the blessings of the company of saints, Guru Ji says: “(O’ my friends), our body is like a clay vessel, whose creator is God Himself. When one’s body vessel is touched with the company of a saint, then through the divine word, one’s reputation becomes immaculate, and one’s mind is imbued with the deep love of (God’s) Name.”(15)

Guru Ji concludes the *shabad* by describing the sublime spiritual state and bliss enjoyed by the person, in whose mind God becomes manifest. He says: “(O’ my friends, in whose mind, God) rises like the sun with His limitless powers, that person’s life becomes completely fruitful. O’ Nanak, by meditating on God’s Name, one enjoys all kinds of plays and pleasures and quaffs the ambrosial relish of God’s (Name).”(16-2-9)

The message of this *shabad* is that it is God who is pervading everywhere and who has all the powers. We are like vessels, which God has created and we do exactly what God makes us to do. So our prayer to God should always be to bless us with the gift of His Name, and the company of His saints. So that our minds may be illuminated with the divine knowledge and we are able to see that God pervading everywhere, and in every heart, and our mind may enjoy a state of peace, poise and bliss.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

maaroo solhay mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad

ਤੂ ਸਾਹਿਬੁ ਹਉ ਸੇਵਕੁ ਕੀਤਾ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ਦੀਤਾ ॥
ਕਰਨ ਕਰਾਵਨ ਸਭੁ ਤੂਹੈ ਤੂਹੈ ਹੈ ਨਾਹੀ ਕਿਛੁ
ਅਸਾਤਾ ॥੧॥

ṭoo saahib ha-o sayvak keetāa.
jee-o pind sabh ṭayraa deetāa.
karan karaavan sabh ṭoohai ṭoohai hai
naahee kichh asaarhāa. ||1||

ਤੁਮਹਿ ਪਠਾਏ ਤਾ ਜਗ ਮਹਿ ਆਏ ॥
ਜੋ ਤੁਧੁ ਭਾਣਾ ਸੇ ਕਰਮ ਕਮਾਏ ॥
ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਆ ਤਾ ਭੀ ਨਾਹੀ
ਕਿਛੁ ਕਾਤਾ ॥੨॥

ṭumeh pathāa-ay ṭaa jag meh aa-ay.
jo ṭuḐh bhaanāa say karam kamaa-ay.
ṭujh ṭay baahar kichhoo na ho-aa ṭaa
bhee naahee kichh kaarhāa. ||2||

ਊਹਾ ਹੁਕਮੁ ਤੁਮਾਰਾ ਸੁਣੀਐ ॥
ਈਹਾ ਹਰਿ ਜਸੁ ਤੇਰਾ ਭਣੀਐ ॥
ਆਪੇ ਲੇਖ ਅਲੇਖੈ ਆਪੇ ਤੁਮ ਸਿਉ ਨਾਹੀ
ਕਿਛੁ ਝਾਤਾ ॥੩॥

oohāa hukam ṭumaaraa sunēe-ai.
eehāa har jas ṭayraa bhañēe-ai.
aapay laykh alaykhai aapay ṭum si-o
naahee kichh jhaarhāa. ||3||

ਤੂ ਪਿਤਾ ਸਭਿ ਬਾਰਿਕ ਥਾਰੇ ॥
ਜਿਉ ਖੇਲਾਵਹਿ ਤਿਉ ਖੇਲਣਹਾਰੇ ॥
ਉਝੜ ਮਾਰਗੁ ਸਭੁ ਤੁਮ ਹੀ ਕੀਨਾ ਚਲੈ ਨਾਹੀ
ਕੋ ਵੇਪਾਤਾ ॥੪॥

ṭoo piṭāa sabh baarik thaaray.
ji-o khaylaaveh ṭi-o khaylanhaaray.
ujharh maarag sabh ṭum hee keenāa
chalai naahee ko vaypaarhāa. ||4||

ਇਕਿ ਬੈਸਾਇ ਰਖੇ ਗ੍ਰਿਹ ਅੰਤਰਿ ॥
ਇਕਿ ਪਠਾਏ ਦੇਸ ਦਿਸੰਤਰਿ ॥

ik baisāa-ay rakhay garih anṭar.
ik pathāa-ay ḍays disanṭar.

ਇਕ ਹੀ ਕਉ ਘਾਸੁ ਇਕ ਹੀ ਕਉ ਰਾਜਾ ਇਨ
ਮਹਿ ਕਹੀਐ ਕਿਆ ਕੂੜਾ ॥੫॥

ik hee ka-o ghaas ik hee ka-o raajaa in
meh kahee-ai ki-aa koorhaa. ||5||

ਕਵਨ ਸੁ ਮੁਕਤੀ ਕਵਨ ਸੁ ਨਰਕਾ ॥
ਕਵਨੁ ਸੈਸਾਰੀ ਕਵਨੁ ਸੁ ਭਗਤਾ ॥
ਕਵਨ ਸੁ ਦਾਨਾ ਕਵਨੁ ਸੁ ਹੋਛਾ ਕਵਨ ਸੁ
ਸੁਰਤਾ ਕਵਨੁ ਜੜਾ ॥੬॥

kavan so muktee kavan so narkaa.
kavan saisaaree kavan so bhagtaa.
kavan so daanaa kavan so hochhhaa
kavan so surtaa kavan jarhaa. ||6||

ਹੁਕਮੇ ਮੁਕਤੀ ਹੁਕਮੇ ਨਰਕਾ ॥
ਹੁਕਮਿ ਸੈਸਾਰੀ ਹੁਕਮੇ ਭਗਤਾ ॥
ਹੁਕਮੇ ਹੋਛਾ ਹੁਕਮੇ ਦਾਨਾ ਦੂਜਾ ਨਾਹੀ ਅਵਰੁ
ਧੜਾ ॥੭॥

hukmay muktee hukmay narkaa.
hukam saisaaree hukmay bhagtaa.
hukmay hochhhaa hukmay daanaa doojaa
naahee avar Dharhhaa. ||7||

ਸਾਗਰੁ ਕੀਨਾ ਅਤਿ ਤੁਮ ਭਾਰਾ ॥
ਇਕਿ ਖੜੇ ਰਸਾਤਲਿ ਕਰਿ ਮਨਮੁਖ
ਗਾਵਾਰਾ ॥
ਇਕਨਾ ਪਾਰਿ ਲੰਘਾਵਹਿ ਆਪੇ ਸਤਿਗੁਰੁ ਜਿਨ
ਕਾ ਸਚੁ ਬੋਝਾ ॥੮॥

saagar keenaa at tum bhaaraa.
ik kharhay rasaatal kar manmukh
gaavaaraa.
iknaa paar langhaaaveh aapay satgur jin
kaa sach bayrhaa. ||8||

ਕਉਤਕੁ ਕਾਲੁ ਇਹੁ ਹੁਕਮਿ ਪਠਾਇਆ ॥
ਜੀਅ ਜੰਤ ਓਪਾਇ ਸਮਾਇਆ ॥
ਵੇਖੈ ਵਿਗਸੈ ਸਭਿ ਰੰਗ ਮਾਣੇ ਰਚਨੁ ਕੀਨਾ
ਇਕੁ ਆਖਾੜਾ ॥੯॥

ka-utak kaal ih hukam pathaa-i-aa.
jee-a jant opaa-ay samaa-i-aa.
vaykhai vigsai sabh rang maanay rahan
keenaa ik aakhaarhaa. ||9||

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ॥
ਵਡ ਦਾਤਾਰੁ ਵਡੀ ਜਿਸੁ ਜਾਈ ॥
ਅਗਮ ਅਗੋਚਰੁ ਬੇਅੰਤ ਅਤੋਲਾ ਹੈ ਨਾਹੀ ਕਿਛੁ
ਆਹਾੜਾ ॥੧੦॥

vadaa saahib vadee naa-ee.
vad daataar vadee jis jaa-ee.
agam agochar bay-ant atolaa hai naahee
kichh aahaahaa. ||10||

ਕੀਮਤਿ ਕੋਇ ਨ ਜਾਣੈ ਦੂਜਾ ॥
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨ ਪੂਜਾ ॥
ਆਪਿ ਸੁ ਗਿਆਨੀ ਆਪਿ ਧਿਆਨੀ ਆਪਿ
ਸਤਵੰਤਾ ਅਤਿ ਗਾੜਾ ॥੧੧॥

keemat ko-ay na jaanai doojaa.
aapay aap niranjan poojaa.
aap so gi-aanee aap Dhi-aanee aap
satvantaa at gaarhaa. ||11||

ਕੇਤਤਿਆ ਦਿਨ ਗੁਪਤੁ ਕਹਾਇਆ ॥
ਕੇਤਤਿਆ ਦਿਨ ਸੁੰਨਿ ਸਮਾਇਆ ॥
ਕੇਤਤਿਆ ਦਿਨ ਧੰਧੁਕਾਰਾ ਆਪੇ ਕਰਤਾ
ਪਰਗਟੜਾ ॥੧੨॥

kayt-rhi-aa din gupat kahaa-i-aa.
kayt-rhi-aa din sunn samaa-i-aa.
kayt-rhi-aa din DhunDhookaaraa aapay
kartaa pargathaa. ||12||

ਆਪੇ ਸਕਤੀ ਸਬਲੁ ਕਹਾਇਆ ॥

aapay saktēe sabal kahaa-i-aa.

ਪੰਨਾ ੧੦੮੨

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ਆਪੇ ਸੂਰਾ ਅਮਰੁ ਚਲਾਇਆ ॥

aapay sooraa amar chalaai-aa.

ਆਪੇ ਸਿਵ ਵਰਤਾਈਅਨੁ ਅੰਤਰਿ ਆਪੇ
ਸੀਤਲੁ ਠਾਰੁ ਗੜਾ ॥੧੩॥

aapay siv vartaa-ee-an antar aapay seetl
thaar garhaa. ||13||

ਜਿਸਹਿ ਨਿਵਾਜੇ ਗੁਰਮੁਖਿ ਸਾਜੇ ॥

jisahi nivaajay gurmukh saajay.

ਨਾਮੁ ਵਸੈ ਤਿਸੁ ਅਨਹਦ ਵਾਜੇ ॥

naam vasai tis anhad vaajay.

ਤਿਸ ਹੀ ਸੁਖੁ ਤਿਸ ਹੀ ਠਕੁਰਾਈ ਤਿਸਹਿ ਨ
ਆਵੈ ਜਮੁ ਨੇੜਾ ॥੧੪॥

tis hee sukh tis hee thakuraa-ee tiseh na
aavai jam nayrhaa. ||14||

ਕੀਮਤਿ ਕਾਗਦ ਕਹੀ ਨ ਜਾਈ ॥

keemat kaagad kahee na jaa-ee.

ਕਹੁ ਨਾਨਕ ਬੇਅੰਤ ਗੁਸਾਈ ॥

kaho naanak bay-ant gusaa-ee.

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਹਾਥਿ ਤਿਸੈ ਕੈ
ਨੇਬੇੜਾ ॥੧੫॥

aad maDh ant parabh so-ee haath tisai
kai naybayrhaa. ||15||

ਤਿਸਹਿ ਸਰੀਕੁ ਨਾਹੀ ਰੇ ਕੋਈ ॥

tiseh sareek naahee ray ko-ee.

ਕਿਸ ਹੀ ਬੁਝੈ ਜਬਾਬੁ ਨ ਹੋਈ ॥

kis hee butai jabaab na ho-ee.

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਆਪੇ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ
ਚੋਜ ਖੜਾ ॥੧੬॥੧॥੧੦॥

naanak kaa parabh aapay aapay kar kar
vaykhai choj kharhaa. ||16||1||10||

Maaroo Soalhey Mehla-5

Guru Ji has repeated so many times that God is the creator of the universe and all the creatures. It is as per His will that the creatures do whatever they are assigned to do, and they are not good or bad by their own desires. Further, whatever God wishes, happens and nothing is under the control of anybody else. In this *shabad*, he humbly acknowledges the supremacy of God, and shows us how to cheerfully accept the happenings in the world as amazing wonders of God, instead of criticizing or agonizing why things are happening in this way and not the way we would like.

Therefore right at the outset, Guru Ji says: “(O' God), You are the Master and I am (Your) appointed servant. All this body and soul are Your gifts. You are the cause and doer of everything, nothing is our doing.”(1)

Next acknowledging God's will in the births and deaths of all creatures and all happenings in the world, he says: “(O' God), it is only when You sent (them) that the (creatures) came (into this world), and what ever was Your wish, they did. Nothing happened outside Your (will), but still You don't have any worry.”(2)

Also acknowledging God's rule and supremacy both in this and the next world, Guru Ji says: "O' God, we hear that it is Your command, which prevails in the yond, and here too is Your praise being uttered. You Yourself write the accounts (of our deeds), and Yourself free us from all accounts, therefore we cannot have any argument with You."(3)

Guru Ji lovingly says: "(O' God), You are the Father and (all the creatures) are Your children. Howsoever You make (them) play, they play (and behave) accordingly. It is You, who has made the right and the wrong path, on one's own, no one can tread on a path against Your wish."(4)

Now describing, how God yokes human beings to different tasks, he says: "(O' God), some You have comfortably settled in their own houses, others You have sent in different foreign lands. Someone You make to (mow) grass (for his living), another You have made the king. Who among these, we can say is false (or doing the wrong thing in life)?"(5)

When everyone is doing what God is making him or her to do, Guru Ji wonders and says: "(O' God, how could we know), who is going to obtain salvation and who would go to hell? (We don't know, who is truly a) householder, and who is Your devotee ? Who is wise and who is of shallow (intellect), or who is intelligent and who is a fool ?"(6)

Now answering the above questions himself, Guru Ji says: "(O' God), it is as per Your will that anybody obtains salvation, and in Your will one is sent to hell. By Your command, one becomes a householder, and by Your command one becomes Your devotee. As per Your will, one becomes shallow and by Your command one becomes sagacious, (because) there is no other faction (which can alter Your will)."(7)

Next comparing this world to a big ocean, Guru Ji says: "(O' God), You Yourself have created (this world like a) vast ocean. Some (humans), You Yourself drive to hell by making them self-conceited fools (who instead of following the true Guru, act as per their own misguided intellect). But others, You ferry across (this worldly ocean), who ride the ship of the true Guru, (and act in accordance with his guidance)."(8)

Some of us often wonder why there is death and destruction in this world. Who has set up this tragic play? Answering such questions, Guru Ji says: "(O' my friends), it is as per His command that (God) has sent (and set up) the astonishing (process of) death. (This is how) after creating the creatures, He absorbs them back. He has created (this world like) an arena. He feels pleased and enjoys all the pleasures of watching the (games being played in this arena)."(9)

Therefore commenting on the greatness of God, Guru Ji says: (O' my friends), great is the glory of the great Master. He is the great Giver, great is whose abode. He is inaccessible, incomprehensible, limitless, and immeasurable. In no way, His worth could be assessed."(10)

Re-emphasizing the above fact, Guru Ji says: “(O’ my friends), no other (person or entity) knows about the worth (of God). That immaculate God is Himself equal to Him. (There is no one, with whom He could be compared). He- Himself is the wise one, Himself the contemplator, and Himself the man of truth and of extremely high character.”(11)

Wondering about another amazing aspect of God, Guru Ji says: “(O’ my friends), it is said that for myriads of days, (God) remained unmanifest. For uncountable number of days, He remained merged in a thoughtless trance. For myriads of days, there remained complete darkness, and then the Creator Himself became manifest.” (12)

Commenting on the hand of God behind everything, Guru Ji says: “(God) let Himself called *Maya*, and Himself the most powerful. Himself becoming brave, He ran His writ. He Himself has spread peace in (the hearts of creatures), and He Himself has become cool and calm like hail.”(13)

Now describing the blessings a person obtains, upon whom God shows mercy, Guru Ji says: “(O’ my friends), whom God honors, He embellishes that one through the Guru. Then within that person comes to abide (God’s) Name, and the non-stop melody (of divine music) starts playing (in the mind). That person alone is in peace, and that person alone obtains the rulership, and even the demon (fear) of death doesn’t come near such a person.”(14)

Summarizing the merits of God, Guru Ji says: “(O’ my friends, God’s) worth cannot be described on paper. Nanak says beyond any limit is that Master of the universe. It is that same God, who (was) in the beginning, (is present) now, and (who will be there) in the end. It is He, in whose hand is the fate (of all creatures).”(15)

In conclusion, Guru Ji says: “There is no rival to that (God), no one can in any way disobey Him. God of Nanak is all by Himself, and He Himself is standing and watching the wonderful shows, which He Himself has created.”(16-1-10)

The message of this *shabad* is that it is God who has created this universe, all the creatures and us. It is as per God's will that different people suffer or enjoy different kinds of fates. Therefore, we should not call anybody false or bad because whatsoever he or she is doing is as per God's command. We should simply seek the guidance of the Guru, follow his immaculate advice and meditate on God's Name, so that showing mercy, God may ferry us across the worldly ocean and end our rounds of births to deaths.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlāa 5.

ਅਚੁਤ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਅੰਤਰਜਾਮੀ ॥
ਮਧੂਸੂਦਨ ਦਾਮੋਦਰ ਸੁਆਮੀ ॥
ਰਿਖੀਕੇਸ ਗੋਵਰਧਨ ਧਾਰੀ ਮੁਰਲੀ ਮਨੋਹਰ
ਹਰਿ ਰੰਗਾ ॥੧॥

achut paarbarahm parmaysur antarjaamee.
maDhusoodan daamodar su-aamee.
rikheekays govarDhan Dhaaree murlee
manohar har rangaa. ||1||

ਮੋਹਨ ਮਾਧਵ ਕ੍ਰਿਸ਼ਨ ਮੁਰਾਰੇ ॥
ਜਗਦੀਸ਼ੁਰ ਹਰਿ ਜੀਉ ਅਸੁਰ ਸੰਘਾਰੇ ॥
ਜਗਜੀਵਨ ਅਬਿਨਾਸੀ ਠਾਕੁਰ ਘਟ ਘਟ
ਵਾਸੀ ਹੈ ਸੰਗਾ ॥੨॥

mohan maaDhav krisan muraaray.
jagdeesur har jee-o asur sanghaaray.
jagjeevan abhinaasee thaakur ghat ghat
vaasee hai sangaa. ||2||

ਧਰਣੀਧਰ ਈਸ ਨਰਸਿੰਘ ਨਾਰਾਇਣ ॥
ਦਾਤਾ ਅਗੇ ਪ੍ਰਿਥਮਿ ਧਰਾਇਣ ॥
ਬਾਵਨ ਰੂਪੁ ਕੀਆ ਤੁਧੁ ਕਰਤੇ ਸਭ ਹੀ ਸੇਤੀ
ਹੈ ਚੰਗਾ ॥੩॥

DharneeDhar ees narsingh naaraa-in.
daarhaa agray paritham Dharaa-in.
baavan roop kee-aa tuDh kartay sabh hee
saytee hai changa. ||3||

ਸ੍ਰੀ ਰਾਮਚੰਦ ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ॥
ਬਨਵਾਲੀ ਚਕ੍ਰਪਾਣਿ ਦਰਸਿ ਅਨੂਪਿਆ ॥
ਸਹਸ ਨੇਤ੍ਰ ਮੂਰਤਿ ਹੈ ਸਹਸਾ ਇਕੁ ਦਾਤਾ
ਸਭ ਹੈ ਮੰਗਾ ॥੪॥

saree raamchandjis roop na raykh-i-aa.
banvaalee chakarpaandaras anoopi-aa.
sahas naytra moorati hai sahsaa ik daataa
sabh hai mangaa. ||4||

ਭਗਤਿ ਵਛਲੁ ਅਨਾਥਹ ਨਾਥੇ ॥
ਗੋਪੀ ਨਾਥੁ ਸਗਲ ਹੈ ਸਾਥੇ ॥
ਬਾਸੁਦੇਵ ਨਿਰੰਜਨ ਦਾਤੇ ਬਰਨਿ ਨ ਸਾਕਉ
ਗੁਣ ਅੰਗਾ ॥੫॥

bhagatvachhal anaathah naathay.
gopee naath sagal hai saathay.
baasudayv niranjan daatay baran na
saaka-o gun angaa. ||5||

ਮੁਕੰਦ ਮਨੋਹਰ ਲਖਮੀ ਨਾਰਾਇਣ ॥
ਦ੍ਰੋਪਤੀ ਲਜਾ ਨਿਵਾਰਿ ਉਧਾਰਣ ॥
ਕਮਲਾਕੰਤ ਕਰਹਿ ਕੰਤੂਹਲ ਅਨਦ ਬਿਨੋਦੀ
ਨਿਹਸੰਗਾ ॥੬॥

mukand manohar lakhmee naaraa-in.
dropatee lajaa nivaar uDhaaran.
kamlakant karahi kantoohal anad binodee
nihsangaa. ||6||

ਅਮੋਘ ਦਰਸਨ ਆਜੂਨੀ ਸੰਭਉ ॥
ਅਕਾਲ ਮੂਰਤਿ ਜਿਸੁ ਕਦੇ ਨਾਹੀ ਖਉ ॥
ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਅਗੋਚਰ ਸਭੁ ਕਿਛੁ
ਤੁਝ ਹੀ ਹੈ ਲਗਾ ॥੭॥

amogh darsan aajoonee sambha-o.
akaal moorat Jis kaday naahee kha-o.
abhinaasee abigat agochar sabh kichh tujh
hee hai lagaa. ||7||

ਸ੍ਰੀਚੰਗ ਬੈਕੁੰਠ ਕੇ ਵਾਸੀ ॥
ਮਛੁ ਕਛੁ ਕੂਰਮੁ ਆਗਿਆ ਅਉਤਰਾਸੀ ॥
ਕੇਸਵ ਚਲਤ ਕਰਹਿ ਨਿਰਾਲੇ ਕੀਤਾ ਲੋੜਹਿ
ਸੋ ਹੋਇਗਾ ॥੮॥

sareerang baikunth kay vaasee.
machh kachh kooram aagi-aa a-utraasee.
kaysav chalat karahi niraalay keetaa lorheh
so ho-igaa. ||8||

ਨਿਰਾਹਾਰੀ ਨਿਰਵੈਰੁ ਸਮਾਇਆ ॥
ਧਾਰਿ ਖੇਲੁ ਚਤੁਰਭੁਜੁ ਕਹਾਇਆ ॥
ਸਾਵਲ ਸੁੰਦਰ ਰੂਪ ਬਣਾਵਹਿ ਬੇਣੁ ਸੁਨਤ ਸਭ
ਮੋਹੈਗਾ ॥੯॥

niraahaaree nirvair samaa-i-aa.
Dhaar khayl chaturbhuj kahaa-i-aa.
saaval sundar roop banaaveh bayn sunat
sabh mohaigaa. ||9||

ਬਨਮਾਲਾ ਬਿਭੂਖਨ ਕਮਲ ਨੈਨ ॥
ਸੁੰਦਰ ਕੁੰਡਲ ਮੁਕਟ ਬੈਨ ॥
ਸੰਖ ਚਕ੍ਰ ਗਦਾ ਹੈ ਧਾਰੀ ਮਹਾ ਸਾਰਥੀ
ਸਤਸੰਗਾ ॥੧੦॥

banmaalaa bibhookhan kamal nain.
sundar kundal mukat bain.
sankh chakar gadā hai Dhaaree mahaa
saarthee satsangaa. ||10||

ਪੀਤ ਪੀਤੰਬਰ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥
ਜਗੰਨਾਥੁ ਗੋਪਾਲੁ ਮੁਖਿ ਭਣੀ ॥
ਸਾਰਿੰਗਧਰ ਭਗਵਾਨ ਬੀਰੁਲਾ ਮੈ ਗਣਤ ਨ
ਆਵੈ ਸਰਬੰਗਾ ॥੧੧॥

peet peetambar taribhavan Dhanee.
jagannaath gopaal mukh bhanee.
saaringDhar bhagvaan beethulaa mai
ganat na aavai sarbangaa. ||11||

ਨਿਹਕੰਟਕੁ ਨਿਹਕੇਵਲੁ ਕਹੀਐ ॥
ਧਨੰਜੈ ਜਲਿ ਬਲਿ ਹੈ ਮਹੀਐ ॥

nihkantak nihkayval kahee-ai.
Dhananjai jal thal hai mahee-ai.

ਪੰਨਾ ੧੦੮੩

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ਮਿਰਤ ਲੋਕ ਪਇਆਲ ਸਮੀਪਤ ਅਸਥਿਰ
ਬਾਨੁ ਜਿਸੁ ਹੈ ਅਭਗਾ ॥੧੨॥

mirat lok pa-i-aal sameepat asthir thaen jis
hai abhgaa. ||12||

ਪਤਿਤ ਪਾਵਨ ਦੁਖ ਭੈ ਭੰਜਨੁ ॥
ਅਹੰਕਾਰ ਨਿਵਾਰਣੁ ਹੈ ਭਵ ਖੰਡਨੁ ॥
ਭਗਤੀ ਤੋਖਿਤ ਦੀਨ ਕ੍ਰਿਪਾਲਾ ਗੁਣੇ ਨ ਕਿਤ
ਹੀ ਹੈ ਭਿਗਾ ॥੧੩॥

patit paavan dukh bhai bhanjan.
aha^Nkaar nivaaran hai bhav khandan.
bhagtee tokhit deen kirpaalaa gunay na kit
hee hai bhigaa. ||13||

ਨਿਰੰਕਾਰੁ ਅਛਲ ਅਡੋਲੋ ॥
ਜੋਤਿ ਸਰੂਪੀ ਸਭੁ ਜਗੁ ਮਉਲੋ ॥
ਸੋ ਮਿਲੈ ਜਿਸੁ ਆਪਿ ਮਿਲਾਏ ਆਪਹੁ ਕੋਇ
ਨ ਪਾਵੈਗਾ ॥੧੪॥

nirankaar achhal adolo.
jot saroopie sabh jag ma-ulo.
so milai jis aap milaa-ay aaphu ko-ay na
paavaigaa. ||14||

ਆਪੇ ਗੋਪੀ ਆਪੇ ਕਾਨਾ ॥
ਆਪੇ ਗਊ ਚਰਾਵੈ ਬਾਨਾ ॥
ਆਪਿ ਉਪਾਵਹਿ ਆਪਿ ਖਪਾਵਹਿ ਤੁਧੁ ਲੇਪੁ
ਨਹੀ ਇਕੁ ਤਿਲੁ ਰੰਗਾ ॥੧੫॥

aapay gopee aapay kaanaa.
aapay ga-oo charaavai baanaa.
aap upaaveh aap khapaaveh tuDh layp
nahee ik til rangaa. ||15||

ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਬਖਾਨੈ ॥
ਸਹਸ ਫਨੀ ਸੇਖ ਅੰਤੁ ਨ ਜਾਨੈ ॥
ਨਵਤਨ ਨਾਮ ਜਪੈ ਦਿਨੁ ਰਾਤੀ ਇਕੁ ਗੁਣੁ
ਨਾਹੀ ਪ੍ਰਭ ਕਹਿ ਸੰਗਾ ॥੧੬॥

ayk jeeh gun kavan bakhaanai.
sahas fanee saykh ant na jaanai.
navtan naam japai din raatee ik gun
naahee parabh kahi sangaa. ||16||

ਓਟ ਗਰੀ ਜਗਤ ਪਿਤ ਸਰਣਾਇਆ ॥
ਭੈ ਭਇਆਨਕ ਜਮਦੂਤ ਦੁਤਰ ਹੈ ਮਾਇਆ ॥

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਇਛਾ ਕਰਿ ਰਾਖਹੁ ਸਾਧ ਸੰਤਨ
ਕੈ ਸੰਗਿ ਸੰਗਾ ॥੧੭॥

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ ॥
ਇਕੁ ਮਾਗਉ ਦਾਨੁ ਗੋਬਿਦ ਸੰਤ ਰੇਨਾ ॥
ਮਸਤਕਿ ਲਾਇ ਪਰਮ ਪਦੁ ਪਾਵਉ ਜਿਸੁ
ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਵੈਗਾ ॥੧੮॥

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਸੁਖਦਾਤੇ ॥
ਤਿਨ ਸਾਧੂ ਚਰਣ ਲੈ ਰਿਦੈ ਪਰਾਤੇ ॥
ਸਗਲ ਨਾਮ ਨਿਧਾਨੁ ਤਿਨ ਪਾਇਆ ਅਨਹਦ
ਸਬਦ ਮਨਿ ਵਾਜੰਗਾ ॥੧੯॥

ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥
ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥
ਕਹੁ ਨਾਨਕ ਭਗਤ ਪਏ ਸਰਣਾਈ ਦੇਹੁ ਦਰਸੁ
ਮਨਿ ਰੰਗੁ ਲਗਾ ॥੨੦॥

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂੰਹੈ ਜਾਣਹਿ ॥
ਤੂੰ ਆਪੇ ਕਥਹਿ ਤੈ ਆਪਿ ਵਖਾਣਹਿ ॥
ਨਾਨਕ ਦਾਸੁ ਦਾਸਨ ਕੋ ਕਰੀਅਹੁ ਹਰਿ ਭਾਵੈ
ਦਾਸਾ ਰਾਖੁ ਸੰਗਾ ॥੨੧॥੨॥੧੧॥

ot gahee jagat piṭ sarnaa-i-aa.
bhai bha-i-aanak jamdoot dutar hai
maa-i-aa.

hohu kirpaal ichhaa kar raakho saaDh
santān kai sang sangaa. ||17||

daristimaan hai sagal mithaynaa.
ik maaga-o daan gobid sant raynaa.
mastak laa-ay param pad paava-o jis
paraapat so paavaigaa. ||18||

jīn ka-o kirpaa karee sukh-daatay.
tin saaDhoo charan lai ridai paraatay.
sagal naam niDhaan tin paa-i-aa anhad
sabad man vaajangaa. ||19||

kirtam naam kathay tayray jihbaa.
sat naam tayraa paraa poorbalaa.
kaho naanak bhagat pa-ay sarnaa-ee dayh
daras man rang lagaa. ||20||

tayree gat mit toohai jaaneh.
too aapay katheh tui aap vakaaneh.
naanak daas daasan ko karee-ahu har
bhaavai daasaa raakh sangaa.
||21||2||11||

Maaru Mehla-5

In the previous *shabad*, Guru Ji told us that it is God who has created this universe, all the creatures, and us. It is as per God's will that different people suffer or enjoy different kinds of fates. Therefore, we should not call anybody false or bad because whatsoever he or she is doing is as per God's command. We should simply seek the guidance of the Guru, follow his immaculate advice and meditate on God's Name, so that showing mercy, God may ferry us across the worldly ocean and end our rounds of births and deaths. One of the best ways to meditate on God's Name is to keep singing His praises from the core of our heart. For this purpose, different faiths have coined different names of God based on His qualities, which most appealed to them. In this *shabad*, Guru Ji addresses God with all such names and shows us how to sing praises of God and meditate on His Name.

Referring to the indestructible nature of God and some of the amazing deeds done by *Krishna*, whom Hindus believe to be the incarnation of God Himself, Guru Ji says: “O’ the indestructible God, You are the inner knower of all hearts. You are the destroyer of demon *Madhu* around whose belly his mother had tied a string. You are the master of faculties, supporter of mount *Goverdhan*, fascinating player of the flute and performer of numerous plays and shows.”(1)

Next acknowledging, how He is residing in each and every heart, Guru Ji says: “O’ God, the captivator of hearts, husband of (goddess) *Lakshmi*, *Krishna*, the killer of demon *Murr*, You are the Master of the universe, and slayer of demons. O’ the imperishable life of the world, You are residing in each and every heart and are always with us.”(2)

Continuing his address, Guru Ji says: “O’ God, You are the supporter of earth, god *Narsingha* (half man and half lion, who killed demon *Harnaakash* to save Your devotee *Prahlad*), and You Yourself are god *Vishnu* (who is believed to abide in the ocean). You are the one who supported the earth on Your fore-teeth, and O’ the Creator, it is You who assumed the form of a pigmy to (trick the king *Ball*). You abide with all, yet You are the most sublime.”(3)

Now clarifying that even though God is present in so many forms, yet has no particular form, Guru Ji says: “O’ God, You are that *Ram Chandra*, who has no form or feature. You are the Master of this garden (like universe), and You are (god *Krishna*) of unparalleled beauty who had the *Sudarshan Chakra* in his hand. You have thousands of eyes, and thousands of forms. You alone are the Giver and all others are beggars (at Your door).”(4)

Next referring to the loving qualities of God, Guru Ji says: “O’ the Supporter of supportless, You love Your devotees. O’ the Master of *Gopis* (the milk maids of *Varinda Van*), You are in the company of all (creatures). O’ the ever fragrant immaculate Giver, I cannot describe Your countless merits.”(5)

Continuing to narrate God’s powers to save the honor of His devotees and grant salvation to all, Guru Ji says: “O’ the Giver of salvation, captivating Master, *Narayan* the husband of *Lakshmi* (the goddess of wealth), O’ the savior of honor of *Daropti* (the queen who was about to be unrobed naked in full court), O’ the spouse of *Kamala* (the goddess of wealth), You perform many wondrous deeds. You are enjoyer of all pleasures, yet remain detached.”(6)

Acknowledging how everything depends upon God’s support, Guru Ji says: “(O’ God), seeing whose sight never goes waste, who never falls into existences, who is self-created, whose form is deathless, and who never gets destroyed, O’ the imperishable, invisible, and incomprehensible (God), everything (in the world) survives on Your support.”(7)

Referring to other incarnations of God as per Hindu mythology, he says: “O’ *Siri Ranga* (husband of *Lakshmi*), resident of heaven, by Your command happened the

incarnations of *Machh*, "*Kachh*, *Kooram*" (Fish and Tortoise). O' God of beauteous hair, You always do wondrous deeds, and whatever You wish to do, that happens for sure."(8)

Commenting further on the wonderful plays of God, Guru Ji says: "(O' God), You don't need any food (for Your survival), You don't have enmity towards anyone, and You are merged (in all Your creation). Setting up the play (of the world, You let Yourself called (*Brahma*) - the god with four arms. (O' God, You make many) dark handsome figures (like *Krishna*), listening to whose flute the entire (world) is charmed."(9) Continuing to appreciate the beauty of God, Guru Ji says: "(O' God, all the) vegetation is like Your ornaments, Your eyes are like lotus. You wear a crown over Your beautiful curly hair, and hold a flute (to Your) lips. You are supporting a conch, and armed with *Sudarshan Chakra* (the steel disc), and *Gada* (a bludgeon). You have been a great chariot driver and true companion (of *Arjuna*, the hero of epic *Mahabharata*)."(10)

Referring to the yellow robes generally worn by god *Krishna*, and the bow and arrows, which he used to carry, Guru Ji says: "O' the yellow robed Master of all the three worlds, O' God Master of the universe, I utter Your Name with my tongue. O' *Beethal* (unaffected by *Maya*), wielder of the bow and arrows, I cannot count all Your merits."(11)

Now sharing with us some of the merits of God, Guru Ji says: "(O' my friends, that God) is called the one who is free from any pains and desires. He is the conqueror of riches (of the entire world), and is pervading in all waters and lands. He is near (the creatures of all worlds, including) mortal world, nether world, and heaven (or the world of angels). His abode is eternal, which can never be destroyed."(12)

Listing some more qualities of God and how He can be obtained or swayed, Guru Ji says: "(O' my friends, that God) is purifier of sinners, and destroyer of fears and sorrows. He is dispeller of ego, and destroyer of rounds (of births and deaths). That merciful God of the meek is pleased by devotion, and is not moved by any other merit."(13)

Further describing the unique and distinctive traits of God, Guru Ji says: "(O' my friends), that formless God is undeceivable, and unwavering. He is the embodiment of light (and divine knowledge), who makes the entire world blossom. But only that person meets (God), whom He Himself unites; on one's own no one will ever obtain Him."(14)

Now referring to the Hindu legend, according to which god *Krishna* used to sport with the milkmaids of *Varindavan*, and graze the cows, Guru Ji says: "(O' my friends, it was God) Himself, who (played the role of) *Gopis* (the milkmaids), He Himself was their (playmate) *Kahna*, and He Himself was grazing cows in the forest. O' God, You Yourself create and Yourself destroy, but You are not affected even a bit (by these worldly frolics)."(15)

Even though, Guru Ji has described so many merits of God, but since the list of His qualities is inexhaustible, Guru Ji says: “(O’ God), which of Your merits could one tongue describe; even the *Shesh Naag* (who is supposed to have a thousand heads, and having a thousand tongues), does not know the limit (of Your merits). Day and night it utters new names (of Yours), but still it cannot describe (fully) even one of Your merits.”(16)

Guru Ji now shows us how to completely surrender ourselves to God's care and seek His support. He says: “O’ Father of the world, I have sought Your shelter. Very terrifying are the demons of death, and very dreadful is the (worldly) ocean. If such be Your pleasure, show Your mercy and save me by keeping me in the company of holy saints.”(17)

Continuing his prayer, Guru Ji says: “(O’ God), all visible (world) is perishable. I beg from You, the one charity of the dust of the feet (the humble service) of God’s saints. Applying it to my forehead (by respectfully following their advice), I would obtain supreme (spiritual) status. However, that one alone obtains it, who is destined to receive it.”(18)

Guru Ji now tells us, who are those persons who are blessed with the dust (the humble service of the saints). He says: “(O’ my friends), on whom that Giver of bliss has shown mercy, they have enshrined the saints’ feet (the Guru’s immaculate advice) in their hearts. They have attained the supreme treasure of God's Name, and in their mind keeps playing the nonstop (melody of divine) Word.”(19)

Before concluding the *shabad*, Guru Ji makes one more observation, and says: “(O’ God, our tongue utters only those names, which we have coined for You on the basis of Your qualities. But even before the beginning, Your Name is true (because You have been there, even before the beginning of time, and will be there even after the end). Nanak says, O’ God, Your devotees have come to Your shelter, and beg You for Your sight, because they are in love with You.”(20)

In conclusion, Guru Ji says: “(O’ God), Your state or limit, You Yourself know. You Yourself can utter and describe (Your greatness). But, O’ God if it so pleases You, make Nanak the servant of Your servants, and keep him in the company of saints (and thus bless him with the service and guidance of the saint Guru).”(21-2-11)

The message of this *shabad* is that there is no end or limit to the qualities or merits of God. The one thing, we need to remember is that God has been there before the beginning of time, and He will be there beyond the end of time. He is present everywhere and in all hearts. Therefore we should pray only to Him, and seek only His support. For this we should pray to Him to bless us with the most humble service of His saints, so that following their guidance, we may keep meditating on God’s Name, and if such be His pleasure, we may also get liberation from the rounds of birth and death.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਅਲਹ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ ॥
ਛੋਡਿ ਖਿਆਲ ਦੁਨੀਆ ਕੇ ਧੰਧੇ ॥
ਹੋਇ ਪੈ ਖਾਕ ਫਕੀਰ ਮੁਸਾਫਰੁ ਇਹੁ ਦਰਵੇਸੁ
ਕਬੂਲੁ ਦਰਾ ॥੧॥

ਸਚੁ ਨਿਵਾਜ ਯਕੀਨ ਮੁਸਲਾ ॥
ਮਨਸਾ ਮਾਰਿ ਨਿਵਾਰਿਹੁ ਆਸਾ ॥
ਦੇਹ ਮਸੀਤਿ ਮਨੁ ਮਉਲਾਣਾ ਕਲਮ ਖੁਦਾਈ ਪਾਕੁ
ਖਰਾ ॥੨॥

ਸਰਾ ਸਰੀਅਤਿ ਲੇ ਕੰਮਾਵਹੁ ॥
ਤਰੀਕਤਿ ਤਰਕ ਖੋਜਿ ਟੋਲਾਵਹੁ ॥
ਮਾਰਫਤਿ ਮਨੁ ਮਾਰਹੁ ਅਬਦਾਲਾ ਮਿਲਹੁ
ਹਕੀਕਤਿ ਜਿਤੁ ਫਿਰਿ ਨ ਮਰਾ ॥੩॥

ਕੁਰਾਣੁ ਕਤੋਬ ਦਿਲ ਮਾਹਿ ਕਮਾਹੀ ॥
ਦਸ ਅਉਰਾਤ ਰਖਹੁ ਬਦ ਰਾਹੀ ॥
ਪੰਚ ਮਰਦ ਸਿਦਕਿ ਲੇ ਬਾਧਹੁ ਖੈਰਿ ਸਬੂਰੀ
ਕਬੂਲ ਪਰਾ ॥੪॥

ਮਕਾ ਮਿਹਰ ਰੋਜਾ ਪੈ ਖਾਕਾ ॥
ਭਿਸਤੁ ਪੀਰ ਲਫਜ ਕਮਾਇ ਅੰਦਾਜਾ ॥
ਹੂਰ ਨੂਰ ਮੁਸਕੁ ਖੁਦਾਇਆ ਬੰਦਗੀ ਅਲਹ ਆਲਾ
ਹੁਜਰਾ ॥੫॥

ਪੰਨਾ ੧੦੮੪

ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਕਾਜੀ ॥
ਜੇ ਦਿਲੁ ਸੋਧੈ ਸੋਈ ਹਾਜੀ ॥
ਸੋ ਮੁਲਾ ਮਲਉਨ ਨਿਵਾਰੈ ਸੋ ਦਰਵੇਸੁ ਜਿਸੁ
ਸਿਫਤਿ ਧਰਾ ॥੬॥

ਸਭੇ ਵਖਤ ਸਭੇ ਕਰਿ ਵੇਲਾ ॥ ਖਾਲਕੁ ਯਾਦਿ
ਦਿਲੈ ਮਹਿ ਮਉਲਾ ॥
ਤਸਬੀ ਯਾਦਿ ਕਰਹੁ ਦਸ ਮਰਦਨੁ ਸੁੰਨਤਿ ਸੀਲੁ
ਬੰਧਾਨਿ ਬਰਾ ॥੭॥

maaroo mehlaa 5.

alah agam khudaa-ee banday.
chhod khi-aal dunee-aa kay DhanDhay.
ho-ay pai khaak fakeer musaafar ih
darvays kabool daraa. ||1||

sach nivaaj yakeen muslaa.
mansaa maar nivaarihu aasaa.
dayh maseet man ma-ulaanaa kalam
khudaa-ee paak kharaa. ||2||

saraa saree-at lay kammaavahu.
tareekat tarak khøj tolaavahu.
maarfāt man maarahu abdaalaa milhu
hakeekat jīt fir na maraa. ||3||

kuraan katayb dil maahi kamaahee.
das a-uraat rakhahu bad raahee.
panch marad sidak lay baaDhhu khair
sabooree kabool paraa. ||4||

makaa mihar rojaa pai khaakaa.
bhisat peer lafaj kamaa-ay andaajaa.
hoor noor musak khudaa-i-aa bandagee
alah aalaa hujraa. ||5||

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sach kamaavai so-ee kaajee.
jo dil soDhai so-ee haajee.
so mulaa mala-oon nivaarai so darvays
jis sifāt Dharaa. ||6||

sabhay vakhat sabhay kar vaylaa.
khaalak yaad dilai meh ma-ulaa.
tasbee yaad karahu das mardān sunat
seel banDhaan baraa. ||7||

ਦਿਲ ਮਹਿ ਜਾਨਹੁ ਸਭ ਫਿਲਹਾਲਾ ॥
ਖਿਲਖਾਨਾ ਬਿਰਾਦਰ ਹਮੁ ਜੰਜਾਲਾ ॥
ਮੀਰ ਮਲਕ ਉਮਰੇ ਫਾਨਾਇਆ ਏਕ ਮੁਕਾਮ
ਖੁਦਾਇ ਦਰਾ ॥੮॥

ਅਵਲਿ ਸਿਫਤਿ ਦੂਜੀ ਸਾਬੂਰੀ ॥
ਤੀਜੈ ਹਲੇਮੀ ਚਉਥੈ ਥੈਰੀ ॥
ਪੰਜਵੈ ਪੰਜੇ ਇਕਤੁ ਮੁਕਾਮੇ ਏਹਿ ਪੰਜਿ ਵਖਤ ਤੇਰੇ
ਅਪਰਪਰਾ ॥੯॥

ਸਗਲੀ ਜਾਨਿ ਕਰਹੁ ਮਉਦੀਫਾ ॥
ਬਦ ਅਮਲ ਛੋਡਿ ਕਰਹੁ ਹਥਿ ਕੂਜਾ ॥
ਖੁਦਾਇ ਏਕੁ ਬੁਝਿ ਦੇਵਹੁ ਬਾਂਗਾਂ ਬੁਰਗੁ
ਬਰਖੁਰਦਾਰ ਖਰਾ ॥੧੦॥

ਹਕੁ ਹਲਾਲੁ ਬਖੋਰਹੁ ਖਾਣਾ ॥
ਦਿਲ ਦਰੀਆਉ ਧੋਵਹੁ ਮੈਲਾਣਾ ॥
ਪੀਰੁ ਪਛਾਣੈ ਭਿਸਤੀ ਸੋਈ ਅਜਰਾਈਲੁ ਨ ਦੋਜ
ਠਰਾ ॥੧੧॥

ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥
ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ ਹਕੀਨਾ ॥
ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ
ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥੧੨॥

ਮੁਸਲਮਾਣੁ ਮੋਮ ਦਿਲਿ ਹੋਵੈ ॥
ਅੰਤਰ ਕੀ ਮਲੁ ਦਿਲ ਤੇ ਧੋਵੈ ॥
ਦੁਨੀਆ ਰੰਗ ਨ ਆਵੈ ਨੇੜੈ ਜਿਉ ਕੁਸਮ ਪਾਟੁ
ਘਿਉ ਪਾਕੁ ਹਰਾ ॥੧੩॥

ਜਾ ਕਉ ਮਿਹਰ ਮਿਹਰ ਮਿਹਰਵਾਨਾ ॥
ਸੋਈ ਮਰਦੁ ਮਰਦੁ ਮਰਦਾਨਾ ॥
ਸੋਈ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ਸੇ ਬੰਦਾ ਜਿਸੁ ਨਜਰਿ
ਨਰਾ ॥੧੪॥

ਕੁਦਰਤਿ ਕਾਦਰ ਕਰਣ ਕਰੀਮਾ ॥
ਸਿਫਤਿ ਮੁਹਬਤਿ ਅਬਾਹ ਰਹੀਮਾ ॥
ਹਕੁ ਹੁਕਮੁ ਸਚੁ ਖੁਦਾਇਆ ਬੁਝਿ ਨਾਨਕ ਬੰਦਿ
ਖਲਾਸ ਤਰਾ ॥੧੫॥੩॥੧੨॥

dil meh jaanhu sabh filhaalaa.
khilkhāanaa biraadar hamoo janjaalaa.
meer malak umray faanaa-i-aa ayk
mukaam khudaa-ay daraa. ||8||

aval sifat dōojee saabooree.
teejai halaymee cha-uthai khairee.
punjvai panjay ikat mukaamai ayhi panj
vakhat tayray aparparaa. ||9||

saglee jaan karahu ma-udēefaa.
bad amal chhod karahu hath koojaa.
khudaa-ay ayk bujh dayvhu baa^Ngaa^N
burgoo barkhurdaar kharaa. ||10||

hak halaal bakhorahu khaanaa.
dil daree-aa-o Dhovahu mailaanaa.
peer pachhaanaai bhistee so-ee ajraa-eel
na doj tharaa. ||11||

kaa-i-aa kirdaar a-urat yakeenaa.
rang tamaasay maan hakeenaa.
naapaak paak kar hadoor hadeesaa
saabat soorat dastaar siraa. ||12||

musalmaan mom dil hovai.
antar kee mal dil tay Dhovai.
dunee-aa rang na aavai nayrhai ji-o
kusam paat ghi-o paak haraa. ||13||

jaa ka-o mihar mihar miharvaanaa.
so-ee marad marad mardaanaa.
so-ee saykh masaa-ik haajee so bandaa
jis najar naraa. ||14||

kudrat kaadar karan kareemaa.
sifat muhabat athaah raheemaa.
hak hukam sach khudaa-i-aa bujh
naanak band khalaas taraa.
||15||3||12||

Maaroo Mehla-5

It is one of the beautiful styles of Guru Ji that he does not ask anybody to join his faith. He rather talks to a man in the vocabulary of his own faith and suggests how he can be a better practitioner of his own faith. In this *shabad*, Guru Ji appears to be addressing a Muslim *Fakir* (saint), and telling him what he thinks about the true way of following the Islamic code of conduct, and who is a true Muslim acceptable in the court of *Allah* (God). But it doesn't mean that the advice in this *shabad* is applicable only to Muslims. It is still a universal message, for believers of all faiths to conduct themselves in accordance with the true spirit and message of their faiths, instead of focusing on the outer rituals only.

First advising that Muslim to rise above the worldly involvements, and seek the humble service of devotees of God, Guru Ji says: "O' man of the inaccessible (God) *Allah*, abandon the thoughts of worldly entanglements. (Seeking humble service of the devotees of God, as if) becoming dust of the feet of the *Fakirs* (humble devotees of God), live like a traveler (in this world). Such a *Dervish* (saint) is approved in the court (of God)." (1)

Now referring to the way the Muslims say their prayer (*Nimaaz*), while standing on a small carpet (called *Musalla*), and read the verses (*Kalmia*) from Quran (their holy scripture), Guru Ji says: "(O' my dear friend), make truth as your *Nimaaz*, and belief in God as your *Musalla*. Let stilling the (worldly) desires be the staff in your hand. Make your body the mosque, your mind the *Maulana* (priest), and keeping the mind truly pure, as your *Kalama* (the divine word)." (2)

Next referring to the Muslim code of conduct (*Shariat*), and different stages of spiritual enlightenment, he says: "(O' devotee of God), make meditating on God's Name as your *Shara* and *Shariat* (the code of conduct). Let your *Tariqat* (purification of mind) be searching of God within. O' *Abdaala* (venerable saint), let stilling the mind be your *Maarfah* (spiritual wisdom), and meeting God be the *Haqiqat*, so that, you don't die again." (3)

It is a fact of life, that even though we may read our holy scriptures daily, we don't truly practice those teachings. The result is that swayed by our ten sense organs (eyes, nostrils, ears, organs to pass urine and stools, tongue, and sense of touch), which Guru Ji calls our ten wives, and the five evil impulses (of lust, anger, greed, attachment, and ego), which he calls as the five (evil) men, we keep indulging in all kinds of sins and evil deeds. Referring to these sense organs and evil impulses, Guru Ji says: "(O' man), practice the message of *Quran* and other holy books in your heart. Restrain your ten women (the sense organs) from following evil ways. Bind down the five men (the evil impulses) with the rope of faith. Your contentment and patience will win you approval in the (*Allah's* court)." (4)

Two of the five cardinal principles of Muslim faith are *Hajj* (pilgrimage to Mecca), and observing *Rozas* (fasts) during the month of *Ramadan*. Referring to these beliefs,

Guru Ji says: “(O’ man), make mercy as your *Mecca* (the holiest shrine), and observe the *Roza* (fast) of considering yourself (most humble person) the dust of the feet of all. To fully follow the word of your *Peer* (your prophet) is to ensure a seat in heaven. Let the divine beauty be your *Hoors* (the heavenly fairies), worship of *Allah* your fragrance, and meditation on God your *Hujra* (the worship chamber).”(5)

Now referring to the Muslim clergy, whom they hold in great respect, Guru Ji says: “(O’ my friend), he alone is a true *Qazi* (the Muslim judge), who earns the true (wealth of God’s Name). He alone is a (true) *Hajji* (pilgrim to *Mecca*), who purifies his heart. He is the (true Muslim priest) *Mullah* who removes the dirt of evil thoughts from his mind, and he is a true *Dervish* (saint) who takes support only in God’s praise.”(6)

Regarding auspicious times for saying prayers, saying of rosaries, or having circumcision, Guru Ji says: “(O’ man), deem all the times as holy and remember God (*Khaalaq*), and the Creator (*Maula*) in your heart at all times of the day. Let remembering God at all times be your *Tasbi* (or saying of rosary), holding the ten sense faculties in check, the good character, and self-control your circumcision.”(7)

As for the general outlook on life, Guru Ji advises: “(O’ my friend), in your heart deem everything as short lived. Know that all such things as family, household, and brothers are (worldly) entanglements. (Remember that all) the chiefs, kings and the aristocrats are perishable. The only one place which is eternal is God’s abode.”(8)

Guru Ji now refers to the five prayers (*Nimaaz*, which a Muslim is supposed to say everyday), and tells what should be those prayers, which can truly elevate one’s spiritual state. He says: “(O’ my friend), let the praise of God be your first prayer, contentment the second, humility the third prayer, and welfare of all as the fourth prayer. Your fifth prayer should be to hold all your five senses organs at one place (under your control). In this way, all your five (prayer) times will become most auspicious.”(9)

But that is not all; Guru Ji wants to cover all other aspects of Muslim rituals. One of their rituals is issuing of *Baang*, whereby a specially appointed person for this purpose, goes to a top minaret on the Mosque and calls people for the prayer or *Nimaaz*, listening to which the Muslims rush to the mosque, and after washing their hands and feet in a certain manner, with the help of a special jug called *Kooja*, they join the prayer. The other thing is blowing of a horn (called *Burgoo*) by Muslim *Fakirs*. So referring to these practices, Guru Ji says: “(O’ man) make the knowledge that God abides everywhere (in the world) as your *Moudeefa* (the daily reading). Make renouncing of bad deeds as holding of *Kooja* (washing jug) in your hand. Realizing that there is but one God, let this be your *Baang* (call for prayer). The one who blows such a *Burgoo* (horn) is deemed as a worthy son of God.”(10)

Like many other faiths, Muslims also have their dietary laws. They never want to eat pork, and even the meat of other animals, they will eat, if the animal has been killed slowly, and while doing that certain verses from Quran are being read. They call such meat as *Halaal* (worthy of eating). They believe if a Muslim lives a holy life in

accordance with Quran, and Sharia (social code of conduct), he goes to *Bahishat* (heaven), if not then *Azrael* the angel of death throws that person into *Doazakh* (hell). Referring to these beliefs, Guru Ji says: “(O’ my friend, I say let) the food earned by honest means be your *Halaal* (meat). Making your heart large like a river, wash off the dirt (of your grudges against others). He alone is deserving of *Bahishat* (heaven), who recognizes his *Peer* (follows his prophet’s advice). Then he doesn’t have to face *Azrael* (the demon of death), or stay in hell.”(11)

Now touching upon the social aspects of Muslim life, such as choosing marriage partners, celebrating happy occasions, and dress codes, Guru Ji says: “Like a faithful wife, your body should be of high character. Revel in the joy of union with God. To purify the impure mind should be the *Hadees* (the holy law) in front of you. Keep your body whole (don’t disfigure it in any way), and have a turban on your head.”(12)

Commenting further on the qualities of a true Muslim, Guru Ji says: “A Muslim ought to be soft hearted like wax. He should wash away any kind of dirt (of ill feelings for anybody) from his heart. He should not even get close to (false) worldly pleasures, and he should be pure like a flower, silk, clarified butter, or the deer skin.”(13)

Now describing the ultimate test of a true human being, Guru Ji says: “(O’ man of God), he alone is the truly brave human being, on whom is the grace of the merciful God. He alone is true *Sekh* (saint), *Masayak* (head devotee, or *Hajji* (the visitor of *Mecca*), and he alone is God’s slave on whom God casts His glance of grace.”(14)

Guru Ji concludes the *shabad* by describing basic qualities of God and the way to obtain salvation. He says: “(O’ man of God), this nature is the creation of the merciful Creator. The praise and love of that merciful God is unfathomable. O’ Nanak, by realizing the command of that eternal God, one obtains release from (worldly) bonds.”(15-3-12)

The message of this *shabad* is that we should not remain limited to only following the rituals of our faith, or observing only the dress or dietary codes, but should also try to live as per the true spirit of our holy scriptures and guidance of our prophets or Gurus. While living a life of purity, truth, compassion, and humility, we should be able to see God pervading everywhere and as God of all creation. By doing this, we shall be accepted into God’s court and shall obtain liberation from any future worldly existences.

ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlaa 5.

ਪਾਰਬਰਾਹਮ ਸਭ ਉਚ ਬਿਰਾਜੇ ॥

paarbarahm sabh ooch biraajay.

ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਸਾਜੇ ॥

aapay thaap uthaapay saajay.

ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਗਹਤ ਸੁਖ ਪਾਈਐ ਕਿਛੁ

parabh kee saran gahat sukh paa-ee-ai kichh

ਭਉ ਨ ਵਿਆਪੈ ਬਾਲ ਕਾ ॥੧॥

bha-o na vi-aapai baal kaa. ||1||

ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥
ਰਕਤ ਕਿਰਮ ਮਹਿ ਨਹੀ ਸੰਘਾਰਿਆ ॥
ਅਪਨਾ ਸਿਮਰਨੁ ਦੇ ਪ੍ਰਤਿਪਾਲਿਆ ਓਹੁ
ਸਗਲ ਘਟਾ ਕਾ ਮਾਲਕਾ ॥੨॥

ਚਰਣ ਕਮਲ ਸਰਣਾਈ ਆਇਆ ॥
ਸਾਧਸੰਗਿ ਹੈ ਹਰਿ ਜਸੁ ਗਾਇਆ ॥
ਜਨਮ ਮਰਣ ਸਭਿ ਦੂਖ ਨਿਵਾਰੇ ਜਪਿ ਹਰਿ
ਹਰਿ ਭਉ ਨਹੀ ਕਾਲ ਕਾ ॥੩॥

ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਦੇਵਾ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤਾ ਕੀ ਸੇਵਾ ॥
ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਬਹੁ ਪਰਕਾਰੀ
ਪਾਲਕਾ ॥੪॥

ਤਿਸਹਿ ਪਰਾਪਤਿ ਹੋਇ ਨਿਧਾਨਾ ॥
ਰਾਮ ਨਾਮ ਰਸੁ ਅੰਤਰਿ ਮਾਨਾ ॥
ਕਰੁ ਗਹਿ ਲੀਨੇ ਅੰਧ ਕੂਪ ਤੇ ਵਿਰਲੇ ਕੋਈ
ਸਾਲਕਾ ॥੫॥

ਪੰਨਾ ੧੦੮੫

ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਸੋਈ ॥
ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥
ਭ੍ਰਮੁ ਭਉ ਮਿਟਿਆ ਸਾਧਸੰਗ ਤੇ ਦਾਲਿਦ ਨ
ਕੋਈ ਘਾਲਕਾ ॥੬॥

ਉਤਮ ਬਾਣੀ ਗਾਉ ਗੋਪਾਲਾ ॥
ਸਾਧਸੰਗਤਿ ਕੀ ਮੰਗਹੁ ਰਵਾਲਾ ॥
ਬਾਸਨ ਮੇਟਿ ਨਿਬਾਸਨ ਹੋਈਐ ਕਲਮਲ
ਸਗਲੇ ਜਾਲਕਾ ॥੭॥

ਸੰਤਾ ਕੀ ਇਹ ਰੀਤਿ ਨਿਰਾਲੀ ॥
ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਦੇਖਹਿ ਨਾਲੀ ॥
ਸਾਸਿ ਸਾਸਿ ਆਰਾਧਨਿ ਹਰਿ ਹਰਿ ਕਿਉ
ਸਿਮਰਤ ਕੀਜੈ ਆਲਕਾ ॥੮॥

ਜਹ ਦੇਖਾ ਤਹ ਅੰਤਰਜਾਮੀ ॥
ਨਿਮਖ ਨ ਵਿਸਰਹੁ ਪ੍ਰਭੁ ਮੇਰੇ ਸੁਆਮੀ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਹਿ ਤੇਰੇ ਦਾਸਾ ਬਨਿ
ਜਲਿ ਪੂਰਨ ਥਾਲਕਾ ॥੯॥

garabh agan meh Jineh ubaari-aa.
rakat kiram meh nahee sanghaari-aa.
apnaa simran day partipaali-aa oh sagal
ghataa kaa maalkaa. ||2||

charan kamal sarnaa-ee aa-i-aa.
saaDhsang hai har jas gaa-i-aa.
janam maran sabh dookh nivaaray jap har
har bha-o nahee kaal kaa. ||3||

samrath akath agochar dayvaa.
jee-a jant sabh taa kee sayvaa.
andaj jayraj saytaj ut-bhuj baho parkaaree
paalkaa. ||4||

tiseh paraapat ho-ay niDhaanaa.
raam naam ras antar maanaa.
kar geh leenay anDh koop tay virlay kay-ee
saalkaa. ||5||

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aad ant maDh parabh so-ee.
aapay kartaa karay so ho-ee.
bharam bha-o miti-aa saaDhsang tay daalid
na ko-ee ghaalkaa. ||6||

ootam banee gaa-o gopaalaa.
saaDhsangat kee mangahu ravaalaa.
baasan mayt nibaasan ho-ee-ai kalmal
saglay jaalkaa. ||7||

santaa kee ih reet niraalee.
paarbarahm kar daykheh naalee.
saas saas aaraaDhan har har ki-o simrat
keejai aalkaa. ||8||

jah daykhaa tah antarjaamee.
nimakh na visrahu parabh mayray su-aamee.
simar simar jeeveh tayray daasaa ban jal
pooran thaalkaa. ||9||

ਤਤੀ ਵਾਉ ਨ ਤਾ ਕਉ ਲਾਗੈ ॥
ਸਿਮਰਤ ਨਾਮੁ ਅਨਦਿਨੁ ਜਾਗੈ ॥
ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਹਰਿ ਸਿਮਰਨੁ ਤਿਸੁ
ਮਾਇਆ ਸੰਗਿ ਨ ਤਾਲਕਾ ॥੧੦॥

tātē vaa-o na taa ka-o laagai.
simrat naam an-din jaagai.
anad binod karay har simran tis maa-i-aa
sang na taalkaa. ||10||

ਰੋਗ ਸੋਗ ਦੂਖ ਤਿਸੁ ਨਾਹੀ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਹੀ ॥
ਆਪਣਾ ਨਾਮੁ ਦੇਹਿ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਸੁਣਿ
ਬੇਨਤੀ ਖਾਲਕਾ ॥੧੧॥

rog sog dookh tis naahee.
saaDhsang har keertan gaahai.
aapnaa naam deh parabh pareetam sun
baynantee khaalkaa. ||11||

ਨਾਮ ਰਤਨੁ ਤੇਰਾ ਹੈ ਪਿਆਰੇ ॥
ਰੰਗਿ ਰਤੇ ਤੇਰੇ ਦਾਸ ਅਪਾਰੇ ॥
ਤੇਰੇ ਰੰਗਿ ਰਤੇ ਤੁਧੁ ਜੇਹੇ ਵਿਰਲੇ ਕੋਈ
ਭਾਲਕਾ ॥੧੨॥

naam ratan tayraa hai pi-aaray.
rang ratay tayrai daas apaaray.
tayrai rang ratay tuDh jayhay virlay kay-ee
bhaalkaa. ||12||

ਤਿਨ ਕੀ ਧੂੜਿ ਮਾਗੈ ਮਨੁ ਮੇਰਾ ॥
ਜਿਨ ਵਿਸਰਹਿ ਨਾਹੀ ਕਾਹੁ ਬੇਰਾ ॥
ਤਿਨ ਕੈ ਸੰਗਿ ਪਰਮ ਪਦੁ ਪਾਈ ਸਦਾ ਸੰਗੀ
ਹਰਿ ਨਾਲਕਾ ॥੧੩॥

tin kee Dhoorh maa^Ngai man mayraa.
jin visrahi naahee kaahoo bayraa.
tin kai sang param pad paa-ee sadaa sangee
har naalkaa. ||13||

ਸਾਜਨੁ ਮੀਤੁ ਪਿਆਰਾ ਸੋਈ ॥
ਏਕੁ ਦ੍ਰਿੜਾਏ ਦੁਰਮਤਿ ਖੋਈ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਤਜਾਏ ਤਿਸੁ ਜਨ ਕਉ
ਉਪਦੇਸੁ ਨਿਰਮਾਲਕਾ ॥੧੪॥

saajan meet pi-aaraa so-ee.
ayk drirh-aa-ay durmat kho-ee.
kaam kroDh aha^Nkaar tajaa-ay tis jan ka-o
updays nirmaalkaa. ||14||

ਤੁਧੁ ਵਿਣੁ ਨਾਹੀ ਕੋਈ ਮੇਰਾ ॥
ਗੁਰਿ ਪਕੜਾਏ ਪ੍ਰਭ ਕੇ ਪੈਰਾ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ ਜਿਨਿ
ਖੰਡਿਆ ਭਰਮੁ ਅਨਾਲਕਾ ॥੧੫॥

tuDh vin naahee ko-ee mayraa.
gur pakrhaa-ay parabh kay pairaa.
ha-o balihaaree satgur pooray jin khandi-aa
bharam anaalkaa. ||15||

ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਬਿਸਰੈ ਨਾਹੀ ॥
ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਕਉ ਧਿਆਈ ॥
ਨਾਨਕ ਸੰਤ ਤੇਰੇ ਰੰਗਿ ਰਾਤੇ ਤੂ ਸਮਰਥੁ
ਵਡਾਲਕਾ ॥੧੬॥੪॥੧੩॥

saas saas parabh bisrai naahee.
aath pahar har har ka-o Dhi-aa-ee.
naanak sant tayrai rang raatay too samrath
vadaalkaa. ||16||4||13||

Maaroo Mehla-5

In many previous *shabads*, Guru Ji has advised us that if we want to end all our sufferings and live in eternal peace and bliss, then we should sing praises of God and meditate on His Name. In this *shabad*, he reminds us about many favors done by God throughout our life and shows us how to express our gratitude to Him.

First reminding us about the highest and most sublime status of God, Guru Ji says: “(O’ my friends), highest is the abode (and status) of the all-pervading God. He Himself creates, destroys, and re-establishes (everything). By grasping the shelter of that God we obtain peace, and we are not afflicted by any fear.”(1)

Reminding us about the protection God provided us when we were in a most vulnerable situation, while in the mother’s womb, Guru Ji says: “(O’ my friends), He who saved (us) in the fire of our mother’s womb, did not let us be killed by the bacteria in the blood, and sustained us by blessing us with His meditation. He is the Master of all hearts.”(2)

Now describing the blessings obtained by a person who seeks the shelter of God, Guru Ji says: “(O’ my friends), one who comes to the shelter of (God’s) lotus feet (by meditating on His immaculate Name), and sings His praise in the company of saints, gets rid of all the pains of birth and death and loses the fear of death by repeating God’s Name.”(3)

Explaining why the one who meditates on God’s Name loses all fear of death, he says: “(O’ my friends, that) God is all- powerful. He is beyond description, beyond the reach of our sense organs, and all light. All the creatures and beings serve Him. He sustains all the creatures born from eggs, placenta, perspiration, and earth in innumerable ways.”(4)

Guru Ji now tells us who is able to obtain the Name (and love) of such a blissful and all-powerful God. He says: “(O’ my friends), only that one is blessed with the treasure (of God’s Name), who has enjoyed the relish of God’s Name within (one’s heart). By extending His hand, God pulls one out of the blind well (of *Maya* and liberates one from the worldly bonds). But very rare are such saints (of God).”(5)

Regarding the divine wisdom and blessings obtained by such devotees, Guru Ji says: “(O’ my friends, whom God pulls out of the worldly bonds, is convinced that) whether in the beginning, end, or the middle, it is that same God (who has been pervading everywhere). Whatever the Creator does, that alone happens. (Thus) in the company of saints, all whose doubt and dread is removed, no pain or adversity can destroy (that person).”(6)

Therefore, Guru Ji advises: “(O’ my friends) sing the sublime (words of) *Baani* (in praise) of God of universe. Ask for the dust (humble service) of the congregation of saints. (In this way) by obliterating (our worldly) desires, we become desire-free and burn down all our sins.”(7)

Now explaining, why he advises us to join the company of saints, Guru Ji says: “(O’ my friends), this is the unique way of life of the saints, that they always deem God in their company. With each and every breath, they remember God again and again, (and they know that) we should never be lazy in meditating on God.”(8)

As for himself, Guru Ji prays: “O’ the inner Knower of all hearts, wherever I look, I see You. O’ my God and Master, (bless me that) I may not forget You even for a moment. O’ God, Your servants survive by meditating on You again and again. You pervade in all forests, waters, and lands.”(9)

Describing once again the blessings received by the person who meditates on God, Guru Ji says: “(O’ my friends), no adversity or pain afflicts the one, who by meditating on (God’s) Name day and night remains alert (to the worldly allurements). That person finds bliss and pleasures in meditation of God Himself. Such a person doesn’t keep any relationship with *Maya* (and remains detached from false worldly pleasures and pursuits).”(10)

Guru Ji adds: “(O’ my friends), that person suffers from no malady, sorrow, or pain, who in the company of saints, sings praises of God. O’ Master of the world, listen to my humble request and bless me with Your Name.”(11)

Elaborating on the virtues of meditating on God’s Name, Guru Ji says: “O’ my Beloved, Your Name is like a precious jewel. O’ infinite God, Your servants remain imbued with Your love, and they who are imbued with Your love, become like You. But rarely are found such (devotees of Yours).”(12)

Praying for the humble service of such devotees, Guru Ji says: “(O’ God), my mind begs for the dust of the feet (the most humble service) of such devotees of Yours, who do not forsake (You) at any time. In their company, (I too may) obtain the sublime status, in which You become one’s constant companion and always remain with them.”(13)

Expressing his love for such devotees of God, Guru Ji says: “(O’ my friends), that person alone is my beloved friend and mate, who firmly teaches me to meditate on the one (God), and rids me of my evil intellect. Purifying is the sermon of such a devotee, listening to which one gets rid of one’s lust, anger, and arrogance.”(14)

Next expressing his gratitude to the Guru, who brought him close to God, Guru Ji says: “O’ God, except for You, I have no one else (to support me. I am indebted to) the Guru, who has led me to God’s shelter. Therefore, I am a sacrifice to the perfect true Guru, who has destroyed the unnecessary doubt (which I should not have allowed to enter my mind).”(15)

In closing, Guru Ji prays: “(I wish that) I may not forget God even for a single breath, I may keep remembering God at all times. Nanak says, Your saints are imbued with Your love, and You are the greatest and most powerful . (16-4-13)

The message of this *shabad* is that we should seek shelter of the Guru, who would guide us in meditation of God’s Name. Then we will be totally imbued with His love and sing His praises in the company of other saints. By doing so, we would get rid of all our sins, vices, doubts and fears, and may even obtain that God who is the treasure of all peace and bliss.

ਮਾਰੂ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਨਿਤ ਧਾਰੀ ॥
ਗੁਰ ਪੂਰਾ ਖਿਨੁ ਖਿਨੁ ਨਮਸਕਾਰੀ ॥
ਤਨੁ ਮਨੁ ਅਰਪਿ ਧਰੀ ਸਭੁ ਆਗੈ ਜਗ ਮਹਿ ਨਾਮੁ
ਸੁਹਾਵਣਾ ॥੧॥

ਸੋ ਠਾਕੁਰੁ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥
ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿ ਸਵਾਰੇ ॥
ਸਾਸਿ ਗਰਾਸਿ ਸਮਾਲੇ ਕਰਤਾ ਕੀਤਾ ਅਪਣਾ
ਪਾਵਣਾ ॥੨॥

ਜਾ ਤੇ ਬਿਰਥਾ ਕੋਉ ਨਾਹੀ ॥
ਆਨ ਪਹਰ ਹਰਿ ਰਖੁ ਮਨ ਮਾਹੀ ॥

ਪੰਨਾ ੧੦੮੬

ਸਾਧਸੰਗਿ ਭਜੁ ਅਚੁਤ ਸੁਆਮੀ ਦਰਗਹ ਸੋਭਾ
ਪਾਵਣਾ ॥੩॥

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਸਹਜ ਸੁਖ ਨਉ ਨਿਧਿ ॥
ਸਰਬ ਕਲਿਆਣ ਜੇ ਮਨ ਮਹਿ ਚਾਹਹਿ ਮਿਲਿ ਸਾਧੂ
ਸੁਆਮੀ ਰਾਵਣਾ ॥੪॥

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਵਖਾਣੀ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤੁ ਪਰਾਣੀ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿੰਦਾ ਪਰਹਰੀਐ ਹਰਿ ਰਸਨਾ ਨਾਨਕ
ਗਾਵਣਾ ॥੫॥

ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਚਿਨੁ ਰਾਤੀ ॥
ਜੋ ਜੋ ਜਪੈ ਸੋਈ ਵਡਭਾਗੀ ਬਹੁਤਿ ਨ ਜੋਨੀ ਪਾਵਣਾ
॥੬॥

ਜਿਸ ਨੋ ਬਿਸਰੈ ਪਰਖੁ ਬਿਧਾਤਾ ॥
ਜਲਤਾ ਫਿਰੈ ਰਹੈ ਨਿਤ ਤਾਤਾ ॥
ਅਕਿਰਤਘਣੈ ਕਉ ਰਖੈ ਨ ਕੋਈ ਨਰਕ ਘੋਰ ਮਹਿ
ਪਾਵਣਾ ॥੭॥

maaroo mehlaa 5

ik-oⁿkaar satgur parsaad.

charan kamal hirdai nit Dhaaree.
gur pooraa khin khin namaskaaree.
tan man arap Dharee sabh aagai jag
meh naam suhaavaⁿaa. ||1||

so thaakur ki-o manhu visaaray.
jee-o pind day saaj savaaray.
saas garaas samaalay kartaa keet^{aa}
ap^{naa} paavⁿaa. ||2||

jaa tay birthaa ko-oo naahee.
aath^h pahar har rakh^h man maahee.

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saaDhsang bhaj achut su-aamee dargeh
sob^haa paavⁿaa. ||3||

chaar pad^aarath asat dasaa siDh.
naam niDhaan sajh sukh^h na-o niDh.
sarab kali-aanⁿ jay man meh chaah^{eh}
mil saaDhoo su-aamee raavⁿaa. ||4||

saasat^t simrit^t bayd vak^hhaanee.
janam pad^aarath jeet^t paraⁿnee.
kaam kroDh nind^{aa} parharee-ai har
rasnaa naanak gaavⁿaa. ||5||

jis roop na rayk^h-i-aa kul nahee jaat^{ee}.
pooran poor rahi-aa din raat^{ee}.
jo jo japai so-ee vad^bhaagee bahr^h na
jonee paavⁿaa. ||6||

jis no bisrai purakh^h bid^hhaat^{aa}.
jal^taa firai rahai nit taat^{aa}.
akirat^t-ghaⁿai ka-o rakh^hai na ko-ee
narak gh^{or} meh paavⁿaa. ||7||

ਜੀਉ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ ਜਿਨਿ ਸਾਜਿਆ ॥
ਮਾਤ ਗਰਭ ਮਹਿ ਰਾਖਿ ਨਿਵਾਜਿਆ ॥
ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਛਾਡਿ ਅਨ ਰਾਤਾ ਕਾਹੂ ਸਿਰੈ ਨ
ਲਾਵਣਾ ॥੮॥

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ॥
ਘਟਿ ਘਟਿ ਵਸਹਿ ਸਭਨ ਕੈ ਨੇਰੇ ॥
ਹਾਥਿ ਹਮਾਰੈ ਕਛੁਐ ਨਾਹੀ ਜਿਸੁ ਜਣਾਇਹਿ ਤਿਸੈ
ਜਣਾਵਣਾ ॥੯॥

ਜਾ ਕੈ ਮਸਤਕਿ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥
ਤਿਸ ਹੀ ਪੁਰਖ ਨ ਵਿਆਪੈ ਮਾਇਆ ॥
ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਣਾਈ ਦੂਸਰ ਲਵੈ ਨ ਲਾਵਣਾ
॥੧੦॥

ਆਗਿਆ ਦੂਖ ਸੂਖ ਸਭਿ ਕੀਨੇ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਬਿਰਲੈ ਹੀ ਚੀਨੇ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਜਤ ਕਤ ਓਹੀ
ਸਮਾਵਣਾ ॥੧੧॥

ਸੋਈ ਭਗਤੁ ਸੋਈ ਵਡ ਦਾਤਾ ॥
ਸੋਈ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਬਾਲ ਸਹਾਈ ਸੋਈ ਤੇਰਾ ਜੋ ਤੇਰੈ ਮਨਿ ਭਾਵਣਾ
॥੧੨॥

ਮਿਰਤੁ ਦੂਖ ਸੂਖ ਲਿਖਿ ਪਾਏ ॥
ਤਿਲੁ ਨਹੀ ਬਧਹਿ ਘਟਹਿ ਨ ਘਟਾਏ ॥
ਸੋਈ ਹੋਇ ਜਿ ਕਰਤੇ ਭਾਵੈ ਕਹਿ ਕੈ ਆਪੁ
ਵਵਾਵਣਾ ॥੧੩॥

ਅੰਧ ਕੂਪ ਤੇ ਸੋਈ ਕਾਢੇ ॥
ਜਨਮ ਜਨਮ ਕੇ ਟੁਟੇ ਗਾਂਢੇ ॥
ਕਿਰਪਾ ਧਾਰਿ ਰਖੇ ਕਰਿ ਅਪੁਨੇ ਮਿਲਿ ਸਾਧੂ
ਗੋਬਿੰਦੁ ਧਿਆਵਣਾ ॥੧੪॥

ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥
ਅਚਰਜ ਰੂਪੁ ਵਡੀ ਵਡਿਆਈ ॥
ਭਗਤਿ ਦਾਨੁ ਮੰਗੈ ਜਨੁ ਤੇਰਾ ਨਾਨਕ ਬਲਿ ਬਲਿ
ਜਾਵਣਾ ॥੧੫॥੧॥੧੪॥੨੨॥੨੪॥੨॥੧੪॥੬੨॥

jee-o paraan tan Dhan jin saaji-aa.
maat garabh meh raakh nivaaJi-aa.
tis si-o pareet chhaad an raataa kaahoo
sirai na laavn^{aa}. ||8||

Dhaar anoograhu su-aamee mayray.
ghat ghat vasesh sabhan kai nayray.
haath hamaarai kachhoo-ai naahee jis
janaa-ihai tisai janaavanaa. ||9||

jaa kai mastak Dhur likh paa-i-aa.
tis hee purakh na vi-aapai maa-i-aa.
naanak daas sadaa sarnaa-ee doosar
lavai na laavn^{aa}. ||10||

aagi-aa dookh sookh sabh keenay.
amrit naam birlai hee cheenay.
taa kee keemat kahan na jaa-ee jat kat
ohee samaavn^{aa}. ||11||

so-ee bhagat so-ee vad daataa.
so-ee pooran purakh biDhaataa.
baal sahaa-ee so-ee tayraa jo tayrai
man bhaavn^{aa}. ||12||

mirat dookh sookh likh paa-ay.
til nahee baDheh ghateh na ghataa-ay.
so-ee ho-ay je kartay bhaavai kahi kai
aap vanjaavanaa. ||13||

anDh koop tay say-ee kaadhay.
janam janam kay tootay gaa^Ndhay.
kirpaa Dhaar rakhay kar apunay mil
saaDhoo gobind Dhi-aavanaa. ||14||

tayree keemat kahan na jaa-ee.
achraj roop vadee vadi-aa-ee.
bhagat daan mangai jan tayraa
naanak bal bal jaavn^{aa}.
||15||1||14||22||24||2||14||62||

Maaroo Mehla-5

This is the last *Soalha* (*shabad* of sixteen stanzas) in this melody of *Maaroo*, and in a way summarizes the message of previous *shabads* in this chapter. In this *shabad*, Guru Ji interchangeably addresses God and us to express his own wishes and desires to worship God and meditate on His Name with true love and devotion and impresses upon us the need for doing the same, so that like him we may also enjoy the bliss of God's love and obtain all the objects of life.

First expressing the desire of his own heart, Guru Ji says: “(O’ my friends, I wish that) I may always keep enshrined the lotus feet (of God, His immaculate Name) in my mind. (I wish that I may) keep paying respect to my perfect Guru again and again. (I feel like) dedicating and surrendering all my body and mind (before the Guru, who alone can bless us with the gift of) Name, which is (the most) beautiful (thing) in the world.”(1)

It is our common tendency to forsake God and not remember His favors. Sometimes, we do this as a protest when we suffer some adverse circumstance and blame God for our misfortunes. Therefore, putting things in perspective, Guru Ji says: “(O’ man), why do you forsake that Master, who by giving you body and soul embellishes you? That Creator takes care of you with each and every breath and morsel, and you have to bear the consequences of your own deeds.”(2)

Therefore, Guru Ji advises: “(O’ man), keep that God always in your mind from whose door no body goes empty handed. In the company of saints worship the imperishable God, (so that) you may obtain honor in God’s court.”(3)

Guru Ji adds: “(O’ man, if you want to obtain all) the four boons (of life, namely prosperity, righteousness, success, and salvation), the eighteen miraculous powers, the treasure of Name, peace, poise, (all the) nine treasures (of wealth), and if you want to enjoy all pleasures in your mind, then meeting the saint (Guru) meditate on the Master.”(4)

Now particularly addressing those who have great faith in the teachings of *Vedas* and *Shastras* (the Hindu Holy books), Guru Ji says: “Even the *Shastras*, *Simritis*, and *Vedas*, say, “O’ man, achieve the object of (human) life. Nanak says, (that we can do this only if) by singing (God’s) praises with our tongue, we eradicate our lust, anger, and slander.”(5)

Stating the main benefit of meditating on God, Guru Ji says: “(O’ my friends), He, who has no form, features, lineage, or caste, that perfect (God) is pervading everywhere day and night. Whosoever worships Him, becomes very fortunate, because such a person does not fall in the womb (and doesn’t have to suffer the pain of births and deaths) again.”(6)

On the other hand, warning those who forsake Him, he says: “(O’ my friends, from whose mind) is forsaken the supreme Creator, wanders around burning (in the fire of worldly desires), and always remains in agony. Nobody can save such an ungrateful one; and is cast into the deepest of hells (and made to suffer through worst of pains).”(7)

Commenting further on the state and fate of such a person, Guru Ji says: “(O’ my friends, that God) who embellished us by giving us our soul, life, body, and wealth, and very carefully protected us in mother’s womb, forsaking love with Him (the one, who) is imbued with the love of any other, reaches no where (and achieves no useful purpose in life).”(8)

However Guru Ji also knows that in the final analysis, human beings are helpless, they do what God wants them to do, and only those come to realize God, whom He Himself makes to realize. Therefore, he says: “O’ my Master, please show mercy (upon us). You reside in each and every heart and are near to everybody. There is nothing under our control, because that one alone (remembers and) realizes You whom You makes to realize.”(9)

Elaborating on the control of God on the destiny of human beings, Guru Ji says: “That person alone is not afflicted by *Maya* (the false worldly attachments) on whose forehead (destiny, God) has written so from the very beginning. Therefore O’ Nanak, (God’s) slaves always seek His shelter and don’t consider anyone else equal to Him.”(10)

Commenting further on the powers of God and the value of meditating on His Name, Guru Ji says: “(O’ my friends, in His will, God) has ordained pains and pleasures (in a man’s lot. One can save oneself from these roller coasters by meditating on God’s Name). But only a rare person has reflected on the ambrosial Name (of God). No one has been able to realize the worth (of that God, even though) both here and there, it is that (God) who is pervading.”(11)

Therefore, addressing us, Guru Ji advises: “(O’ man, that God Himself) is the devotee and Himself the great Donor. That Creator Himself is the perfect Being. He Himself is your childhood mate and who sounds pleasing to your mind.”(12)

Now explaining some very hard facts of life, Guru Ji says: “(O’ my friend, it is God who has) pre-written death, pain and pleasure (in our destiny. These pains and pleasures) cannot be increased even a little bit, nor can they be decreased. That alone happens, which pleases the Creator, therefore to claim (that we can do anything) is to waste our selves.”(13)

Further clarifying what kind of people God saves, Guru Ji says: “(O’ my friends, God has) pulled only those (persons) out of the blind well (of *Maya*, or worldly attachments), and reunited those who were separated from Him for many births, whom showing mercy He made His own, and meeting the saint (Guru), they meditated on Him.”(14)

Therefore concluding the shabad, Guru Ji prays: “(O’ God), Your worth cannot be described. Wonderful is Your beauty and great is Your glory. Your slave Nanak begs from You the charity of Your devotion and is a sacrifice to You again and again.”(15-1-14-22-24-2-14-62)

The message of this *shabad* is that it is God who is the creator, savior and protector of the entire universe. All pains and pleasures, unions and separations, and births and deaths happen as per His will. Therefore, if we want to obtain any kind of peace, poise, or emancipation from future pain of birth and death, then we should seek the mercy of that God by singing His praises in the company of His saints (Guru).

Note- (Explanation of figures at the end):

Solhas M: 1=22, M: 3=24, M: 4=2, M: 5=14, Total=62

ਮਾਰੂ ਵਾਰ ਮਹਲਾ ੩

maaroo vaar mehlaa 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlaa 1.

ਵਿਣੁ ਗਾਹਕੁ ਗੁਣੁ ਵੇਚੀਐ ਤਉ ਗੁਣੁ ਸਹਯੋ ਜਾਇ ॥

vin gaahak gun vaychee-ai ta-o gun sahgho jaa-ay.

ਗੁਣ ਕਾ ਗਾਹਕੁ ਜੇ ਮਿਲੈ ਤਉ ਗੁਣੁ ਲਾਖ ਵਿਕਾਇ ॥

gun kaa gaahak jay milai ta-o gun laakh vikaa-ay.

ਪੰਨਾ ੧੦੮੭

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ਗੁਣ ਤੇ ਗੁਣ ਮਿਲਿ ਪਾਈਐ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥

gun tay gun mil paa-ee-ai jay satgur maahi samaa-ay.

ਮੁਲਿ ਅਮੁਲੁ ਨ ਪਾਈਐ ਵਣਜਿ ਨ ਲੀਜੈ ਹਾਟਿ ॥

mol amol na paa-ee-ai vanaj na leejai haat.

ਨਾਨਕ ਪੂਰਾ ਤੋਲੁ ਹੈ ਕਬਹੂ ਨ ਹੋਵੈ ਘਾਟਿ ॥੧॥

naanak pooraa tol hai kabahu na hovai ghaat. ||1||

ਮਃ ੪ ॥

mehlaa 4.

ਨਾਮ ਵਿਹੂਣੇ ਭਰਮਸਹਿ ਆਵਹਿ ਜਾਵਹਿ ਨੀਤ ॥

naam vihoonay bharmaseh aavahi jaaveh neet.

ਇਕਿ ਬਾਂਧੇ ਇਕਿ ਢੀਲਿਆ ਇਕਿ ਸੁਖੀਏ ਹਰਿ ਪ੍ਰੀਤਿ ॥

ik baa^NDhay ik dheeli-aa ik sukhee-ay har pareet.

ਨਾਨਕ ਸਚਾ ਮੰਨਿ ਲੈ ਸਚੁ ਕਰਣੀ ਸਚੁ ਰੀਤਿ ॥੨॥

naanak sachaa man lai sach karnee sach reet. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਅਤਿ ਖੜਗੁ ਕਰਾਰਾ ॥

gur tay gi-aan paa-i-aa at̤ kharhag
karaaraa.

ਦੂਜਾ ਭ੍ਰਮੁ ਗੜੁ ਕਟਿਆ ਮੋਹੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥

doojaa bharam garh kati-aa moh lobh
aha^Nkaaraa.

ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ ॥

har kaa naam man vasi-aa gur sabad
veechaaraa.

ਸਚ ਸੰਜਮਿ ਮਤਿ ਉਤਮਾ ਹਰਿ ਲਗਾ ਪਿਆਰਾ ॥

sach sanjam mat̤ oot̤maa har lagaa
pi-aaraa.

ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ ਸਚੁ ਸਿਰਜਣਹਾਰਾ ॥੧॥

sabh sachō sach varat̤daa sach
sirjanhaaraa. ||1||*Maaroo Vaar Mehla-3*

Now Guru Ji begins *Maaroo Vaar* (epic in Maaroo melody). This *Vaar* consists of 22 *Paurees* (stanzas) composed by third Guru Amar Daa Ji. Later while composing Guru Granth Sahib Ji, Guru Arjan Dev Ji added suitable *saloks* (couplets) uttered by different Gurus before each *Paurri*. Explanation of these *saloks* and *Paurees* is given below :

Salok Mehla-1

In this stanza, Guru Ji talks about virtues and tells us what the best way is to share virtues or give advice to a person so that it has the maximum effect. Right at the outset, Guru Ji cautions us and says: “(O’ my friends), if we try to sell some virtue (or a precious thing) to a person who is not interested in buying that thing (or advice), it sells very cheap (and that advice is not valued or respected much). However, if we happen to meet a person who is looking for such a virtue (or advice), then this virtue (or advice) is valued (and respected) a lot. If we merge in the true Guru (ponder over *Gurbani*, with full concentration and devotion) then we would imbibe his virtues in us also. We need to remember that the advice contained in *Gurbani* is so) invaluable that it cannot be purchased at any (kind of monetary) price, and it cannot be bought at any shop. O’ Nanak it always maintains its full weight (and value), which never becomes less.”(1)

Mehla-4

Now commenting on the importance of God’s Name, he says: “(O’ my friends, they) who are without Name, keep wandering and coming and going (in and out of this world) forever. There are some, who are bound (in the bonds of worldly involvements), some have loosened (these bonds somewhat), and some who are imbued with God’s love are in peace. O’ Nanak, that one’s conduct and way of life becomes truthful who develops (full faith) in the eternal (God).”(2)

Paurree

Now Guru Ji shares with us the precious wisdom he has obtained from his Guru and the blessings he is enjoying as a result thereof. He says: “(O’ my friends), from the Guru I have obtained (divine) wisdom (which has served me) like a very sturdy and sharp double edged sword. (Armed with that sword like advice) I have (so dispelled the evil impulses from my mind, as if I have) conquered the fortress of duality, doubt, worldly attachment, greed, and arrogance. By reflecting on (*Gurbani*), the word of the Guru, God’s Name has come to reside in my mind. By practicing truth and self-discipline, my intellect has become sublime and God’s (Name has) become dear to me. (Now I have realized) that everywhere is pervading the eternal God, and eternal is that Creator (of the universe).”(1)

The message of this *Paurree* is that God's Name is like a very powerful weapon, which can destroy all our enemies such as lust, anger, greed, and false worldly attachments. This weapon can be obtained only by reflection on (*Gurbani*), the Guru's word. One should not try to force it on any unwilling persons, who are more concerned with their worldly affairs or riches; they won't respect or value this advice. But they who realize its worth and truly act on the advice contained in it, their entire life becomes truthful and sublime.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਕੇਦਾਰਾ ਰਾਗਾ ਵਿਚਿ ਜਾਣੀਐ ਭਾਈ ਸਬਦੇ
ਕਰੇ ਪਿਆਰੁ ॥

ਸਤਸੰਗਤਿ ਸਿਉ ਮਿਲਦੇ ਰਹੈ ਸਚੇ ਧਰੇ
ਪਿਆਰੁ ॥

ਵਿਚਹੁ ਮਲੁ ਕਟੇ ਆਪਣੀ ਕੁਲਾ ਕਾ ਕਰੇ
ਉਧਾਰੁ ॥

ਗੁਣਾ ਕੀ ਰਾਸਿ ਸੰਗ੍ਰਹੈ ਅਵਗਣ ਕਵੈ ਵਿਡਾਰਿ ॥

ਨਾਨਕ ਮਿਲਿਆ ਸੋ ਜਾਣੀਐ ਗੁਰੂ ਨ ਛੋਡੈ
ਆਪਣਾ ਦੂਜੈ ਨ ਧਰੇ ਪਿਆਰੁ ॥੧॥

ਮਃ ੪ ॥

ਸਾਗਰੁ ਦੇਖਉ ਡਰਿ ਮਰਉ ਭੈ ਤੇਰੈ ਡਰੁ
ਨਾਹਿ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਸੰਤੋਖੀਆ ਨਾਨਕ ਬਿਗਸਾ
ਨਾਇ ॥੨॥

salok mehlāa 3.

kaydaaraa raagaa vich jaanee-ai bhaa-ee
sabday karay pi-aar.

satsangat si-o mildo rahai sachay Dharay
pi-aar.

vichahu mal katay aapnee kulaa kaa
karay uDhaar.

gunaa kee raas sangrahai avgan kadhai
vidaar.

naanak mili-aa so jaanee-ai guroo na
chhodai aapnaa doojai na Dharay pi-aar.
||1||

mehlāa 4.

saagar daykh-a-u dar mara-o bhai tayrai
dar naahi.

gur kai sabaḍ santokhee-aa naanak
bigsaa naa-ay. ||2||

ਮਃ ੪ ॥

ਚਤਿ ਬੋਹਿਥੈ ਚਾਲਸਉ ਸਾਗਰੁ ਲਹਰੀ ਦੇਇ ॥

ਠਾਕ ਨ ਸਚੈ ਬੋਹਿਥੈ ਜੇ ਗੁਰੁ ਧੀਰਕ ਦੇਇ ॥

ਤਿਤੁ ਦਰਿ ਜਾਇ ਉਤਾਰੀਆ ਗੁਰੁ ਦਿਸੈ
ਸਾਵਧਾਨੁ ॥ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਦਰਗਹ ਚਲੈ ਮਾਨੁ
॥੩॥

mehlaa 4.

charh bohithai chaalsa-o saagar lahree
day-ay.thaaak na sachai bohithai jay gur Dheerak
day-ay.tit dar jaa-ay utaaree-aa gur disai
saavDhaan.naanak nadree paa-ee-ai dargeh chalai
maan. ||3||

ਪਉੜੀ ॥

ਨਿਹਕੰਟਕ ਰਾਜੁ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਸਚੁ
ਕਮਾਈ ॥ਸਚੈ ਤਖਤਿ ਬੈਠਾ ਨਿਆਉ ਕਰਿ ਸਤਸੰਗਤਿ
ਮੇਲਿ ਮਿਲਾਈ ॥ਸਚਾ ਉਪਦੇਸੁ ਹਰਿ ਜਾਪਣਾ ਹਰਿ ਸਿਉ ਬਣਿ
ਆਈ ॥

ਐਥੈ ਸੁਖਦਾਤਾ ਮਨਿ ਵਸੈ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥

ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਊਪਜੀ ਗੁਰਿ ਸੋਝੀ ਪਾਈ
॥੨॥

pa-orhee.

nihkantak raaj bhunch too gurmukh sach
kamaa-ee.sachai takhat baithaa ni-aa-o kar
satsangat mayl milaa-ee.sachaa updays har jaapnaa har si-o ban
aa-ee.aithai sukh-daatā man vasai ant ho-ay
sakhaa-ee.har si-o pareet oopjee gur sojhee paa-ee.
||2||*Salok Mehla-3*

It appears that Guru Ji uttered this *salok* while conversing with a musician, who considered *Kedaara* as the highest or the most melodious *Raga* (musical measure). But as indicated in previous *Pauree*, Guru Ji wants to lay stress on the importance of meditating on God's Name, and singing His praise, irrespective of what melody, music or tune one may use to express one's love for God.

Therefore addressing that musician, Guru Ji says: "O' my brother, we should consider *Kedaara* as supreme among the melodies, if (while singing in this tune, one) imbibes love for the word (of the Guru and tries to follow it with devotion). One should keep joining the congregation of saintly persons and imbue oneself with the love for the eternal God. (In this way, one) should remove the dirt (of evils) from within one and emancipate one's entire lineage. One should amass the commodity of virtues and drive away one's faults. (But) O' Nanak, that one alone is considered united (with God), who never forsakes one's Guru and doesn't love the other (worldly things)." (1)

Mehla-4

Now Guru Ji shares with us, what kind of peace and support he finds in the word of the Guru and God's Name. Addressing God, he says: "(O' God), when I look at this (worldly) ocean, I die with fear. But when I live under Your fear (alone and don't care about anybody else but You, then in my mind) there is no fear. Because, by reflecting on Guru's word, I have become contented, and O' Nanak, when I meditate on God's Name, I blossom (in joy)." (2)

Mehla-4

Explaining why he feels so contented and assured when he obtains the Guru's support, he says: "(O' my friends, the world is so embroiled in many conflicts, as if) many waves are rising in this ocean, but by riding the ship (of the Guru and following his advice, I am confident that) I would cross over (to the other shore and obtain salvation). Because, if the Guru lends his support, then no obstruction comes in the way of this boat of truth (one faces no difficulty in one's spiritual journey). I can see that my Guru is alert, he would (surely) ferry me across to the door of God. But O' Nanak, it is only by His grace that we obtain (this ship of the Guru), and we go to God's court with honor." (3)

Paurree

Now Guru Ji describes the true wisdom and blessings one obtains, when one follows the advice of the Guru. He says: "(O' man) by following Guru's advice, earn the true (wealth of God's Name, and in this way) enjoy (the pleasure of) a kingdom free of any worry. (Then God who is) doing justice sitting on the eternal throne, would unite you with the congregation of saintly persons, and would bring about your union (with Him). By acting on the true advice (of the Guru) and meditating on God (in that company), you would develop friendship with God. Here (in this life), the bliss giving God would come to reside in your heart, and He would be helpful to you in the end (at the time of death). The Guru has imparted the right understanding (to me), and love for God has welled up (in my mind)." (2)

The message of this Paurree is that if we want to emancipate not only ourselves, but also our entire lineage from the perpetual pains of worldly existences, then we should reflect and act on the word of the Guru (Gurbani as contained in Guru Granth Sahib), with true love and devotion. By doing so all the evil tendencies within our mind will be dispelled, our life conduct will become immaculate, and by meditating on God's Name in the company of true devotees, we will be united with God.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlāa 1.

ਭੂਲੀ ਭੂਲੀ ਮੈ ਫਿਰੀ ਪਾਧਰੁ ਕਹੈ ਨ ਕੋਇ ॥

bhoolee bhoolee mai firee paaDhar
kahai na ko-ay.

ਪੂਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਦੁਖੁ ਕਾਟੈ ਮੇਰਾ ਕੋਇ ॥
 ਸਤਿਗੁਰੁ ਸਾਚਾ ਮਨਿ ਵਸੈ ਸਾਜਨੁ ਉਤ ਹੀ ਠਾਇ ॥
 ਨਾਨਕ ਮਨੁ ਤ੍ਰਿਪਤਾਸੀਐ ਸਿਫਤੀ ਸਾਚੈ ਨਾਇ ॥੧॥

ਮਃ ੩ ॥

ਆਪੇ ਕਰਣੀ ਕਾਰ ਆਪਿ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥
 ਆਪੇ ਕਿਸ ਹੀ ਬਖਸਿ ਲਏ ਆਪੇ ਕਾਰ ਕਮਾਇ ॥
 ਨਾਨਕ ਚਾਨਣੁ ਗੁਰ ਮਿਲੇ ਦੁਖ ਬਿਖੁ ਜਾਲੀ ਨਾਇ
 ॥੨॥

ਪਉੜੀ ॥

ਮਾਇਆ ਵੇਖਿ ਨ ਭੁਲੁ ਤੂ ਮਨਮੁਖ ਮੂਰਖਾ ॥
 ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲਈ ਸਭੁ ਤੂਨੁ ਦਰਬੁ ਲਖਾ ॥
 ਅਗਿਆਨੀ ਅੰਧੁ ਨ ਬੂਝਈ ਸਿਰ ਊਪਰਿ ਜਮ ਖੜਗੁ
 ਕਲਖਾ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਜਿਨ ਹਰਿ ਰਸੁ ਚਖਾ ॥

ਪੰਨਾ ੧੦੮੮

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਆਪੇ ਹਰਿ ਰਖਾ ॥੩॥

poochhahu jaa-ay si-aani-aa dukh
 kaatai mayraa ko-ay.
 satgur saachaa man vasai saajan ut
 hee thaa-ay.
 naanak man tariptaasee-ai siftee
 saachai naa-ay. ||1||

mehlaa 3.

aapay karnee kaar aap aapay karay
 rajaa-ay.
 aapay kis hee bakhas la-ay aapay
 kaar kamaa-ay.
 naanak chaanangur milay dukh bikh
 jaalee naa-ay. ||2||

pa-orhee.

maa-i-aa vaykh na bhul too
 manmukh moorkhaa.
 chaldi-aa naal na chal-ee sabh jhooth
darab lakhaa.
 agi-aanee anDh na boojh-ee sir oopar
 jam kharhag kalkhaa.
 gur parsaadee ubray jin har ras
 chakhaa.

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aap karaa-ay karay aap aapay har
 rakhaa. ||3||

Salok Mehla-1

Instead of living a truthful life and remembering our Creator, most of us keep wandering in the pursuits of worldly wealth and possessions. That is why we keep suffering again and again in worldly existences. In this *shabad*, Guru Ji puts himself in our situation, and shows us how and from whom to ask for the right guidance, so that we may not repeat the same mistake again and obtain salvation from the perpetual pains of births and deaths.

So using the analogy of a traveler who has lost his way, Guru Ji says: "I am roaming around lost and strayed (from my spiritual path), but no one tells me the right path.

(Maybe, I should) go and ask some wise persons, perhaps someone may rid me of my misery (and tell me the right path. I know that if the) true Guru comes to reside in my mind, then the beloved (God) is also found there. Then O' Nanak, by praising God through His eternal Name, one's mind is satiated (and one's wandering ends)." (1)

Mehla-3

However Guru Ji makes it clear that God does everything as per His own will and showing His mercy, He blesses one with the guidance of the Guru and puts that one on the right path. Therefore, he says: "(O' my friends, God) does whatever is worth doing as per His own will. On His own, He forgives; on His own He does the deed (and accomplishes the task). O' Nanak, one who is blessed with the light (guidance) of the Guru, by meditating on (God's) Name (that one) burns away all the suffering caused by the poison (of *Maya* or false worldly pursuits)." (2)

Pauree

Now warning us against falling prey to the pursuits of *Maya* or worldly riches and power, he says: "O' self-conceited fool, do not be misled seeing *Maya* (the false worldly riches). While departing (from this world), none of this false wealth of many millions would accompany you. But the ignorant blind (man) doesn't realize that on his or her head is hanging the sword of death. Only those, who have tasted the relish of God's (Name), are saved by Guru's grace (from drowning in the sea of false worldly pursuits. But, the human beings are also helpless, because God) Himself gets (things) done (from the mortals) and then Himself saves (them)." (3)

The message of this *Pauree* is that it is as per God's will that we are roaming around and suffering in the pains caused by our pursuits of *Maya* or worldly riches and power. If we want to get emancipation from these sufferings, then we should seek the guidance of the true Guru, and meditate on God's Name with true love, devotion and humility. So that showing His mercy God Himself may protect and emancipate us.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਜਿਨਾ ਗੁਰੁ ਨਹੀ ਭੇਟਿਆ ਭੈ ਕੀ ਨਾਹੀ ਬਿੰਦੁ ॥

ਆਵਣੁ ਜਾਵਣੁ ਦੁਖੁ ਘਣਾ ਕਦੇ ਨ ਚੁਕੈ ਚਿੰਦੁ ॥

ਕਾਪੜ ਜਿਵੈ ਪਛੋੜੀਐ ਘੜੀ ਮੁਹਤ ਘੜੀਆਲੁ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਸਿਰਹੁ ਨ ਚੁਕੈ ਜੰਜਾਲੁ ॥੧॥

salok mehlāa 3.

jinaa gur nahee b_hayti-aa b_hai kee naahee bind_u.

aavaan_u jaavaan_u dukh ghaanaa kaday na chookai chind_u.

kaapaar_h Jivai pachhor_hee-ai ghar_hee muhaṭ_u ghar_hee-aal.

naanak sachay naam bin sirahu na chukai janjaal. ||1||

ਮਃ ੩ ॥

ਤ੍ਰਿਭਵਣ ਢੂਢੀ ਸਜਣਾ ਹਉਮੈ ਬੁਰੀ ਜਗਤਿ ॥
ਨਾ ਬੁਰੁ ਹੀਅਤੋ ਸਚੁ ਚਉ ਨਾਨਕ ਸਚੋ ਸਚੁ ॥੨॥

ਪਉੜੀ ॥

ਗੁਰਮੁਖਿ ਆਪੇ ਬਖਸਿਓਨੁ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ॥
ਆਪੇ ਭਗਤੀ ਲਾਇਓਨੁ ਗੁਰ ਸਬਦਿ ਨੀਸਾਣੇ ॥
ਸਨਮੁਖ ਸਦਾ ਸੋਹਣੇ ਸਚੈ ਦਰਿ ਜਾਣੇ ॥
ਐਥੈ ਓਥੈ ਮੁਕਤਿ ਹੈ ਜਿਨ ਰਾਮ ਪਛਾਣੇ ॥
ਧੰਨੁ ਧੰਨੁ ਸੇ ਜਨ ਜਿਨ ਹਰਿ ਸੇਵਿਆ ਤਿਨ ਹਉ
ਕੁਰਬਾਣੇ ॥੪॥

mehlaa 3.

taribhavan dhoodhee sajnāa ha-umai
buree jagat.
naa jhur hee-arhay sach cha-o
naanak sacho sach. ||2||

pa-orhee.

gurmukh aapay bakhsi-on har naam
samaanay.
aapay bhagtee laa-i-on gur sabad
neesaanay.
sanmukh sadaa sohnay sachai dar
jaanay.
aithai othai mukat hai Jin raam
pachhaanay.
Dhan Dhan say jan Jin har sayvi-aa
tin ha-o kurbaanay. ||4||

Salok Mehla-3

In the previous *Pauree*, Guru Ji gave us the messages that it is as per God's will that we are roaming around and suffering the pains caused by our pursuits of *Maya* or worldly riches and power. If we want to get emancipation from these sufferings, then we should seek the guidance of the true Guru, and meditate on God's Name with true devotion and humility. So that showing His mercy, God Himself may protect and emancipate us. In this *salok*, he tells us about the state and fate of those who have not met the true Guru and followed his advice.

He says: "They who have not met the Guru (listened to *Gurbani*), and don't have even a little bit of fear (of God, they) keep suffering in the immense pain of coming and going, and their worry never ceases. (Their fate is) like a cloth which is struck against a stone (for washing), or like a gong, which is hit after every few minutes. (Similarly), O' Nanak without meditating on the eternal Name, one doesn't find relief from the (worldly) entanglement." (1)

Mehla-3

The single most important pieces of advice, which the Guru gives us is to always shun ego or self- conceit, which is almost universal and is often the cause of the ruin of even many virtuous persons. Therefore, they are always afraid, lest their ego may negate all their virtues. In this *salok*, Guru Ji recognizes this fact and tells us the way to overcome that fear. Therefore addressing us and his own mind, he says: "O' my friend, I have searched all the three worlds, (and have concluded that) Ego is the worst

(thing) in the world. (But I) Nanak say, don't you worry O' my heart, speak truth and meditate on the eternal (Name) of (God), who is truly eternal.”(2)

Pauree

Now Guru Ji tells us about the blessings obtained by those who seek and listen to (*Gurbani*) the Guru's word. He says: “(God) Himself forgives those who listen to the Guru and remain absorbed in (meditating on) God's Name. He has Himself yoked them in His devotion through the mark (of guidance) of Guru's word. They always remain face to face, look beauteous, and are recognized (with honor) in the court of the eternal (God), and they whom God recognizes, are emancipated both here and there (in God's court from any worldly bonds). Therefore, blessed again and again are those devotees who have served (and worshipped) God, I am a sacrifice to them.”(4)

The message of this *Pauree* is that we should remember that without following the Guru, and having some fear and respect for God, we would keep suffering in pains again and again. Further the worst thing in the world is self-conceit. Therefore, we should always humbly and dutifully follow the Guru's advice, and meditate on God's Name, so that He may emancipate us from self-conceit and rounds of birth and death.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlāa 1.

ਮਹਲ ਕੁਚਜੀ ਮੜਵੜੀ ਕਾਲੀ ਮਨਹੁ ਕਸੁਧ ॥

mahal kuchjee marvar^hee kaalee
manhu kasu^{Dh}.

ਜੇ ਗੁਣ ਹੋਵਨਿ ਤਾ ਪਿਰੁ ਰਵੈ ਨਾਨਕ ਅਵਗੁਣ
ਮੁੰਧ ॥੧॥

jay gun^u hovan^u taa pir ravai naanak
avgun^u mun^{Dh}. ||1||

ਮਃ ੧ ॥

mehlāa 1.

ਸਾਚੁ ਸੀਲ ਸਚੁ ਸੰਜਮੀ ਸਾ ਪੂਰੀ ਪਰਵਾਰਿ ॥

saach seel sach sanjme^e saa pooree
parvaar.

ਨਾਨਕ ਅਹਿਨਿਸਿ ਸਦਾ ਭਲੀ ਪਿਰ ਕੈ ਹੋਤਿ
ਪਿਆਰਿ ॥੨॥

naanak ahinis sad^aaa bhalee pir kai haytⁱ
pi-aar. ||2||

ਪਉੜੀ ॥

pa-or^hee.

ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ਨਾਮੁ ਨਿਧਾਨੁ
ਪਾਇਆ ॥

aapⁿaa aap pachhaani-aa naam
ni^{Dh}aan paa-i-aa.

ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਗੁਰ ਸਬਦਿ
ਮਿਲਾਇਆ ॥

kirpaa kar kai aapⁿee gur sabadⁱ
milaa-i-aa.

ਗੁਰ ਕੀ ਬਾਣੀ ਨਿਰਮਲੀ ਹਰਿ ਰਸੁ ਪੀਆਇਆ ॥

gur kee ban^{ee}ee nirmalee har ras
pee-aa-i-aa.

ਹਰਿ ਰਸੁ ਜਿਨੀ ਚਾਖਿਆ ਅਨ ਰਸ ਠਾਕਿ
ਰਹਾਇਆ ॥

ਹਰਿ ਰਸੁ ਪੀ ਸਦਾ ਤ੍ਰਿਪਤਿ ਭਏ ਫਿਰਿ ਤ੍ਰਿਸਨਾ
ਭੁਖ ਗਵਾਇਆ ॥੫॥

har ras jinee chaakhi-aa an ras thaak
rahaa-i-aa.

har ras pee sadaa taripat bha-ay fir
tarisnaa bhukh gavaa-i-aa. ||5||

Salok Mehla-1

In the previous *Paurree*, Guru Ji advised us that we should remember that without following Guru's advice and having some fear and respect for God, we would keep suffering in pains again and again. Further the worst thing in the world is self-conceit. Therefore, we should always humbly and dutifully follow the Guru's advice and meditate on God's Name, so that He may emancipate us from self-conceit and the rounds of births and deaths.

In this *Salok*, comparing a human being to a married woman, who except for being arrogant about her beauty, has no other virtues, Guru Ji says: "The (soul) bride (who feels conceited about her physical beauty) is (like) an ill-mannered black faced woman of evil mind. O' Nanak, (a human bride soul) can enjoy the company of her spouse (God), if she has (some) virtues in her, (but the bad character) bride has nothing but faults (in her)." (1)

Mehla-1

Now Guru Ji tells us who is considered so virtuous that even God likes to enjoy her company, and who commands respect in the family and God's court. He says: "(O' my friends, the human bride soul) who is truthful, gentle, and truly self-disciplined, she is considered perfect (in the holy company and her) family. O' Nanak, she remains imbued with the love and affection of (God) her spouse, and is always considered virtuous." (2)

Paurree

Next Guru Ji stresses the importance of examining one's self and tells us what kind of blessings a person obtains who does that. He says: "(O' my friends, one who has reflected on one's merits and faults, and thus) has understood one's own self, has obtained the treasure of (God's) Name. Showing His mercy (God) has united that one with (*Gurbani*) the Guru's word. Immaculate is the word of the Guru, (through it God has) helped that one to drink God's elixir (of Name). They who have tasted the (relish) of God's (Name), have stopped (drinking) other drinks (enjoying other worldly pleasures). Because after drinking God's elixir (and enjoying the pleasure of meditating on God's Name), they always remain satiated and lose all their thirst and hunger (for worldly pleasures or possessions)." (5)

The message of this *Paurree* is that the human bride soul, who is arrogant, is like that bride who is of bad character and tends to indulge in all kinds of false pleasures. But if we want to enjoy the love of our spouse (God) and want to be loved and respected in our family and God's court, then we should follow the Guru's word and shed our demerits, so that we may become worthy of God's love and union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਪਿਰ ਖੁਸੀਏ ਧਨ ਰਾਵੀਏ ਧਨ ਉਚਿ ਨਾਮੁ
ਸੀਗਾਰੁ ॥

ਨਾਨਕ ਧਨ ਆਗੈ ਖੜੀ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥੧॥

ਮਃ ੧ ॥

ਸਸੁਰੈ ਪੇਈਐ ਕੰਤ ਕੀ ਕੰਤੁ ਅਗੰਮੁ ਅਥਾਹੁ ॥

ਨਾਨਕ ਧੰਨੁ ਸੋਹਾਗਣੀ ਜੋ ਭਾਵਹਿ ਵੇਪਰਵਾਹੁ
॥੨॥

ਪਉੜੀ ॥

ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕ ਹੋਈ ॥

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੇਈ ॥

ਏਹਿ ਭੂਪਤਿ ਰਾਜੇ ਨ ਆਖੀਅਹਿ ਦੂਜੈ ਭਾਇ ਦੁਖੁ
ਹੋਈ ॥

ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਜਿਸੁ ਜਾਦੇ ਬਿਲਮ ਨ
ਹੋਈ ॥

ਨਿਹਚਲੁ ਸਚਾ ਏਕੁ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੁ
ਨਿਹਚਲੁ ਹੋਈ ॥੬॥

salok mehlā 3.

pir khusee-ay Dhan raavee-ay Dhan ur
naam seegaar.

naanak Dhan aagai kharhee
sobhaavantee naar. ||1||

mehlā 1.

sasurai pay-ee-ai kant̃ kee kant̃ agamm
athaahu.

naanak Dhan sohaagane_e jo bhaaveh
vayparvaah. ||2||

pa-orhee.

takhat̃ raajaa so bahai je takh-tai laa-ik
ho-ee.

jinee sach pachhaani-aa sach raajay
say-ee.

ayhi bhoopat̃ raajay na aakhee-ahi
doojai bhaa-ay dukh ho-ee.

keetaa ki-aa salaah_{ee}-ai jis jaad_{ay}
bilam na ho-ee.

nihchal sachaa ayk hai gurmukh boojhai
so nihchal ho-ee. ||6||

Salok Mehla-3

In the previous *Paurree* Guru Ji told us that the human bride soul, who is arrogant is like that bride who is of bad character and tends to indulge in all kinds of false pleasures. But if we want to enjoy the love of our spouse (God) and also be loved and respected in our family and God's court, then we need to follow the Guru's word and shed all our faults, so that we may become worthy of God's love and union. In this *Paurree*, he tells us who the souls are who enjoy the company of (God) their spouse, and also like kings, share with God His eternal throne and become one with Him.

Continuing the above metaphor, Guru Ji says: "The spouse (God) feels pleasure in enjoying the company of that (human) bride, who adorns herself with the ornament of

Name in her heart. O' Nanak, the bride (soul) who remains standing in front (of God, always ready to do whatever He wants her to do) is a woman of good repute.”(1)

Mehla-1

Now describing, how blessed those bride (souls) are who love God, he says: “O' Nanak, blessed is that united (bride soul), who is pleasing to the care-free Spouse. Such a bride soul remains faithful (to God, her) incomprehensible and unfathomable spouse both in her parents' and in-laws houses (this world and God's court).”(2)

Pauree

Guru Ji now gives another example to explain who those persons are who enjoy the bliss and comforts of God's company. He says: “Only that person sits on the throne of a king, who is worthy of that throne. But eternal are those kings only, who have recognized the eternal (God). These rulers (of lands) cannot be considered (true kings), who always suffer from the pain of attachment with the other (worldly possessions). What is the use of praising the one, who has been created (by God), and who doesn't take any time in vanishing? It is only the one true (God), who is immortal and the Guru's follower who realizes (this fact) becomes immortal (by uniting with the eternal God).”(6)

The message of this *Pauree* is that if we want to enjoy respect and love in this and the next world, then we have to shed our self-conceit, and bedeck ourselves with the ornaments of love for God's Name in our heart. Further we need to remember that just as only that person sits on the throne, who deserves it, similarly only that person enjoys the company and union of the eternal God, who loves and is devoted only to the one eternal God, and is not attached to any worldly possessions, riches, or relatives.

ਸਲੋਕ ਮਃ ੩ ॥

ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੁ ਹੈ ਪਿਰ ਬਿਨੁ ਖਾਲੀ
ਨਾਹਿ ॥

ਨਾਨਕ ਸੇ ਸੋਹਾਗਣੀ ਜਿ ਸਤਿਗੁਰ ਮਾਹਿ
ਸਮਾਹਿ ॥੧॥

ਮਃ ੩ ॥

ਮਨ ਕੇ ਅਧਿਕ ਤਰੰਗ ਕਿਉ ਦਰਿ ਸਾਹਿਬ
ਛੁਟੀਐ ॥

ਜੇ ਰਾਚੈ ਸਚ ਰੰਗਿ ਗੂੜੈ ਰੰਗਿ ਅਪਾਰ ਕੈ ॥

ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਛੁਟੀਐ ਜੇ ਚਿਤੁ ਲਗੈ
ਸਚਿ ॥੨॥

salok mehlāa 3.

sabhnaa kaa pir ayk hai pir bin khaalee
naahi.

naanak say sohaaganeē je satgur maahi
samaahi. ||1||

mehlāa 3.

man kay aDhik tarang ki-o dar saahib
chhutee-ai.

jay raachai sach rang goorhai rang apaar
kai.

naanak gur parsaadee chhutee-ai jay chit
lagai sach. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਕਾ ਨਾਮੁ ਅਮੋਲੁ ਹੈ ਕਿਉ ਕੀਮਤਿ ਕੀਜੈ ॥

har kaa naam amol hai ki-o keemat
keejai.

ਪੰਨਾ ੧੦੮੯

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ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀਅਨੁ ਆਪੇ ਵਰਤੀਜੈ ॥

aapay sarisat sabh saajee-an aapay
varteejai.

ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਚੁ ਕੀਮਤਿ ਕੀਜੈ ॥

gurmukh sadaa salaah-ai sach keemat
keejai.ਗੁਰ ਸਬਦੀ ਕਮਲੁ ਬਿਗਾਸਿਆ ਇਵ ਹਰਿ ਰਸੁ
ਪੀਜੈ ॥gur sabdee kamal bigaasi-aa iv har ras
peejai.ਆਵਣੁ ਜਾਣਾ ਠਾਕਿਆ ਸੁਖਿ ਸਹਜਿ ਸਵੀਜੈ
॥੭॥aavan jaanaa thaaki-aa sukh sahj
saveejai. ||7||*Salok Mehla-3*

In the previous *Pauree*, Guru Ji advised us that if we want to enjoy respect and love in this and the next world, then we have to shed our self-conceit, and bedeck ourselves with the ornaments of love for God's Name in our heart. Further we need to remember, that just as only that person sits on the throne, who deserves it, similarly only that person enjoys the company and union of the eternal God, who loves and is devoted only to Him, and is not attached to any worldly possessions, riches, or relatives. In this *salok*, Guru Ji explains in another way, why although all human beings belong to God, only a few enjoy the bliss of His company, while others don't.

Again using his favorite metaphor of brides for the human souls and God as the one groom of all, he says: "(O' my friends, God) is the only one Groom of all (human bride souls). No one is without the Groom. But O' Nanak, they alone are (His happily) united (brides), who remain merged in the true Guru (by devotedly following his advice and meditating on God's Name)."(1)

Mehla-3

In this *salok*, Guru Ji gives the underlying reason, why most of us remain separated from God, and do not obtain emancipation from our worldly bonds. He also tells us the way to obtain salvation. He says: "(O' my friends), within our minds keep rising many waves (of worldly desires, because of which we commit many sins), so how can we be acquitted in God's court? O' Nanak, we are acquitted only if by Guru's grace, our mind is attuned to the eternal (God), and we remain absorbed in true and deep love of the Infinite (God)."(2)

Paurree

Now giving the gist of his advice Guru Ji says: “(O’ my friends), invaluable is (God’s) Name. We can never assess its worth. He Himself has created this world and He Himself pervades in it. (The only thing, we can do is to) always praise Him through the Guru’s (word, and in this way) we can appraise that eternal (God. By singing praises of God through *Gurbani*) the Guru’s word, our lotus (like heart) blossoms (in delight), and this is how we drink the elixir of God’s (Name. Then our) coming and going (in and out of this world) stops, and we (live and) sleep in peace and poise.”(7)

The message of this *Paurree* is that all human beings are like the brides of one God, but only those among us truly enjoy the bliss of His union, who listen to (*Gurbani*) the immaculate word of the Guru, imbue them selves with the fast love of God's Name, and sing His praises day and night. God comes to reside in their heart, which then blossoms like lotus and they enjoy the state of supreme peace and poise.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਨਾ ਮੈਲਾ ਨਾ ਧੁੰਧਲਾ ਨਾ ਭਗਵਾ ਨਾ ਕਚੁ ॥

ਨਾਨਕ ਲਾਲੇ ਲਾਲੁ ਹੈ ਸਚੈ ਰਤਾ ਸਚੁ ॥੧॥

ਮਃ ੩ ॥

ਸਹਜਿ ਵਣਸਪਤਿ ਫੁਲੁ ਫਲੁ ਭਵਰੁ ਵਸੈ ਭੈ ਖੰਡਿ ॥

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਹੈ ਏਕੋ ਫੁਲੁ ਭਿਰੰਗੁ ॥੨॥

ਪਉੜੀ ॥

ਜੋ ਜਨ ਲੂਝਹਿ ਮਨੈ ਸਿਉ ਸੇ ਸੂਰੇ ਪਰਧਾਨਾ ॥

ਹਰਿ ਸੇਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਜਿਨੀ ਆਪੁ ਪਛਾਨਾ ॥

ਗਿਆਨੀਆ ਕਾ ਇਹੁ ਮਹਤੁ ਹੈ ਮਨ ਮਾਹਿ ਸਮਾਨਾ ॥

ਹਰਿ ਜੀਉ ਕਾ ਮਹਲੁ ਪਾਇਆ ਸਚੁ ਲਾਇ ਧਿਆਨਾ ॥

ਜਿਨ ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਜੀਤਿਆ ਜਗੁ ਤਿਨਹਿ ਜਿਤਾਨਾ ॥੮॥

salok mehlāa 1.

nāa mailāa nāa DhunDhlāa nāa bhagvāa nāa kach.

naanak laalo laal hai sachai ratāa sach. ||1||

mehlāa 3.

sahj vāṇaspat̃ ful fal bhavar vasai bhai khand.

naanak tarvar ayk hai ayko ful bhirang. ||2||

pa-orhee.

jo jan loojhēh manai si-o say sooray parDhaanaa.

har saytēe sadāa mil rahay Jinee aap pachhaanaa.

gi-aanee-aa kaa ih mahat̃ hai man maahi samaanaa.

har jee-o kaa mahal paa-i-aa sach laa-ay Dhi-aanaa.

jīn gur parsāadee man jeet̃i-aa jag t̃ineh jīt̃aanaa. ||8||

Salok Mehla-1

In the previous *Pauree*, Guru Ji gave us the message that all human beings are like the brides of one God, but only those among us truly enjoy the bliss of His union, who listen to (*Gurbani*) the immaculate word of the Guru, imbue them selves with the fast love of God's Name, and sing His praises day and night. God comes to reside in their heart, which then blossoms like lotus and they enjoy the state of supreme peace and poise. In this *salok*, he compares the deep love of a true devotee to the deep red colored dress, which a newly wedded bride wears to show her utmost love for her spouse.

He says: "O' Nanak, one who remains (so imbued with God's love, as if he or she) has been dyed in the color of the absolute true God, that one's color of love neither gets soiled, nor becomes hazy, ochre, or short lived. (In other words, such a person's love is not selfish, doubtful, or short lived, but) it is sincere and ever lasting."(1)

Mehla-3

Now Guru Ji cites two beautiful metaphors to convey the kind of love and devotion, we should have for God. He says: "Shedding its fear, a bumblebee (sits and sucks) with ease the essence from vegetation, flowers and fruits. But O' Nanak, this black bee (should know that) there is only one tree and one flower (whose essence is truly sweet and life giving. In other words instead of going to different places, and worshipping so many gods and goddesses, the devotees should know that there is only one true God, and it is only His Name, which is the true immortalizing nectar)." (2)

Pauree

Just as a black bee moves around from flower to flower, being allured by their outward beauty, similarly our mind keeps getting allured by false worldly riches and pleasures and it is very difficult to control our mind from these worldly distractions and stay focused on God. Therefore, Guru Ji says: "(O' my friends), truly supreme brave warriors are those who battle with their mind (and stop it from being allured by worldly enticements). They who recognize themselves (that they are a spark of the divine light, always) remain united with God. This is the greatness of the (divinely) wise, that they remain absorbed in their mind (attuned to God). By meditating on the eternal (God), they have obtained the palace of God (recognized Him within themselves. In short), they alone have conquered the world (achieved the objective of coming into this world), who by Guru's grace have conquered their mind (and kept it in check)." (8)

The message of this *Pauree* is that if we want to be truly united with God, we should have absolute true and fast love for Him. We should only try to relish the essence of the flower of God's Name, and not keep wandering from one false god (or fake saint) to another. Further like brave warriors, we should fight against the mind's tendencies towards false worldly pursuits and pleasures. Then we would obtain to the mansion of God and feel as if we have conquered the entire world.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਜੋਗੀ ਹੋਵਾ ਜਗਿ ਭਵਾ ਘਰਿ ਘਰਿ ਭੀਖਿਆ ਲੇਉ ॥

ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ ਕਿਸੁ ਕਿਸੁ ਉਤਰੁ ਦੇਉ ॥

ਭਿਖਿਆ ਨਾਮੁ ਸੰਤੋਖੁ ਮੜੀ ਸਦਾ ਸਚੁ ਹੈ ਨਾਲਿ ॥

ਭੇਖੀ ਹਾਥ ਨ ਲਪੀਆ ਸਭ ਬਧੀ ਜਮਕਾਲਿ ॥

ਨਾਨਕ ਗਲਾ ਝੂਠੀਆ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੧॥

ਮਃ ੩ ॥

ਜਿਤੁ ਦਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸੋ ਦਰੁ ਸੇਵਿਹੁ ਨ ਕੋਇ ॥

ਐਸਾ ਸਤਿਗੁਰੁ ਲੋੜਿ ਲਹੁ ਜਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਇ ॥

ਤਿਸੁ ਸਰਣਾਈ ਛੁਟੀਐ ਲੇਖਾ ਮੰਗੈ ਨ ਕੋਇ ॥

ਸਚੁ ਦ੍ਰਿੜਾਏ ਸਚੁ ਦ੍ਰਿੜੁ ਸਚਾ ਓਹੁ ਸਬਦੁ ਦੇਇ ॥

ਹਿਰਦੈ ਜਿਸ ਦੈ ਸਚੁ ਹੈ ਤਨੁ ਮਨੁ ਭੀ ਸਚਾ ਹੋਇ ॥

ਨਾਨਕ ਸਚੈ ਹੁਕਮਿ ਮੰਨਿਐ ਸਚੀ ਵਡਿਆਈ ਦੇਇ ॥

ਸਚੇ ਮਾਹਿ ਸਮਾਵਸੀ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇਇ ॥੨॥

ਪਉੜੀ ॥

ਸੂਰੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਅਹੰਕਾਰਿ ਮਰਹਿ ਦੁਖੁ
ਪਾਵਹਿ ॥

ਅੰਧੇ ਆਪੁ ਨ ਪਛਾਣਨੀ ਦੂਜੈ ਪਚਿ ਜਾਵਹਿ ॥

ਅਤਿ ਕਰੋਧ ਸਿਉ ਲੂਝਦੇ ਅਗੈ ਪਿਛੈ ਦੁਖੁ ਪਾਵਹਿ ॥

ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ
ਸੁਣਾਵਹਿ ॥

ਅਹੰਕਾਰਿ ਮੁਏ ਸੇ ਵਿਗਤੀ ਗਏ ਮਰਿ ਜਨਮਹਿ
ਫਿਰਿ ਆਵਹਿ ॥੯॥

salok mehlāa 3.

jogee hovaa jag bhavaa ghar ghar
bheekhi-aa lay-o.

dargeh laykhaa mangee-ai kis kis utar
day-o.

bhikhi-aa naam santokh marhee
sadaa sach hai naal.

bhaykhee haath na laDhee-aa sabh
baDhee jamkaal.

naanak galaa jhoothee-aa sachaa
naam samaal. ||1||

mehlāa 3.

jīt dar laykhaa mangee-ai so dar
sayvihu na ko-ay.

aisaa satgur lorh lahu Jis jayvad avar
na ko-ay.

tis sarna-ee chhootee-ai laykhaa
mangai na ko-ay.

sach drirh-aa-ay sach darirh sachaa
oh sabad day-ay.

hirdai jis dai sach hai tan man bhee
sachaa ho-ay.

naanak sachai hukam mani-ai sachee
vadi-aa-ee day-ay.

sachay maahi samaavasee jis no
nadar karay-i. ||2||

pa-orhee.

sooray ayhi na aakhee-ahi aha^Nkaar
mareh dukh paavahi.

anDhay aap na pachhaannee doojai
pach jaaveh.

at karoDh si-o loojh-day agai pichhai
dukh paavahi.

har jee-o aha^Nkaar na bhaav-ee vayd
kook sunaaveh.

aha^Nkaar mu-ay say vigtee ga-ay mar
janmeh fir aavahi. ||9||

Salok Mehla-3

In the previous *Paurree*, Guru Ji instructed us that if we want to be truly united with God, we should have absolute true and fast love for Him. We should only try to relish the essence of the flower of God's Name, and not keep wandering from one false god (or fake saint) to another. In this *salok*, Guru Ji comments on the conduct and fate of those who becoming yogis and wearing ochre colored robes go begging from place to place in search of food and clothing, and think that simply by adopting holy garbs they would obtain to the eternal God.

He says: "If I were to become a yogi and wander through the world begging from door to door, (I wonder, how would I) answer my one (bad deed after the other), when the account (of my deeds) is demanded in God's court? (O' my friends, one who deems God's) Name as charity, and contentment as one's cottage, the eternal (God) is always with that one. No one has been able to lay hands upon (and obtain the eternal God, simply) by adopting holy garbs; the entire world is bound to (birth and) death. Therefore, O' Nanak, meditate only on God's) Name, all other things are false."(1)

Mehla-3

If as stated above one has to account for one's past deeds, even after praying to gods and goddesses, or becoming yogis and adopting holy garbs, then naturally the question arises, what should a person do to obtain salvation? Providing answer to such questions, Guru Ji says: "(O' my friends), don't serve at that door (and waste your time and effort in serving that guru), if you are still going to be asked to account for (your past deeds). Instead find such a true Guru, who has no one equal to him (in merit and purity). It is by seeking his shelter (and faithfully following the guidance of such a true Guru), that we are emancipated, and no one asks for the account (of our past deeds. Because that Guru himself) steadfastly meditates on the true (Name), makes (his followers) to firmly enshrine the eternal (God in them), and gives true advice to them. Within whose mind is enshrined the truth, that person's body and mind also become true (and immaculate). O' Nanak, by obeying the command of the eternal God, He blesses us with eternal glory and on whom He casts His glance of grace, (that person) would merge in the eternal (God Himself)."(2)

Paurree

In the previous *Paurree*, Guru Ji told us that truly supreme brave warriors are those who battle with their mind (and stop it from being allured by worldly enticements). In this *Paurree* he tell us, who in his judgment are not the brave ones. He says: "(Such persons) are not called the valiant ones, who die (in battle to satisfy their) ego and suffer pain. These blind fools do not recognize their (true) self and are consumed in duality (love of worldly possessions instead of God). They fight (with each other) in great anger and therefore suffer in pain, both here (in this world) and hereafter (in God's court. Even) *Vedas* (the Hindu holy books) loudly proclaim that arrogance is not pleasing to God. They who die in self-conceit, depart from here without achieving the state (of salvation), and keep dying to be born again and again."(9)

The message of this *Pauree* is that we should not wander like yogis or mendicants and keep serving or begging from door to door. Instead, we should seek the guidance of that true Guru who himself meditates on God's Name, and helps us also in doing that. Then, we would become immaculate and no one would ask us for the account of our past deeds. Lastly, we should completely wipe out any kind of ego or self-conceit from our minds, because the eternal God doesn't like it. If we faithfully follow the advice of the true Guru, God would forgive all our past misdeeds, and in His mercy would bless us with His eternal union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਕਾਗਉ ਹੋਇ ਨ ਊਜਲਾ ਲੋਹੇ ਨਾਵ ਨ ਪਾਰੁ ॥

ਪਿਰਮ ਪਦਾਰਥੁ ਮੰਨਿ ਲੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥

ਹੁਕਮੁ ਪਛਾਣੈ ਊਜਲਾ ਸਿਰਿ ਕਾਸਟ ਲੋਹਾ ਪਾਰਿ ॥

ਤ੍ਰਿਸਨਾ ਛੋਡੈ ਭੈ ਵਸੈ ਨਾਨਕ ਕਰਣੀ ਸਾਰੁ ॥੧॥

ਮਃ ੩ ॥

ਮਾਰੂ ਮਾਰਣ ਜੋ ਗਏ ਮਾਰਿ ਨ ਸਕਹਿ ਗਵਾਰ ॥

ਨਾਨਕ ਜੇ ਇਹੁ ਮਾਰੀਐ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥

ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਨਾ ਮਰੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

ਨਾਨਕ ਮਨ ਹੀ ਕਉ ਮਨੁ ਮਾਰਸੀ ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ
ਸੋਇ ॥੨॥

ਪੰਨਾ ੧੦੯੦

ਪਉੜੀ ॥

ਦੋਵੈ ਤਰਫਾ ਉਪਾਈਓਨੁ ਵਿਚਿ ਸਕਤਿ ਸਿਵ ਵਾਸਾ ॥

ਸਕਤੀ ਕਿਨੈ ਨ ਪਾਇਓ ਫਿਰਿ ਜਨਮਿ ਬਿਨਾਸਾ ॥

ਗੁਰਿ ਸੇਵਿਐ ਸਾਤਿ ਪਾਈਐ ਜਪਿ ਸਾਸ ਗਿਰਾਸਾ ॥

salok mehlāa 3.

kaaga-o ho-ay na oojlaa lohay naav
na paar.

piram padaarath man lai Dhan
savaaranhaar.

hukam pachhaanai oojlaa sir kaasat
lohaa paar.

tarisnaa chhodai bhai vasai naanak
karnee saar. ||1||

mehlāa 3.

maaroo maaran jo ga-ay maar na
sakahi gavaar.

naanak jay ih maaree-ai gur sabdee
veechaar.

ayhu man maari-aa naa marai jay
lochai sabh ko-ay.

naanak man hee ka-o man maarsee
jay satgur bhaytai so-ay. ||2||

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pa-orhee.

dovai tarfaa opaa-ee-on vich sakat sive
vaasaa.

saktee kinai na paa-i-o fir janam
binaasaa.

gur sayvi-ai saat paa-ee-ai jap saas
giraasaa.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਸੋਧਿ ਦੇਖੁ ਉਤਮ ਹਰਿ ਦਾਸਾ ॥

simrit̃ saasaṭ̃ soDh̃ daykh̃ oot̃am har̃
ḍaasaa.

ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੋ ਬਿਰੁ ਨਹੀ ਨਾਮੇ ਬਲਿ ਜਾਸਾ
॥੧੦॥

naanak naam binaa ko thir nahee
naamay bal jaasaa. ||10||

Salok Mehla-3

In the previous *Pauree*, Guru Ji advised us that we should not wander like yogis or mendicants and keep serving or begging from door to door. Instead we should seek the guidance of that true Guru who himself meditates on God's Name, and helps others also in doing that. In this *salok*, he explains the unique merits of the true Guru, who can accomplish even those deeds, which seem impossible.

Citing some examples, he says: "(Ordinarily), a crow cannot become white (like a swan), and a boat of iron cannot cross (the river), but blessed is that embellishing (Guru, following whose guidance even a person with a black heart like a crow) starts believing in the beloved commodity (of God's Name. Such a person) recognizes the command (of God, becomes) immaculate (like a swan, and swims across this worldly ocean, just as) riding on wood (a piece of) iron floats across (a river. Under Guru's guidance, that person) sheds (fire like worldly) desire and in that person's mind abides the fear (of God) and O' Nanak, such conduct is supreme."(1)

Mehla-3

In *Pauree* (8), Guru Ji had observed that truly supreme are those brave warriors, who battle with their mind (and try to understand themselves). Therefore, many people have tried to conquer their mind in various ways. Some have even gone to the extent of renouncing their house holds and left for lonely places in jungles, mountains and deserts, so that by being away from worldly allurements, they might be successful in stilling their mind. But they all have miserably failed. Therefore commenting on such efforts, Guru Ji tells us the most practical way of controlling our mind.

He says: "(O' my friends), they who have gone to the lonely deserts, (or forests and mountains), to still (their minds), those fools couldn't still it. Because O' Nanak, if this mind can be brought under control, it is only through reflection on (*Gurbani*), the Guru's word. Even if every one wishes, that this mind might become still, it cannot be stilled. O' Nanak, only the mind itself will still the mind, when one meets the true Guru, (listens to him and follows Guru's advice)."(2)

Pauree

Now Guru Ji beautifully explains how God has given us both options. We can follow the path of Guru, or that of worldly power, and bear the consequences accordingly. He says: "(O' my friends, God) has created both paths (of following the advice of the Guru, or the dictates of one's own mind). In this world abide both *Maya* (the worldly

power), and (divine) soul. No one has obtained (God) through power (or *Maya*); instead being born again and again one is destroyed. It is only by serving the Guru (by following his advice) and contemplating on (God's Name) with every breath and morsel, that we obtain peace (of mind. O' man, go ahead) and carefully look into (the holy books like), *Simritis*, and *Shastras*, (you would find) that the servants of God are held in highest esteem. (In short), O' Nanak, no one can become immortal without (meditating on) God's Name. Therefore I am a sacrifice to the Name.”(10)

The message of this *Pauree* is that simply by our own efforts we cannot become pure or conquer our mind, even if we abandon this world and roam around in forests, deserts and mountains. It is only when we seek the guidance of true Guru that we learn how to control our mind with the power of the mind itself. We also learn from the Guru that God has given us both options of following Guru's advice, or following the dictates of our own mind and run after worldly riches and power. But no one has obtained God through power. It is only by meditating on God's Name under Guru's guidance that a person has obtained to God, and enjoyed the bliss of His eternal union.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlā 3.

ਹੋਵਾ ਪੰਡਿਤੁ ਜੋਤਕੀ ਵੇਦ ਪੜਾ ਮੁਖਿ ਚਾਰਿ ॥

hovaa pandit̃ jot̃kee vayḍ parḥaa mukh
chaar.

ਨਵ ਖੰਡ ਮਧੇ ਪੂਜੀਆ ਅਪਣੈ ਚਜਿ ਵੀਚਾਰਿ ॥

nav khand maDhay poojee-aa apṇai
chaj veechaar.

ਮਤੁ ਸਚਾ ਅਖਰੁ ਭੁਲਿ ਜਾਇ ਚਉਕੈ ਭਿਟੈ ਨ
ਕੋਇ ॥

mat̃ sachaa akhar̃ bhul̃ jaa-ay cha-ukai
bhitai na ko-ay.

ਬੂਠੇ ਚਉਕੇ ਨਾਨਕਾ ਸਚਾ ਏਕੋ ਸੋਇ ॥੧॥

jhoothay cha-ukay naankaa sachaa
ayko so-ay. ||1||

ਮਃ ੩ ॥

mehlā 3.

ਆਪਿ ਉਪਾਏ ਕਰੇ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥

aap upaa-ay karay aap aapay naḍar
karay-i.

ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਕਹੁ ਨਾਨਕ ਸਚਾ ਸੋਇ
॥੨॥

aapay ḍay vaji-aa-ee-aa kaho naanak
sachaa so-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਕੰਟਕੁ ਕਾਲੁ ਏਕੁ ਹੈ ਹੋਰੁ ਕੰਟਕੁ ਨ ਸੂਝੈ ॥

kantak kaal ayk hai hor kantak na
soojhai.

ਅਫਰਿਓ ਜਗ ਮਹਿ ਵਰਤਦਾ ਪਾਪੀ ਸਿਉ ਲੂਝੈ ॥

afri-o jag meh varatḍaa paapee si-o
loojhai.

ਗੁਰ ਸਬਦੀ ਹਰਿ ਭੇਦੀਐ ਹਰਿ ਜਪਿ ਹਰਿ ਬੂਝੈ ॥

gur sabḍee har̃ bhayḍee-ai har̃ jap har̃
boojhai.

ਸੋ ਹਰਿ ਸਰਣਾਈ ਛੁਟੀਐ ਜੋ ਮਨ ਸਿਉ ਜੁਝੈ ॥

ਮਨਿ ਵੀਚਾਰਿ ਹਰਿ ਜਪੁ ਕਰੇ ਹਰਿ ਦਰਗਹ ਸੀਝੈ
॥੧੧॥

so har sarnaa-ee chhutee-ai jo man si-o
joojhai.

man veechaar har jap karay har dargeh
seejhai. ||11||

Salok Mehla-3

In the previous *Paurree*, Guru Ji told us that simply by our own efforts, we couldn't become pure or conquer our mind, even if we abandon this world and roam around in forests, deserts and mountains. It is only when we seek the guidance of true Guru that we learn how to control our mind with the power of the mind itself. In this *Salok*, Guru Ji tells us, how even by becoming a scholar and giving sermons or practicing outward cleanliness we cannot please God, and how essential it is to make sure that we don't forget the eternal God.

He says: “(O’ my friends), even if I were to become a pundit (scholar) or an astrologer and recite (all) the four *Vedas* from memory, am venerated in all the nine regions (of the world) because of my high moral character and thoughts; (and be very careful that no low caste person) defiles my kitchen square, (all these things are useless), because the most essential thing is that one should) never forsake the eternal (God). O’ Nanak, all these kitchen squares (and other such things are false and) short lived, the only one (everlasting power) is that eternal God.”(1)

Mehla-3

Guru Ji now reminds us about another fact regarding creation and worldly honors, for which many people crave. He says: “(O’ my friends, He) Himself creates (all beings), does everything, and Himself casts His glance of grace (on them). O’ Nanak, say that eternal (God) Himself blesses (some) with glories.”(2)

Paurree

Two things often motivate a person, one is the desire for fame and the other is the fear of somebody or something. In the above two *saloks*, Guru Ji told us who can bless us with true glory and fame. Now he tells us how we can save ourselves from any kind of fear, particularly the fear of death, which is most dreadful. He says: “(O’ my friends), death is such a dreadful pain that before it no other pain comes to mind. Undeterred, it is pervading the (entire) world and particularly torturing the sinner. (But the one, who) by reflecting on the Guru’s word understands the mystery of God, realizes God by meditating on His (Name). The person who struggles with the mind, by seeking the shelter of God gets liberated (from the fear of death and all other fears. In short, the one who) by reflecting (on the virtues of God) in the mind, meditates on God succeeds (and is received with honor) in God’s court.”(11)

The message of this *Paurree* is that if we want to be renowned for our scholarship or any other merit and want to be free from the fear of death and all other fears, then we should reflect on the Guru's word and meditate on God's Name. By doing so, we would conquer our minds, and get rid of all our fears, and we would be recognized with honor, both in this world and God's court.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਹੁਕਮਿ ਰਜਾਈ ਸਾਖਤੀ ਦਰਗਹ ਸਚੁ ਕਬੂਲੁ ॥
ਸਾਹਿਬੁ ਲੇਖਾ ਮੰਗਸੀ ਦੁਨੀਆ ਦੇਖਿ ਨ ਭੂਲੁ ॥
ਦਿਲ ਦਰਵਾਨੀ ਜੋ ਕਰੇ ਦਰਵੇਸੀ ਦਿਲੁ ਰਾਸਿ ॥
ਇਸਕ ਮੁਹਬਤਿ ਨਾਨਕਾ ਲੇਖਾ ਕਰਤੇ ਪਾਸਿ ॥੧॥

ਮਃ ੧ ॥

ਅਲਗਉ ਜੋਇ ਮਧੁਕਤਉ ਸਾਰੰਗਪਾਣਿ ਸਬਾਇ ॥
ਹੀਰੈ ਹੀਰਾ ਬੋਧਿਆ ਨਾਨਕ ਕੰਠਿ ਸੁਭਾਇ ॥੨॥

ਪਉੜੀ ॥

ਮਨਮੁਖ ਕਾਲੁ ਵਿਆਪਦਾ ਮੋਹਿ ਮਾਇਆ ਲਾਗੇ ॥
ਖਿਨ ਮਹਿ ਮਾਰਿ ਪਛਾਤਸੀ ਭਾਇ ਦੂਜੈ ਠਾਗੇ ॥
ਫਿਰਿ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਜਮ ਕਾ ਡੰਡੁ
ਲਾਗੇ ॥
ਤਿਨ ਜਮ ਡੰਡੁ ਨ ਲਗਈ ਜੋ ਹਰਿ ਲਿਵ ਜਾਗੇ ॥
ਸਭ ਤੇਰੀ ਤੁਧੁ ਛਡਾਵਣੀ ਸਭ ਤੁਧੈ ਲਾਗੇ ॥੧੨॥

salok mehlāa 1.

hukam rajaa-ee saakh-tee dargeh sach
kabool.
saahib laykhaa mangsee dunee-aa
daykh na bhoool.
dil darvaanee jo karay darvaysee dil
raas.
isak muhabat naankaa laykhaa kartay
paas. ||1||

mehlāa 1.

alga-o jo-ay maDhookarha-o
sarangpaan sabaa-ay.
heerai heeraa bayDhi-aa naanak kanth
subhaa-ay. ||2||

pa-orhee.

manmukh kaal vi-aapdaa mohi maa-i-aa
laagay.
khin meh maar pachhaarhsee bhaa-ay
doojai thaagay.
fir vaylaa hath na aavee jam kaa dand
laagay.
tin jam dand na lag-ee jo har liv jaagay.
sabh tayree tuDh chhadaavaneer sabh
tuDhai laagay. ||12||

Salok Mehla-1

In the previous *Paurree*, Guru Ji advised us that if we want to be renowned for our scholarship or any other merit and want to be free from the fear of death and all other fears, then we should reflect on the Guru's word and meditate on God's Name. By doing so all our fears would be removed and we would be recognized with honor, both in this world and God's court.

In this *salok*, he comments further on the ways of God and tells us what kinds of things we need to remember if we want to be accepted in His court. Commenting on the false allurements of the world and true love for God, Guru Ji says: “(O’ my friend), it is only by submitting to the will (of God) that one becomes closer to God and it is only the truth (of remembering that) eternal (God), which is accepted in His court. (O’ man), looking at the world (and its false allurements) don’t forget (God, because in the end), the Master would ask for the account (of all your deeds in life). The one who keeps a watch over one’s mind (to ensure that it is not misled by false worldly allurements), and keeps it straight (and pure, is a truly saintly) mendicant. O’ Nanak, the Creator keeps account of the love and affection (of such truly mendicant saints).”(1)

Mehla-1

Now telling us about another quality of true devotees and how God loves them, Guru Ji says: “O’ Nanak, (the beggar who like a) black bee remains detached (from false worldly enticements) sees God in all, and with the diamond (of Guru’s word) has pierced the diamond (of his soul), God lovingly embraces him to His bosom.”(2)

Paurree

In the previous *Paurree*, Guru Ji stated that death is such a dreadful pain that before it no other pain comes to mind. Undeterred it pervades the world and particularly tortures the sinners. In this *Paurree*, he comments further on this topic, by referring to those self-conceited people, who do not listen to the Guru and following the dictates of their own mind, keep indulging in sinful activities.

Regarding such persons, Guru Ji says: “(O’ my friends), the demon of death tortures those self-conceited (people) who remain involved in worldly attachments. In an instant (death) would dash them to the ground (and destroy them), who are being deceived by the love of the other (worldly things). Once the demon of death strikes (and hovers over their heads,) they cannot (repent for their sins, or remember God. But) they are not hit by the demon of death who remain awake in God’s love (and remain alert to false worldly enticements and keep remembering God with love).”

But in his compassion, Guru Ji pleads to God on behalf of the entire universe and says: “(O’ God), all this (creation) is Yours and it is You who liberates (from worldly involvements and pain of birth and death). All (beings) are dependent on Your support, (therefore please show mercy and put them on the right path).”(12)

The message of this *Paurree* is that we should humbly submit to God's will and see God pervading everywhere. We have to remain alert to the false worldly allurements and keep meditating on God's Name with love and devotion, then we will be free even from the fear of death and God would lovingly embrace us to His bosom.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਰਬੇ ਜੋਇ ਅਗਛਮੀ ਦੂਖੁ ਘਨੇਰੇ ਆਬਿ ॥

ਕਾਲਰੁ ਲਾਦਸਿ ਸਰੁ ਲਾਘਣਉ ਲਾਭੁ ਨ ਪੂੰਜੀ ਸਾਬਿ
॥੧॥

ਮਃ ੧ ॥

ਪੂੰਜੀ ਸਾਚਉ ਨਾਮੁ ਤੂ ਅਖੁਟਉ ਦਰਬੁ ਅਪਾਰੁ ॥

ਨਾਨਕ ਵਖਰੁ ਨਿਰਮਲਉ ਧੰਨੁ ਸਾਹੁ ਵਾਪਾਰੁ ॥੨॥

ਮਃ ੧ ॥

ਪੂਰਬ ਪ੍ਰੀਤਿ ਪਿਰਾਣਿ ਲੈ ਮੋਟਉ ਠਾਕੁਰੁ ਮਾਣਿ ॥

ਮਾਥੈ ਊਭੈ ਜਮੁ ਮਾਰਸੀ ਨਾਨਕ ਮੇਲਣੁ ਨਾਮਿ ॥੩॥

ਪਉੜੀ ॥

ਆਪੇ ਪਿੰਡੁ ਸਵਾਰਿਓਨੁ ਵਿਚਿ ਨਵ ਨਿਧਿ ਨਾਮੁ ॥

ਇਕਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਅਨੁ ਤਿਨ ਨਿਹਫਲ ਕਾਮੁ
॥

ਇਕਨੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਹਰਿ ਆਤਮ ਰਾਮੁ ॥

ਇਕਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਹਰਿ ਊਤਮ ਕਾਮੁ ॥

ਅੰਤਰਿ ਹਰਿ ਰੰਗੁ ਉਪਜਿਆ ਗਾਇਆ ਹਰਿ ਗੁਣ
ਨਾਮੁ ॥੧੩॥

salok mehlā 1.

sarbay jo-ay agachh^hmee d^uokh
ghanayro aath.kaalar laad^as sar laagh^ana-o laabh^h na
poonjee saath. ||1||

mehlā 1.

poonjee saacha-o naam too ak^huta-o
d^urab apaar.naanak vak^hhar nirmalo D^han saahu
vaapaar. ||2||

mehlā 1.

poorab pareet^t piraanⁿ lai mota-o
th^haakur maanⁿ.maathai oob^hhai jam maarsee naanak
maylanⁿ naam. ||3||pa-or^hhee.aapay pind savaari-on vich nav niD^h
naam.ik aapay bh^haram bh^hulaa-i-an tⁿin nihfal
kaam.iknee gurmuk^h buj^hi-aa har aat^am
raam.iknee sunⁿ kai mani-aa har oot^am
kaam.ant^aar har rang upJi-aa gaa-i-aa har
gunⁿ naam. ||13||

Salok Mehla-1

In the previous *Paurree* Guru Ji stated that the demon of death tortures those self-conceited (persons) who remain involved in worldly attachments. In an instant (death) would dash them to ground (and destroy them), who are being deceived by the love of the other (worldly things). In this *salok*, he again warns us against being obsessed with amassing worldly wealth.

He says: “(O’ my friends, one who) looks for (the opportunity to amass worldly wealth), deeming it as imperishable, goes through immense pain. (That person’s state is like the one, who) has loaded salt (on the head) and has to cross the ocean. In the end, such a person is left neither with the capital nor profit.”(1)

Mehla-1

But regarding those, who have the capital of God’s Name, Guru Ji says: “O’ God, with whom is the capital of eternal Name, (which is) Your limitless and inexhaustible wealth, Nanak (says that person) has the immaculate commodity, blessed is the (Guru) banker of this trade.”(2)

Mehla-1

In previous many *shabads*, Guru Ji stated that while in the mother’s womb a human being is in love with God, but as soon as one gets out one starts getting attached to false worldly allurements and therefore suffers at the hands of the demon of death. In this *salok*, he tells us a beautiful way to avoid such sufferings. He says: (O’ man), revive your previous love and regain the support of Your great Master. O’ Nanak, one who has union with (God’s) Name, would be able to slay (and overcome the fear of) the demon of death standing over one’s head.”(3)

Paurree

Now Guru Ji once again stresses on the fact that whether one is good or bad, self-conceited, or a Guru’s follower, it is God who makes one so. He therefore says: “(O’ my friends), it is God Himself who has embellished the human body and has put in it His Name (the embodiment of all) the nine treasures (of wealth). Some, He has Himself strayed in doubt and they are engaged in fruitless tasks. By Guru’s grace some have realized God, who pervades all the souls. After listening (to the word of the Guru), some have believed (that to meditate on the Name of the eternal) God is the most sublime deed. Within them has welled up the love for God and they have sung the praise of (God’s) Name.”(13)

The message of this *Paurree* is that it is God who has created us including our body and mind. So if we want to enjoy true love and peace, then we have to listen to the Guru’s word and instead of running after worldly riches and power, we should try to amass the wealth of God’s Name. By doing so we would be able to see that God pervading in all hearts and would keep enjoying the bliss of singing His praises at all times.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlāa 1.

ਪੰਨਾ ੧੦੯੧

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ਭੋਲਤਣਿ ਭੈ ਮਨਿ ਵਸੈ ਹੇਕੈ ਪਾਧਰ ਹੀਡੁ ॥

bhogṭan bhai man vasai haykai paaDhar
heed.

ਅਤਿ ਡਾਹਪਣਿ ਦੁਖੁ ਘਣੇ ਤੀਨੇ ਥਾਵ ਭਰੀਡੁ
॥੧॥

aṭṭ daahpan dṭukh ghano teenay thaav
bhareed. ||1||

ਮਃ ੧ ॥

mehlāa 1.

ਮਾਂਦਲੁ ਬੇਦਿ ਸਿ ਬਾਜਣੋ ਘਣੇ ਧੜੀਐ ਜੋਇ ॥

maa^Ndal bayḍ se baajno ghano
Dharhee-ai jo-ay.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਬੀਜਉ ਅਵਰੁ ਨ ਕੋਇ
॥੨॥

naanak naam samaal too beeja-o avar
na ko-ay. ||2||

ਮਃ ੧ ॥

mehlāa 1.

ਸਾਗਰੁ ਗੁਣੀ ਅਥਾਹੁ ਕਿਨਿ ਹਾਥਾਲਾ ਦੇਖੀਐ ॥

saagar guṇee athaahu kin haathaalaa
daykhee-ai.

ਵਡਾ ਵੇਪਰਵਾਹੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪਾਰਿ ਪਵਾ ॥

vadaa vayparvaahu satgur milai ṭa paar
pavaa.

ਮਝ ਭਰਿ ਦੁਖ ਬਦੁਖ ॥

majh bhar dṭukh badṭukh.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ ॥੩॥

naanak sachay naam bin kisai na lathee
bhukh. ||3||

ਪਉੜੀ ॥

pa-orhee.

ਜਿਨੀ ਅੰਦਰੁ ਭਾਲਿਆ ਗੁਰ ਸਬਦਿ ਸੁਹਾਵੈ ॥

jinee andar bhaali-aa gur sabad
suhaavai.

ਜੋ ਇਛਨਿ ਸੋ ਪਾਇਦੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

jo ichhan so paa-iday har naam
Dhi-aavai.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋ ਹਰਿ
ਗੁਣ ਗਾਵੈ ॥

jis no kirpaa karay tis gur milai so har
gun gaavai.

ਧਰਮ ਰਾਇ ਤਿਨ ਕਾ ਮਿਤੁ ਹੈ ਜਮ ਮਗਿ ਨ
ਪਾਵੈ ॥

Dharam raa-ay tin kaa mit hai jam mag
na paavai.

ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਵੈ ॥੧੪॥

har naam Dhi-aavahi dinas raat har
naam samaavai. ||14||

Salok Mehla-1

In the previous *Paurree*, Guru Ji told us that it is God who has created us including our body and mind. So if we want to enjoy true love and peace then we have to listen to the Guru's word and instead of running after worldly riches and power, we should try to amass the wealth of God's Name. In this *salok*, he tells us about the virtues of being simple and pure of heart, rather than being too clever and always burning in jealousy at the wealth or possessions of others.

Guru Ji says: “(O’ my friends, this is the) one and only simple (righteous) path that simplicity and fear (of God) should reside in our mind. Too much jealousy (with others, because of their wealth or social status, brings) immense pain and one’s (mind, body, and speech) become malicious.”(1)

Mehla-1

Next Guru Ji cautions us against being misled by what the majority of people practice and believe, even though it doesn’t seem to be the right thing to do. Specifically referring to belief in many different rituals mentioned in *Vedas*, which was in vogue in those days and to a great extent even now, Guru Ji says: “(No doubt, the beliefs of *Vedas* are being propagated very widely, as if) the drum of *Vedas* is ringing very loudly and many (people) are following that, but O’ Nanak, you only concentrate on (God’s) Name, because except for that, there is no other (better way).”(2)

Mehla-1

Elaborating on the absolute necessity of meditating on God’s Name, Guru Ji says: “(O’ my friends, this world is like an) unfathomable ocean, so (filled with the impurities of impulses for power, self-praise, and evil), that nobody has seen its depth (how far the human beings can stoop to satisfy their evil impulses. However, I know that if) I could meet the great carefree true Guru, then I could cross over (and avoid being drowned myself in this ocean of evil worldly desires). Otherwise, this (worldly) ocean is filled with pains and miseries and O’ Nanak, without (meditating on the) eternal Name (of God), no one’s hunger (for worldly riches and power) has been quenched.”(3)

Paurree

Now Guru Ji describes the blessings and virtues, those persons receive who listen and act on (*Gurbani*), the word of the Guru. He says: “They, who have searched within themselves (and have examined their own conduct) on the basis of (*Gurbani*), the beautiful word of the Guru, meditate on God's Name and obtain whatever they wish for. But that one alone meets the Guru, on whom God shows His grace and he or she sings praises of God. Even the judge of righteousness becomes their friend and he never sends them on the path of the demon of death (or subjects such persons to any tortures). Day and night they meditate on God’s Name and remain absorbed in God's Name itself.”(14)

The message of this *Paurri* is that instead of simply doing what many people are doing, we should listen to the advice of the true Guru (and his *Gurbani* as contained in *Guru Granth Sahib*), and meditate on God's Name. By doing so, we would swim across this worldly ocean, and would become free from the fear of pain of death, and ultimately become one with God.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸੁਣੀਐ ਏਕੁ ਵਖਾਣੀਐ ਸੁਰਗਿ ਮਿਰਤਿ
ਪਇਆਲਿ ॥

ਹੁਕਮੁ ਨ ਜਾਈ ਮੇਟਿਆ ਜੋ ਲਿਖਿਆ ਸੋ ਨਾਲਿ ॥

ਕਉਣੁ ਮੂਆ ਕਉਣੁ ਮਾਰਸੀ ਕਉਣੁ ਆਵੈ ਕਉਣੁ
ਜਾਇ ॥

ਕਉਣੁ ਰਹਸੀ ਨਾਨਕਾ ਕਿਸ ਕੀ ਸੁਰਤਿ ਸਮਾਇ
॥੧॥

ਮਃ ੧ ॥

ਹਉ ਮੁਆ ਮੈ ਮਾਰਿਆ ਪਉਣੁ ਵਹੈ ਦਰੀਆਉ ॥

ਤ੍ਰਿਸਨਾ ਥਕੀ ਨਾਨਕਾ ਜਾ ਮਨੁ ਰਤਾ ਨਾਇ ॥

ਲੋਇਣੁ ਰਤੇ ਲੋਇਣੀ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥

ਜੀਭ ਰਸਾਇਣਿ ਚੂਨੜੀ ਰਤੀ ਲਾਲ ਲਵਾਇ ॥

ਅੰਦਰੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ
॥੨॥

ਪਉੜੀ ॥

ਇਸੁ ਜੁਗ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਨਾਲਿ
ਚਲੈ ॥

ਏਹੁ ਅਖੁਟੁ ਕਦੇ ਨ ਨਿਖੁਟਈ ਖਾਇ ਖਰਚਉ
ਪਲੈ ॥

ਹਰਿ ਜਨ ਨੇੜਿ ਨ ਆਵਈ ਜਮਕੰਕਰ ਜਮਕਲੈ ॥

ਸੇ ਸਾਹ ਸਚੇ ਵਣਜਾਰਿਆ ਜਿਨ ਹਰਿ ਧਨੁ ਪਲੈ ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਆਪਿ ਹਰਿ ਘਲੈ
॥੧੫॥

salok mehlāa 1.

sunee-ai ayk vakhaanee-ai surag
mirat̃ pa-i-aal.

hukam na jaa-ee mayti-aa jo likhi-aa
so naal.

ka-uñ moo-aa ka-uñ maarsee ka-uñ
aavai ka-uñ jaa-ay.

ka-uñ rahsee naankaa kis kee surat̃
samaa-ay. ||1||

mehlāa 1

ha-o mu-aa mai maari-aa pa-uñ vahai
daree-aa-o.

tarisnaa thakee naankaa jaa man
rat̃aa naa-ay.

lo-iñ rat̃ay lo-iñee kannee surat̃
samaa-ay.

jeebh̃ rasaa-iñ choonrhee rat̃ee laal
lavaa-ay.

andar musak jhakoli-aa keemat̃ kahee
na jaa-ay. ||2||

pa-orhee.

is jug meh naam niDhaan hai naamo
naal chalai.

ayhu akhut kaday na nikhuta-ee
khaa-ay kharchi-o palai.

har jan nayr̃h na aavee jamkankar
jamkalai.

say saah sachay vanjaari-aa jin har
Dhan palai.

har kirpaa tay har paa-ee-ai jaa aap
har ghalai. ||15||

Salok Mehla-1

In the previous *Pauree*, Guru Ji advised us that instead of simply doing what majority of people are doing, we should listen to the advice of the true Guru and meditate on God's Name. By doing so, we would swim across this worldly ocean, and become free from the fear of pain of death, and ultimately become one with God. In this *salok*, he elaborates on God's power and also gives us insight into the matter of birth and death, which puzzles many of us.

He says: "It is being heard and said that it is one (God alone) in the heaven, the mortal world, and the underworld. His command cannot be altered; whatever (He has) written (in the destiny of a mortal) that goes with him or her. O' Nanak, (therefore one wonders, in reality) who has died, who would kill, who comes, and who goes (in and out of the world? O' Nanak, (one wonders) who would enjoy bliss, and whose consciousness would merge (in God)?"(1)

Mehla-1

Now Guru Ji himself answers the above questions. He Ji says: "(O' my friends, it is) in its ego that a creature has died, and it is his sense of mineness, which has killed him. Within him blows the air (of worldly desire) like a flowing river. O' Nanak, one's (fire like) desire gets abated, when the mind is imbued with the love of (God's) Name. Then one's eyes get imbued with (the craving to see that God), who has blessed one with the eyesight, and one's ears are attuned to listening to one's conscience. While enjoying the relish of (meditating on God's Name), one's tongue looks beautiful as if studded with red rubies. One becomes so noble, as if one's inner self has been perfumed from inside and the worth of such a person cannot be described."(2)

Pauree

Therefore, Guru Ji says: "(O' my friends), in this world, God's Name is (the real) treasure, and it is the Name alone, which accompanies (a person after death. This treasure of) Name is inexhaustible, even after spending, using, or putting in your pocket, it doesn't exhaust. Even the demon of death doesn't come near the devotees, (who have this treasure). Therefore they are the true salesmen and true bankers, who have the wealth of God's (Name). It is by God's grace that we obtain (the wealth of) God's (Name), when God Himself sends (the Guru to the world to distribute this wealth)."(15)

The message of this *Pauree* is that God creates this world and it is as per His command that we enjoy pleasure or suffer pain, and go through rounds of birth and death. So if we want to save ourselves from any pain or suffering, then instead of worldly riches and power, we should amass the wealth of God's Name. However, it is only when God's grace is upon us that He unites us with the Guru who gives us the gift of God's Name. So we should always pray to God to bless us with the guidance of the Guru.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਮਨਮੁਖ ਵਾਪਾਰੈ ਸਾਰ ਨ ਜਾਣਨੀ ਬਿਖੁ
ਵਿਹਾਝਹਿ ਬਿਖੁ ਸੰਗ੍ਰਹਹਿ ਬਿਖੁ ਸਿਉ ਧਰਹਿ
ਪਿਆਰੁ ॥

ਬਾਹਰਹੁ ਪੰਡਿਤ ਸਦਾਇਦੇ ਮਨਹੁ ਮੂਰਖ
ਗਾਵਾਰ ॥

ਹਰਿ ਸਿਉ ਚਿਤੁ ਨ ਲਾਇਨੀ ਵਾਈ ਧਰਨਿ
ਪਿਆਰੁ ॥

ਵਾਦਾ ਕੀਆ ਕਰਨਿ ਕਹਾਣੀਆ ਕੂੜੁ ਬੋਲਿ
ਕਰਹਿ ਆਹਾਰੁ ॥

ਜਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਨਿਰਮਲਾ ਹੋਰੁ
ਮੈਲਾ ਸਭੁ ਆਕਾਰੁ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਨੀ ਹੋਇ ਮੈਲੇ ਮਰਹਿ
ਗਵਾਰ ॥੧॥

ਮਃ ੩ ॥

ਦੁਖੁ ਲਗਾ ਬਿਨੁ ਸੇਵਿਐ ਹੁਕਮੁ ਮੰਨੇ ਦੁਖੁ
ਜਾਇ ॥

ਆਪੇ ਦਾਤਾ ਸੁਖੈ ਦਾ ਆਪੇ ਦੇਇ ਸਜਾਇ ॥

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਕਿਛੁ ਤਿਸੈ ਰਜਾਇ
॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਨਾਮ ਬਿਨਾ ਜਗਤੁ ਹੈ ਨਿਰਧਨੁ ਬਿਨੁ
ਨਾਵੈ ਤ੍ਰਿਪਤਿ ਨਾਹੀ ॥

ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇਆ ਹਉਮੈ ਦੁਖੁ ਪਾਹੀ ॥

ਪੰਨਾ ੧੦੯੨

ਬਿਨੁ ਕਰਮਾ ਕਿਛੁ ਨ ਪਾਈਐ ਜੇ ਬਹੁਤੁ
ਲੋਚਾਹੀ ॥

ਆਵੈ ਜਾਇ ਜੰਮੈ ਮਰੈ ਗੁਰ ਸਬਦਿ ਛੁਟਾਹੀ ॥

ਆਪਿ ਕਰੈ ਕਿਸੁ ਆਖੀਐ ਦੂਜਾ ਕੇ ਨਾਹੀ
॥੧੬॥

salok mehlāa 3.

manmukh vaapaarai saar na jaan^{nee} bikh
vihaaj^{heh} bikh sangar-hahi bikh si-o
Dhareh pi-aar.

baahrahu pandit sad^{aa}-id^{ay} manhu
moorakh gaavaar.

har si-o chit na laa-inee vaadee Dharan
pi-aar.

vaad^{aa} kee-aa karan kaha^{anee}-aa koorh
bol karahi aahaar.

jag meh raam naam har nirmalaa hor
mailaa sabh aakaar.

naanak naam na chay^{nee} ho-ay mailay
mareh gavaar. ||1||

mehlāa 3.

duk^h lagaa bin sayvi-ai hukam mannay
duk^h jaa-ay.

aapay daat^{aa} suk^{hai} daa aapay day-ay
sajaa-ay.

naanak ayvai jaanee-ai sabh kich^h tisai
rajaa-ay. ||2||

pa-or^{hee}.

har naam binaa jaga^t hai nirDhan bin
naavai taripa^t naahee.

doojai bharam bhulaa-i-aa ha-umai duk^h
paahee.

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bin karmaa kich^hhoo na paa-ee-ai jay
bahu^t lochaahee.

aavai jaa-ay jammai marai gur sabad
chhuta^{aa}hee.

aap karai kis aak^{hee}-ai doojaa ko
naahee. ||16||

Salok Mehla-3

In the previous *Pauree*, Guru Ji advised us that God creates this world and it is as per His command that we enjoy pleasure or suffer pain, and go through rounds of birth and death. So if we want to save ourselves from any pain or suffering, then instead of worldly riches and power, we should amass the wealth of God's Name. But in spite of his repeated utterances some *Manmukhs* or self-conceited persons don't listen to that and keep following the dictates of their own mind. In this *salok*, Guru Ji comments on the conduct and the fate of such persons.

He says: "The *Manmukhs* do not know the value of (true) trade. They earn poison (of worldly wealth), deal in poison, and love poison. Outwardly they call themselves pundits (or the wise ones), but in reality they are foolish and ignorant. They do not attune their mind to God but love to enter in arguments. They narrate stories of conflicts and sustain themselves by telling lies. (They don't realize that) in this world, God's Name is the only immaculate (deed), and all else is soiled (and brings pain and suffering in the end). Therefore, O' Nanak, they who do not contemplate upon God's Name, those fools die becoming soiled (sinners, therefore keep suffering the pains of birth and death). (1)

Mehla-3

Next explaining why people are afflicted with pain and how that pain can be erased, Guru Ji says: "Without serving God (and meditating on God's Name), one is afflicted with pain and it is only by obeying the will of God that one's pain goes away. (God) Himself is the Giver of happiness and He Himself awards punishment. O' Nanak, we should understand that everything happens as per His will. (2)

Pauree

Once again stressing the significance of God's Name, Guru Ji describes what happens to those who instead of loving God, love other gods and goddesses or worldly wealth. He says: "Without God's Name, this world is (like a) pauper, because without the Name, one never gets satiated (no matter how much worldly wealth one may acquire). The love for worldly wealth has strayed it in doubt, and because of ego (the human beings) suffer in pain. Because, no matter how much they crave, without the grace of God, they cannot obtain anything. (Therefore, due to worldly attachment, the world) comes and goes and keeps being born and dying; only the Guru's word (or meditation on God's Name), can get (the creatures) liberated (from the rounds of birth and death. It is God, who) Himself is enacting (this entire drama of the world), so to whom can we say (or complain), because there is no other (higher power than Him)?" (16)

The message of this *Pauree* is that instead of following the dictates of our own mind, we should follow the advice of the Guru (Granth Sahib Ji), and instead of accumulating worldly wealth, we should accumulate the wealth of God's Name, only then we would be delivered from the perpetual pains of birth and death.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਇਸੁ ਜਗ ਮਹਿ ਸੰਤੀ ਧਨੁ ਖਟਿਆ ਜਿਨਾ
ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ ॥

ਸਤਿਗੁਰਿ ਸਚੁ ਦ੍ਰਿੜਾਇਆ ਇਸੁ ਧਨ ਕੀ
ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥

ਇਤੁ ਧਨਿ ਪਾਇਐ ਭੁਖ ਲਬੀ ਸੁਖੁ ਵਸਿਆ
ਮਨਿ ਆਇ ॥

ਜਿੰਨਾ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਤਿਨੀ ਪਾਇਆ
ਆਇ ॥

ਮਨਮੁਖੁ ਜਗਤੁ ਨਿਰਧਨੁ ਹੈ ਮਾਇਆ ਨੋ
ਬਿਲਲਾਇ ॥

ਅਨਦਿਨੁ ਫਿਰਦਾ ਸਦਾ ਰਹੈ ਭੁਖ ਨ ਕਦੇ
ਜਾਇ ॥

ਸਾਂਤਿ ਨ ਕਦੇ ਆਵਈ ਨਹ ਸੁਖੁ ਵਸੈ
ਮਨਿ ਆਇ ॥

ਸਦਾ ਚਿੰਤ ਚਿਤਵਦਾ ਰਹੈ ਸਹਸਾ ਕਦੇ ਨ
ਜਾਇ ॥

ਨਾਨਕ ਵਿਣੁ ਸਤਿਗੁਰ ਮਤਿ ਭਵੀ ਸਤਿਗੁਰ ਨੋ
ਮਿਲੈ ਤਾ ਸਬਦੁ ਕਮਾਇ ॥

ਸਦਾ ਸਦਾ ਸੁਖ ਮਹਿ ਰਹੈ ਸਚੇ ਮਾਹਿ ਸਮਾਇ
॥੧॥

ਮਃ ੩ ॥

ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਸਾਰ ਕਰੇਇ ॥

ਏਕੇ ਸਿਮਰਹੁ ਭਾਇਰਹੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ
ਕੋਇ ॥

ਖਾਣਾ ਸਬਦੁ ਚੰਗਿਆਈਆ ਜਿਤੁ ਖਾਧੈ ਸਦਾ
ਤ੍ਰਿਪਤਿ ਹੋਇ ॥

ਪੈਨਣੁ ਸਿਫਤਿ ਸਨਾਇ ਹੈ ਸਦਾ ਸਦਾ ਓਹੁ
ਉਜਲਾ ਮੈਲਾ ਕਦੇ ਨ ਹੋਇ ॥

ਸਹਜੇ ਸਚੁ ਧਨੁ ਖਟਿਆ ਥੋੜਾ ਕਦੇ ਨ ਹੋਇ ॥

ਦੇਹੀ ਨੋ ਸਬਦੁ ਸੀਗਾਰੁ ਹੈ ਜਿਤੁ ਸਦਾ ਸਦਾ
ਸੁਖੁ ਹੋਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਿਸ ਨੋ ਆਪਿ
ਵਿਖਾਲੇ ਸੋਇ ॥੨॥

salok mehlāa 3.

is jag meh santee Dhan khati-aa jinaa
satgur mili-aa parabh aa-ay.

satgur sach drirh-aa-i-aa is Dhan kee
keemat kahee na jaa-ay.

it Dhan paa-i-ai bhukh lathee suk
vasi-aa man aa-ay.

jin^haa ka-o Dhur likhi-aa tinee paa-i-aa
aa-ay.

manmukh jagat nirDhan hai maa-i-aa no
billaa-ay.

an-din firdaa sadaa rahai bhukh na kaday
jaa-ay.

saaⁿt na kaday aavee nah sukh vasai
man aa-ay.

sadaa chint chitvadaa rahai sahsaa kaday
na jaa-ay.

naanak vin satgur mat bhavee satgur no
milai taa sabad kamaa-ay.

sadaa sadaa sukh meh rahai sachay
maahi samaa-ay. ||1||

mehlāa 3.

jīn upaa-ee maydnee so-ee saar karay-i.

ayko simrahu bhaa-irahu tis bin avar na
ko-ay.

khaanaa sabad chang-aa-ee-aa jit
khaaDhai sadaa taripat ho-ay.

painan sifat sanaa-ay hai sadaa sadaa oh
oojlaa mailaa kaday na ho-ay.

sehjay sach Dhan khati-aa thorahaa kaday
na ho-ay.

dayhee no sabad seegaar hai jit sadaa
sadaa sukh ho-ay.

naanak gurmakh bujhee-ai jis no aap
vikhaalay so-ay. ||2||

ਪਉੜੀ ॥

ਅੰਤਰਿ ਜਪੁ ਤਪੁ ਸੰਜਮੋ ਗੁਰ ਸਬਦੀ ਜਾਪੈ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਹਉਮੈ ਅਗਿਆਨੁ
 ਗਵਾਪੈ ॥
 ਅੰਦਰੁ ਅੰਮ੍ਰਿਤਿ ਭਰਪੂਰੁ ਹੈ ਚਾਖਿਆ ਸਾਦੁ
 ਜਾਪੈ ॥
 ਜਿਨ ਚਾਖਿਆ ਸੇ ਨਿਰਭਉ ਭਏ ਸੇ ਹਰਿ ਰਸਿ
 ਧਾਪੈ ॥
 ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਪੀਆਇਆ ਫਿਰਿ ਕਾਲੁ
 ਨ ਵਿਆਪੈ ॥੧੭॥

pa-orhee.

anṭar jap ṭap sanjamo gur sabḍee jaapai.
 har har naam Dhi-aa-ee-ai ha-umai agi-
 aan gavaapai.
 andar amrit̃ bharpoor hai chaakhi-aa saad
 jaapai.
 jin chaakhi-aa say nirbha-o bha-ay say
 har ras Dharaapai.
 har kirpaa Dhaar pee-aa-i-aa fir kaal na
 vi-aapai. ||17||

Salok Mehla-3

In the previous *Paurree*, Guru Ji advised us that instead of following the dictates of our own mind, we should follow the advice of the Guru and instead of accumulating worldly wealth, we should accumulate the wealth of God's Name. Only then would we be delivered from the perpetual pains of birth and death. In this *salok*, he tells us who those fortunate ones are who have accumulated this wealth and what is the fate of those self-conceited ones who keep hankering after worldly wealth.

Guru Ji says: "In this world only those saints have earned the wealth (of God's Name), who have been blessed with the company of the true Guru (and through him, they have) obtained God. The true Guru has enshrined the true (Name) in them, and (so valuable) is this wealth (of Name that) its worth cannot be described. On obtaining this wealth one's hunger (for worldly riches) goes away and peace comes to abide in the mind. But they alone are blessed (with this wealth on whom is God's grace, in whose lot it is so written by God."

Commenting on the rest of the self-conceited world, which cares only for worldly riches and power, Guru Ji says: "The self-conceited world is (spiritually) bankrupt because it keeps crying for (worldly) wealth. Every day at all times, (the egocentric world) keeps wandering (in pursuit of worldly wealth), but its hunger (for this wealth) never goes away. (The self-conceited person) never feels contented and his or her mind is never in peace. (Such a person) keeps thinking and worrying (about the worldly wealth) and one's dread (of losing this wealth) never goes away. O' Nanak, without (the guidance of) the true Guru one's intellect remains perverted, however if one meets the true Guru (and listens to him), then one would act on his word (of advice). Then one always abides in peace and merges in the eternal (God)." (1)

Mehla-3

In the previous *salok*, Guru Ji told us that only if one meets the true Guru (and listens to him), then one would act on his word (of advice). Now he gives the gist of that advice and says: "(O' my friends), He who has created the universe, that one alone

takes care of it. Therefore O' brothers (and sisters), meditate only on that one (God, because) except for Him there is no other (sustainer). Make the virtues (of God and the Guru's) word as your food (or support of life. By depending on this kind) of food, one always remains satiated. Singing praises and glories of God is the best dress (for your soul, because by wearing such a dress and enshrining these virtues in your life, your conduct) remains clean forever, and never gets soiled (with evil thoughts). Earned in a state of equipoise, such a wealth (of God's Name) never falls short. (O' my friends), Guru's word is (like) ornamentation for the body, which always brings peace (of mind). But O' Nanak, only on whom God reveals (this secret) through the Guru, understands this (immaculate way of life).”(2)

Pauree

Now Guru Ji tells us what other secrets, one comes to know by reflecting on the Guru's word. He says: “(It is only) through the Guru's word that one realizes that (to become stable) in our mind is true worship, penance, and self-discipline. When we meditate on God's Name, our ego and ignorance is dispelled. We are filled with the nectar (of Name), but only by tasting it, its relish is known. They who have tasted (this elixir) have become fearless, and by (drinking this) relish of God's (Name), they have been satiated (and have no hunger for worldly riches. In short) showing His mercy, whom God has blessed with this drink (of Name, even the fear of) death doesn't afflict again.”(17)

The message of this *Pauree* is that instead of running after and worrying about worldly riches, we should try to earn the riches of God's Name. These riches can only be obtained through the Guru by following his advice or *Gurbani* as contained in Guru Granth Sahib Ji. We should so totally depend upon *Gurbani* as our moral guide and conduct our life as if this is our spiritual food and dress. By doing so we would realize that within us is the nectar of God's Name. Once we taste this nectar we would forsake all other tastes for false worldly pleasures, and would not be afflicted by the fear of death again.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਲੋਕੁ ਅਵਗਣਾ ਕੀ ਬੰਨੈ ਗੰਠੜੀ ਗੁਣ ਨ ਵਿਹਾਝੈ
ਕੋਇ ॥

ਗੁਣ ਕਾ ਗਾਹਕੁ ਨਾਨਕਾ ਵਿਰਲਾ ਕੋਈ ਹੋਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਗੁਣ ਪਾਈਅਨਿ ਜਿਸ ਨੋ ਨਦਰਿ
ਕਰੋਇ ॥੧॥

ਮਃ ੩ ॥

ਗੁਣ ਅਵਗੁਣ ਸਮਾਨਿ ਹਹਿ ਜਿ ਆਪਿ ਕੀਤੇ
ਕਰਤਾਰਿ ॥

salok mehlāa 3.

lok avganaa kee ban^hai ganth^h-rhee gun
na vihaajhai ko-ay.

gun kaa gaahak naankaa vir^laa ko-ee
ho-ay.

gur parsaadee gun paa-ee-ani^h jis no
nadar karay-i. ||1||

mehlāa 3.

gun avgun samaan heh je aap keetay
kartaar.

ਨਾਨਕ ਹੁਕਮਿ ਮੰਨਿਐ ਸੁਖੁ ਪਾਈਐ ਗੁਰ ਸਬਦੀ
ਵੀਚਾਰਿ ॥੨॥

naanak hukam mani-ai sukh paa-ee-ai
gur sabdee veechaar. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ ਨਿਆਉ ॥

andar raajaa takhat hai aapay karay
ni-aa-o.

ਗੁਰ ਸਬਦੀ ਦਰੁ ਜਾਣੀਐ ਅੰਦਰਿ ਮਹਲੁ
ਅਸਰਾਉ ॥

gur sabdee dar jaanee-ai andar mahal
asraa-o.

ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਈਅਨਿ ਖੋਟਿਆ ਨਾਹੀ
ਥਾਉ ॥

kharay parakh khajaanai paa-ee-an
khoti-aa naahee thaa-o.

ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ ਸਦਾ ਸਚੁ ਨਿਆਉ ॥

sabh sach sach varatdaa sadaa sach
ni-aa-o.

ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ ਆਇਆ ਮਨਿ ਵਸਿਆ ਨਾਉ
॥੧੮॥

amrit kaa ras aa-i-aa man vasi-aa
naa-o. ||18||

Salok Mehla-3

In the previous *Pauree*, Guru Ji advised us that instead of running after and worrying about worldly riches, we should try to earn the riches of God's Name, and gather other virtues like singing God's praise and controlling one's mind. But he notes that people generally try to amass faults and evil habits, rather than virtues and good qualities.

He says: "People (of the world) keep acquiring faults (of sinful habits, such as slander and ego), but no one tries to acquire virtues (such as compassion and humility). O' Nanak, only a very rare one is the seeker of virtues. But it is only by Guru's grace that the virtues are obtained by (a person), on whom (God) shows His grace."(1)

Mehla-3

However, Guru Ji wants to remind us about the over-arching principle of obeying God's command and accepting both pain and pleasure and even merits and faults with same equanimity, because they all have been created by God's command. He says: "(O' my friends), merits and faults are similar, because both of these have been created by God Himself. O' Nanak, we enjoy peace when by reflecting on the Guru's word we obey the (God's) will (and realize, that both merits and faults or good and evil have been created by God, so there must be some good purpose behind that)."(2)

Pauree

Now Guru Ji tells us about the abode of God, on whose Name, he wants us to meditate and whose praises he wants us to sing. He says: "(O' my friends), within (ourselves) is the throne of (God) the king, who Himself delivers justice. It is only (by reflecting on *Gurbani*), the Guru's word, that we come to know that within us is the door to His

palace and He is providing support to us. (Just as after testing the coins, a banker puts the genuine ones in his treasury and throws out the false ones, (similarly after judging the human souls, God admits the pure ones into His presence), and the impure ones don't find any place (to go). That true and eternal God pervades everywhere and always His justice is true. They in whose mind abides His Name, enjoy the relish of His nectar.”(18)

The message of this *Pauree* is that if we want to enjoy true bliss and want to find a place of rest in God's mansion, then instead of acquiring sinful habits and the poison of worldly wealth we should try to acquire virtues and the wealth of God's Name. However we should also realize that it is God who has created both merits and faults, or good and evil. So we should accept them with same equanimity and leave it to the judgment of God whose justice is always true. He Himself admits the good or the pure ones into His presence and rejects the evil ones and lets them suffer the consequences of their misdeeds.

ਸਲੋਕ ਮਃ ੧ ॥

salok mehlāa 1.

ਹਓਮੈ ਕਰੀ ਤਾਂ ਤੂ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਹਉ ਨਾਹਿ ॥

ha-omai karee taa^N too naahee too hoveh ha-o naahi.

ਪੰਨਾ ੧੦੯੩

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ਬੂਝਹੁ ਗਿਆਨੀ ਬੂਝਣਾ ਏਹ ਅਕਥ ਕਥਾ ਮਨ ਮਾਹਿ ॥

boojhhu gi-aanee boojh-naa ayh akath kathaa man maahi.

ਬਿਨੁ ਗੁਰ ਤਤੁ ਨ ਪਾਈਐ ਅਲਖੁ ਵਸੈ ਸਭ ਮਾਹਿ ॥

bin gur tat na paa-ee-ai alakh vasai sabh maahi.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਜਾਣੀਐ ਜਾਂ ਸਬਦੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

satgur milai ta jaanee-ai jaa^N sabad vasai man maahi.

ਆਪੁ ਗਇਆ ਭ੍ਰਮੁ ਭਉ ਗਇਆ ਜਨਮ ਮਰਨ ਦੁਖ ਜਾਹਿ ॥

aap ga-i-aa bharam bha-o ga-i-aa janam maran dukh jaahi.

ਗੁਰਮਤਿ ਅਲਖੁ ਲਖਾਈਐ ਊਤਮ ਮਤਿ ਤਰਾਹਿ ॥

gurmat alakh lakhaa-ee-ai ootam mat taraahi.

ਨਾਨਕ ਸੋਹੰ ਹੰਸਾ ਜਪੁ ਜਾਪਹੁ ਤ੍ਰਿਭਵਣ ਤਿਸੈ ਸਮਾਹਿ ॥੧॥

naanak soha^N hansaa jap jaapahu taribhavan tisai samaahi. ||1||

ਮਃ ੩ ॥

mehlāa 3.

ਮਨੁ ਮਾਣਕੁ ਜਿਨਿ ਪਰਖਿਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥

man maanak jin parkhi-aa gur sabdee veechaar.

ਸੇ ਜਨ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਕਲਜੁਗ ਵਿਚਿ ਸੰਸਾਰਿ ॥

say jan virlay jaanee-ahi kaljug vich sansaar.

ਆਪੈ ਨੋ ਆਪੁ ਮਿਲਿ ਰਹਿਆ ਹਉਮੈ ਦੁਬਿਧਾ
ਮਾਰਿ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਦੁਤਰੁ ਤਰੇ ਭਉਜਲੁ ਬਿਖਮੁ
ਸੰਸਾਰੁ ॥੨॥

aapai no aap mil rahi-aa ha-umai
dubiDhaa maar.

naanak naam ratay dutar taray bha-ojal
bikham sansaar. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਮਨਮੁਖ ਅੰਦਰੁ ਨ ਭਾਲਨੀ ਮੁਠੇ ਅਹੰਮਤੇ ॥

ਚਾਰੇ ਕੁੰਡਾਂ ਭਵਿ ਬਕੇ ਅੰਦਰਿ ਤਿਖ ਤਤੇ ॥

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਨ ਸੋਧਨੀ ਮਨਮੁਖ ਵਿਗੁਤੇ ॥

ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ਹਰਿ
ਸਤੇ ॥

ਤਤੁ ਗਿਆਨੁ ਵੀਚਾਰਿਆ ਹਰਿ ਜਪਿ ਹਰਿ ਗਤੇ
॥੧੯॥

manmukh andar na bhaalnee muthay
ahamtay.

chaaray kundaa^N bhav thakay andar
tikh tatay.

simrit saasat na soDhnee manmukh
vigutay.

bin gur kinai na paa-i-o har naam har
satay.

tat gi-aan veechaari-aa har jap har
gatay. ||19||

Salok Mehla-1

In the previous *Pauree*, Guru Ji stated that within (ourselves) is the throne of (God) the King, who Himself delivers justice. The question naturally arises that if He is right within us, then why are we not able to see or touch Him, what is the reason or the wall, which separates us from Him? In this *Salok*, Guru Ji provides the answer to such questions.

Addressing God, he says: “(O’ God), when I indulge in ego, then You are not (visible (within me)), but when You are (visible), then I am not (apparent). O’ the wise ones solve this riddle, this indescribable discourse (of God) in your mind. (Even though) the indescribable (God) resides in all, without (the guidance of) the Guru, we cannot realize the essence (of this truth). Yes, when we meet the true Guru and his word (of advice) gets enshrined in our minds, then we understand this thing. (By following Guru’s guidance, our ego goes away and) when (one’s) self-conceit is gone, one’s fear and doubt goes away and then one’s pain of birth and death also ends. Because through the Guru’s instruction, we comprehend the incomprehensible (God, and by following his) sublime intellect we swim across (the worldly ocean). O’ Nanak, repeat the mantra that “I am He, and He is me”, (so that your soul may also merge in that God, in whom are merged) all the three words.”(1)

Mehla-3

Now Guru Ji wants to stress the importance of examining one’s self or looking inside one’s own mind and observing what kinds of good or evil thoughts keep crossing it. He says: “(O’ my friends), by reflecting on (*Gurbani*), the Guru’s word, they who

have examined it, (they have found that our) mind is like a (precious) pearl. (However, in this dark age, called) *Kal Yug*, very rarely such persons are known to exist in this world. By stilling one's ego and duality, (such a person) remains united with his or her (true) self, and O' Nanak (in this way, they who) are imbued with (God's) Name, swim across the dreadful worldly ocean.”(2)

Paurree

However commenting on the state of those self-conceited persons who do not examine their minds, Guru Ji says: “Deceived by their self-conceit, the egocentrics do not look inside (and examine themselves). Burnt by the fire of (worldly) desire, they tire themselves out wandering in all the four directions. These self-conceited persons do not reflect on *Simritis* and *Shastras* (their holy books), and are ruined (by following their own self-conceited ways. The bottom line is that without the guidance of) the Guru, no one has obtained the Name (love and enlightenment) of the eternal God. After pondering over the essence of (divine wisdom, I have come to the conclusion) that state of union with God (or emancipation) is obtained only by meditating on God's (Name).”(19)

The message of this *Paurree* is that if we want to realize God who is residing within us and enjoy the bliss of His union, then we should reflect on the Guru's word, and dispel our self-conceit from within. Those self-conceited ones, who do not examine themselves, keep wandering and burning in their fire like desire, and are ultimately consumed. The essence of all divine wisdom is that it is only by meditating on God's Name that we can cross over this dreadful worldly ocean and obtain salvation or state of union with God.

ਸਲੋਕ ਮਃ ੨ ॥

ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ ॥
ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਓ ਕੀਚੈ ਅਰਦਾਸਿ ॥੧॥

ਮਃ ੧ ॥

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਆਪੇ ਜਾਣੈ ਸੋਇ ॥
ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਜਾ ਘਰਿ ਵਰਤੈ ਸਭੁ
ਕੋਇ ॥੨॥

ਪਉੜੀ ॥

ਸਭੇ ਥੋਕ ਵਿਸਾਰਿ ਇਕੋ ਮਿਤੁ ਕਰਿ ॥
ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਪਾਪਾ ਦਹੈ ਹਰਿ ॥

salok mehlāa 2.

aapay jaanai karay aap aapay aanai
raas.
tisai agai naankaa khali-ay keechai
ardas. ||1||

mehlāa 1.

jin kee-aa tin daykhi-aa aapay jaanai
so-ay.
kis no kahee-ai naankaa jaa ghar vartai
sabh ko-ay. ||2||

pa-orhee.

sabhay thok visaar iko mit kar.
man tan ho-ay nihaal paapaa dahai har.

ਆਵਣ ਜਾਣਾ ਚੁਕੈ ਜਨਮਿ ਨ ਜਾਹਿ ਮਰਿ ॥
 ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ਸੋਗਿ ਨ ਮੋਹਿ ਜਰਿ ॥
 ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਮਨ ਮਹਿ ਸੰਜਿ ਧਰਿ
 ॥੨੦॥

aavan jaanaa chukai janam na jaahi mar.
 sach naam aaDhaar sog na mohi jar.
 naanak naam niDhaan man meh sanj
 Dhar. ||20||

Salok Mehla-1

In this often-quoted couplet, Guru Ji wants us once again to lean only on the support and grace of God to help us accomplish our tasks successfully. Because, it is God Himself who does everything and sets all things right.

He says: “(O’ my friends, God) Himself knows and does (all things and He) Himself sets these right. (Therefore) O’ Nanak, we should stand and pray before Him (alone, for redress of our problems).”(1)

Mehla-1

Again stressing the point that we should pray only to God for any help and no one else, Guru Ji says: “He who has created (this world, that God) has also looked after it, and He Himself knows (what is in the heart of everyone). Therefore O’ Nanak, to whom should we say (or ask for anything), when He resides in each and every heart? (2)

Paurree

Guru Ji advises: “(O’ man), forget about all other things and make the one (God alone) as your friend. (By doing so), your mind and body would be delighted, because (He) burns away all the sins. Your coming and going (in and out of the world would end and you wouldn’t be born to die again. When the eternal Name becomes your support, you wouldn’t burn in sorrow or worldly attachment. O’ Nanak, amass the treasure of (God’s) Name in your heart.”(20)

The message of this *Paurree* is that it is the one God alone, who has created us and pervades each and every heart. Everything is happening as per His will. Therefore, we should pray only before that God in a truly respectful and sincere manner for redress of our problems. Then all our difficulties will be removed, our mind and body will feel delighted, and our pains of birth and death will end forever.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlāa 5.

ਮਾਇਆ ਮਨਹੁ ਨ ਵੀਸਰੈ ਮਾਂਗੈ ਦੰਮਾ ਦੰਮ ॥
 ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਨਾਨਕ ਨਹੀ ਕਰੰਮ
 ॥੧॥

maa-i-aa manhu na veesrai maa^Ngai
 dammaa damm.
 so parabh chit na aavee naanak nahee
 karamm. ||1||

ਮਃ ੫ ॥

mehlaa 5.

ਮਾਇਆ ਸਾਥਿ ਨ ਚਲਈ ਕਿਆ ਲਪਟਾਵਹਿ
ਅੰਧ ॥

ਗੁਰ ਕੇ ਚਰਣ ਧਿਆਇ ਤੂ ਤੂਟਹਿ ਮਾਇਆ ਬੰਧ
॥੨॥

maa-i-aa saath na chal-ee ki-aa
laptaavahi anDh.

gur kay charan Dhi-aa-ay too tootah
maa-i-aa banDh. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਭਾਣੈ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਭਾਣੈ ਸੁਖੁ ਪਾਇਆ ॥

ਭਾਣੈ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਭਾਣੈ ਸਚੁ
ਧਿਆਇਆ ॥

ਭਾਣੈ ਜੇਵਡ ਹੋਰ ਦਾਤਿ ਨਾਹੀ ਸਚੁ ਆਖਿ
ਸੁਣਾਇਆ ॥

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਚੁ
ਕਮਾਇਆ ॥

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜਿਨਿ ਜਗਤੁ
ਉਪਾਇਆ ॥੨੧॥

bhaanai hukam manaa-i-on bhaanai sukh
paa-i-aa.

bhaanai satgur mayli-on bhaanai sach
Dhi-aa-i-aa.

bhaanay jayvad hor daat naahee sach
aakh sunaa-i-aa.

jin ka-o poorab likhi-aa tin sach
kamaa-i-aa.

naanak tis sarnaagatee jin jagat
upaa-i-aa. ||21||

Salok Mehla-5

In the previous *Paurree* (18), Guru Ji advised us that if we want to enjoy true bliss and want to find a place of rest in God's mansion, then instead of acquiring sinful habits and the poison of worldly wealth, we should try to acquire virtues and the wealth of God's Name. In this *Salok*, Guru Ji comments on the fate of those persons, who in spite of such repeated advice remain obsessed with earning more and more worldly wealth, and don't remember God at all.

He says: "O' Nanak, from whose mind *Maya* (the worldly riches) is never forsaken, (who keeps) asking for it with each and every breath, if that God doesn't come to that one's mind, (deem that) one is not blessed with good destiny." (1)

Mehla-5

However warning such a money-crazed person, Guru Ji advises: "O' blind ignorant man, (remember that) the worldly wealth wouldn't accompany you (after death), therefore why are you clinging to it (so passionately)? Instead contemplate on the feet of Guru's (words), so that your bonds of *Maya* (worldly attachments) may be snapped (and you may be emancipated from rounds of births and deaths)." (2)

Paurree

In previous many *shabads* Guru Ji has stated that everything happens as per God's will. In this *Paurree*, commenting further on the importance of His will, Guru Ji says: "(O' my friends, whom God) has made to obey His will, (that one alone has) obtained peace in accordance with that will. In His will, He has united (one) with the true Guru and in His will one has meditated on the eternal (God. The Guru has) proclaimed this truth that there is no greater boon than (to live in accordance with God's) will. ,They, alone have earned the (wealth) of eternal (Name), in whose destiny it has been so pre-written (by God). Therefore O' Nanak, remain in the shelter of that (God) who has created the world."(21)

The message of this *Paurree* is that worldly wealth is not going to accompany us after death. Only by meditating on God's Name and submitting to His will, we obtain true peace and bliss. Therefore, instead of being obsessed with worldly wealth, we should pray to God to bless us with the gift of living as per His will.

ਸਲੋਕ ਮਃ ੩ ॥

ਜਿਨ ਕਉ ਅੰਦਰਿ ਗਿਆਨੁ ਨਹੀ ਭੈ ਕੀ ਨਾਹੀ
ਬਿੰਦੁ ॥

ਨਾਨਕ ਮੁਇਆ ਕਾ ਕਿਆ ਮਾਰਣਾ ਜਿ ਆਪਿ
ਮਾਰੇ ਗੋਵਿੰਦੁ ॥੧॥

ਮਃ ੩ ॥

ਮਨ ਕੀ ਪੜੀ ਵਾਚਣੀ ਸੁਖੀ ਹੂ ਸੁਖੁ ਸਾਰੁ ॥

ਸੋ ਬ੍ਰਾਹਮਣੁ ਭਲਾ ਆਖੀਐ ਜਿ ਬੂਝੈ ਬ੍ਰਹਮੁ
ਬੀਚਾਰੁ ॥

ਹਰਿ ਸਾਲਾਹੇ ਹਰਿ ਪੜੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਵੀਚਾਰਿ ॥

ਪੰਨਾ ੧੦੯੪

ਆਇਆ ਓਹੁ ਪਰਵਾਣੁ ਹੈ ਜਿ ਕੁਲ ਕਾ ਕਰੇ
ਉਧਾਰੁ ॥

ਅਗੈ ਜਾਤਿ ਨ ਪੁਛੀਐ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥

ਹੋਰੁ ਕੂੜੁ ਪੜਣਾ ਕੂੜੁ ਕਮਾਵਣਾ ਬਿਖਿਆ ਨਾਲਿ
ਪਿਆਰੁ ॥

ਅੰਦਰਿ ਸੁਖੁ ਨ ਹੋਵਈ ਮਨਮੁਖ ਜਨਮੁ ਖੁਆਰੁ ॥

salok mehlāa 3.

jīn ka-o anḁar gi-aan nahee bhai kee
naahee bindu.

naanak mu-i-aa kaa ki-aa maarnaa je
aap maaray govind. ||1||

mehlāa 3.

man kee paṭree vaachnee sukhee hoo
sukh saar.

so baraahman bhalaa aakhee-ai je
boojhai barahm beechaar.

har saalaahay har parhai gur kai sabad
veechaar.

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aa-i-aa oh parvaan hai je kul kaa karay
udhaar.

agai jaat na puchhee-ai karnee sabad
hai saar.

hor koorh parh-naa koorh kamaavanaa
bikhi-aa naal pi-aar.

anḁar sukh na hova-ee manmukh
janam khu-aar.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਉਬਰੇ ਗੁਰ ਕੈ ਹੇਤਿ
ਅਪਾਰਿ ॥੨॥

naanak naam ratay say ubray gur kai
hayt apaar. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖਦਾ ਆਪੇ ਸਭੁ ਸਚਾ ॥

aapay kar kar vaykh-daa aapay sabh
sachaa.

ਜੋ ਹੁਕਮੁ ਨ ਬੂਝੈ ਖਸਮ ਕਾ ਸੋਈ ਨਰੁ ਕਚਾ ॥

jo hukam na boojhai khasam kaa so-ee
nar kachaa.

ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਇਦਾ ਗੁਰਮੁਖਿ ਹਰਿ ਸਚਾ ॥

jit bhaavai tit laa-idaa gurmukh har
sachaa.

ਸਭਨਾ ਕਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਗੁਰ ਸਬਦੀ ਰਚਾ ॥

sabhnaa kaa saahib ayk hai gur sabdee
rachaa.

ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਭਿ ਤਿਸ ਦੇ ਜਚਾ ॥

gurmukh sadaa salaah-ee-ai sabh tis day
jachaa.

ਜਿਉ ਨਾਨਕ ਆਪਿ ਨਚਾਇਦਾ ਤਿਵ ਹੀ ਕੋ ਨਚਾ
॥੨੨॥੧॥ ਸੁਧੁ ॥

ji-o naanak aap nachaa-idaa tiv hee ko
nachaa. ||22||1|| suDh.

Salok Mehla-3

In this last *Pauree*, Guru Ji very beautifully summarizes the sermon of this *Vaar* (epic), and in a way gives the essence of Guru Granth Sahib itself.

First commenting on the state of those self-conceited persons, who have neither any divine knowledge, nor any fear of God in their mind, Guru Ji says: "They who do not have any (divine) wisdom in them, nor have even a bit of (God's) fear, O' Nanak what is the use of punishing such (spiritually) dead persons, when God Himself has destroyed them?"(1)

Mehla-3

Now Guru Ji talks about those priests and scholars who study scriptures and astrological charts to guide others, but do not examine their own conduct and think about their own chances of salvation. In this *Salok*, apparently referring to Hindu priests, who earn their living by studying astrological charts and telling people the most appropriate time to perform their important tasks, such as a marriage or opening a new business, Guru Ji says: "(If instead of reading horoscopes for the others, a pundit) examines the chart (or state) of his mind, then he would enjoy the essence of all comforts. That *Brahmin* should be called (truly) venerable who understands what it means to reflect on God. Approved is the advent (of such a) *Brahmin*, who by pondering over (*Gurbani*) the Guru's word praises God and reads about God. (In this way, he) emancipates his (entire) lineage. Because, in yond (the God's court), one is not judged on the basis of one's (high or low caste), there one's life conduct in accordance with the (Guru's) word is held as the most sublime."

Guru Ji further says: “(Except for such conduct), all other studying or performing (rituals) is love of poison (of worldly wealth). There is no peace in (the mind of) such a self-conceited person and his entire life is ruined. O’ Nanak, because of their immense love for the Guru, they who are imbued with (God’s) Name, swim across (the worldly ocean).”(2)

Paurree

Finally, giving the essence of the message of this epic, Guru Ji says: “(God Himself) creates (the creatures) and takes care of them. That eternal God Himself pervades everywhere. One who doesn’t realize the Master’s will is shallow (and unstable). The Guru-following person (realizes that) God is eternal; He yokes (the creatures to different) tasks, as He pleases. The person who keeps following Guru’s advice, (ultimately becomes one with) the eternal God. There is only one Master of all (but, it is only) through the Guru’s word (that one can) get attuned to Him. Therefore, we should always praise (God) through the Guru, because all these are His wondrous deeds. O’ Nanak, (everyone does, what God makes them to do, or we might say) everyone dances, as (God) Himself makes them dance.”(22-1-corrected)

The message of this *Paurree* is that it is God who is the Creator of this universe and all the creatures. We have no alternative except to understand and obey God's will. We should have this true understanding and fear of God in our mind and instead of bothering about too many philosophies or other religious ceremonies, we should remember that main criteria of God’s justice is one’s conduct in life, and meditation of His Name.

ਮਾਰੂ ਵਾਰ ਮਹਲਾ ਪ ਡਖਣੇ ਮਃ ਪ

maaroo vaar mehlāa 5 dakh-nay mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur prasaad.

ਤੂ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ ॥

tū cha-o sajan maide-aa day-ee sis utaar.

ਨੈਣ ਮਹਿਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ ॥੧॥

nain mahinjay tarasday kad pasee deedar. ||1||

ਮਃ ਪ ॥

mehlāa 5.

ਨੀਹੁ ਮਹਿਜਾ ਤਉ ਨਾਲਿ ਬਿਆ ਨੇਹ ਕੂੜਾਵੇ
ਡੇਖੁ ॥

neehu mahinjāa ta-oo naal bi-aa nayh koorhaavay daykh.

ਕਪੜ ਭੋਗ ਡਰਾਵਣੇ ਜਿਚਰੁ ਪਿਰੀ ਨ ਡੇਖੁ
॥੨॥

kaparh bhog daraavanay jichar pīree na daykh. ||2||

ਮਃ ੫ ॥

ਉਠੀ ਝਾਲੂ ਕੰਤੜੇ ਹਉ ਪਸੀ ਤਉ ਦੀਦਾਰੁ ॥

ਕਾਜਲੁ ਹਾਰ ਤਮੋਲ ਰਸੁ ਬਿਨੁ ਪਸੇ ਹਭਿ ਰਸ
ਛਾਰੁ ॥੩॥

ਪਉੜੀ ॥

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਸਚੁ ਸਭੁ ਧਾਰਿਆ ॥

ਗੁਰਮੁਖਿ ਕੀਤੇ ਥਾਟੁ ਸਿਰਜਿ ਸੰਸਾਰਿਆ ॥
ਹਰਿ ਆਗਿਆ ਹੋਏ ਬੇਦ ਪਾਪੁ ਪੁੰਨੁ
ਵੀਚਾਰਿਆ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤੈ ਗੁਣ ਬਿਸਥਾਰਿਆ ॥

ਨਵ ਖੰਡ ਪ੍ਰਿਥਮੀ ਸਾਜਿ ਹਰਿ ਰੰਗ ਸਵਾਰਿਆ
॥ਵੇਕੀ ਜੰਤ ਉਪਾਇ ਅੰਤਰਿ ਕਲ ਧਾਰਿਆ ॥
ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ਸਚੁ
ਸਿਰਜਣਹਾਰਿਆ ॥ਤੂ ਜਾਣਹਿ ਸਭ ਬਿਧਿ ਆਪਿ ਗੁਰਮੁਖਿ
ਨਿਸਤਾਰਿਆ ॥੧॥

mehlaa 5.

uthee jhaaloo kant-rhay ha-o pasee ta-o
deedaar.kaajal haar tamol ras bin pasay habh ras
chhaar. ||3||

pa-orhee.

too sachaa saahib sach sach sabh
Dhaari-aa.gurmukh keeto thaata siraj sansaari-aa.har aagi-aa ho-ay bayd paap punn
veechaari-aa.barahmaa bisan mahays tarai gun
bisthaari-aa.nav khand parithmee saaj har rang
savaari-aa.vaykee jant upaa-ay antar kal Dhaari-aa.tayraa ant na jaanai ko-ay sach
sirjanhaari-aa.too jaaneh sabh biDh aap gurmukh
nistaaari-aa. ||1||*Maaroo Vaar Mehla-5**Dakhaney (Southern Punjabi)*

Now Guru Ji starts another *Vaar* (epic) under the same melody of *Maaroo*. In this epic the *saloks*, are written in the dialect of southern Punjab, and Paurees (or steps are) in common Punjabi language. In the first stanza, Guru Ji paints a very beautiful picture of a truly loving young bride, who is passionately longing for the sight of her groom (God).

On behalf of such a soul longing for the sight of God, Guru Ji says: "O' my beloved Spouse, if You just say, I would chop off my head and place it before You, my eyes are craving to know when would I see Your sight?" (1)

Mehla-5

As newly wedded young faithful brides do not care for any decorations or dishes, without the company of their spouses, similarly expressing his love for God, Guru Ji says: "O' God, my love is only with You. I have seen that love with any other is false. All dresses and all dishes seem dreadful (to me), until I see my beloved Groom." (2)

Mehla-5

Continuing the same metaphor, now Guru Ji paints the picture of a young bride who eagerly wakes up early in the morning to see her groom and thinks of dressing and decorating herself. But when she realizes that her beloved spouse is not there, her zeal dies down and all those ornaments and cosmetics seem useless to her like ashes. So expressing such sentiments, Guru Ji says: “(O’ my beloved God), I woke up early in the morning, (hoping) that I would behold Your sight (today. So I adorned myself with all kinds beauty aids, but without) seeing You, the powder (in the eyes), the flavor of betel leaf (in the mouth), and necklaces (of gold on the neck) all seemed useless to me like ashes.”(3)

Paurree

Now acknowledging that it is God, who has created the entire expanse of the universe along with all the gods, goddesses, and scriptures, Guru Ji prays to God in the common Punjabi dialect, and says: “O’ my true God, You are eternal and You have established Your eternal law everywhere. After creating the world, You made this the way that the humans ought to tread the path shown by the Guru. In His command *Vedas* came into existence, which pondered over (the question of) what is virtue and what is vice. (It is You, who created gods like) *Brahma*, *Vishnu*, and *Shiva*, and expanded the world through the three motivations (for vice, virtue, and power). After creating this earth with nine continents, You embellished it in countless (ways and) colors. After creating myriads of kinds of creatures, You infused them with Your power. O’ eternal Creator, nobody knows Your limit. You Yourself know all Your ways, and You Yourself emancipate all through the (guidance of the) Guru.”(1)

The message of this *Paurree* is that it is God who has created the universe and all the creatures. It is only by following the Guru's advice that we can be saved. The Guru's advice is that we should have such true love and deep affection for God that instead of worldly riches and power, we should always be passionately longing for the sight of our beloved God. Like a truly loving young bride, we should love Him so much, that without the sight of our beloved groom all pleasures of the world should seem useless like dust to us.

ਡਖਣੇ ਮਃ ਪ ॥

dakh-nay mehlāa 5.

ਜੇ ਤੂ ਮਿਤ੍ਰੁ ਅਸਾਡਾ ਹਿਕ ਭੇਰੀ ਨਾ ਵੇਛੋੜਿ ॥

jay too miṭar asaadr̥hāa hik bhoree naa vaychhorh.

ਜੀਉ ਮਹਿੰਜਾ ਤਉ ਮੋਹਿਆ ਕਦਿ ਪਸੀ ਜਾਨੀ ਤੋਹਿ ॥੧॥

jee-o mahinjāa ṭa-o mohi-aa kad̥ pasee jaanee ṭohi. ||1||

ਮਃ ਪ ॥

mehlāa 5.

ਦੁਰਜਨ ਤੂ ਜਲੁ ਭਾਹੜੀ ਵਿਛੋੜੇ ਮਰਿ ਜਾਹਿ ॥

ḍurjan too jal bhaahr̥hee vichhorhay mar jaahi.

ਕੰਤਾ ਤੂ ਸਉ ਸੇਜੜੀ ਮੈਡਾ ਹਭੋ ਦੁਖੁ ਉਲਾਹਿ
॥੨॥

kanṭaa too sa-o sayjṛhee maidaā habho
dukh ulaahi. ||2||

ਮਃ ੫ ॥

mehlaa 5.

ਦੁਰਜਨੁ ਦੂਜਾ ਭਾਉ ਹੈ ਵੇਛੋੜਾ ਹਉਮੈ ਰੋਗੁ ॥

durjan doojaa bhāa-o hai vaychhorhāa
ha-umai rog.

ਸਜਣੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਸੁ ਮਿਲਿ ਕੀਚੈ ਭੋਗੁ
॥੩॥

sajan sachaa paatīsaahu jis mil keechai
bhog. ||3||

ਪਉੜੀ ॥

pa-orhee.

ਤੂ ਅਗਮ ਦਇਆਲੁ ਬੇਅੰਤੁ ਤੇਰੀ ਕੀਮਤਿ ਕਹੈ
ਕਉਣੁ ॥

too agam da-i-aal bay-antṭ tayree
keemaṭ kahai ka-un.

ਤੁਧੁ ਸਿਰਜਿਆ ਸਭੁ ਸੰਸਾਰੁ ਤੂ ਨਾਇਕੁ ਸਗਲ
ਭਉਣ ॥

tuDh sirji-aa sabh sansaar too naa-ik
sagal bha-un.

ਤੇਰੀ ਕੁਦਰਤਿ ਕੋਇ ਨ ਜਾਣੈ ਮੇਰੇ ਠਾਕੁਰ ਸਗਲ
ਰਉਣ ॥

tayree kudratṭ ko-ay na jaanai mayray
thaaṭur sagal ra-un.

ਤੁਧੁ ਅਪਤਿ ਕੋਇ ਨ ਸਕੈ ਤੂ ਅਬਿਨਾਸੀ ਜਗ
ਉਧਰਣ ॥

tuDh aparh ko-ay na sakai too
abhinaasee jag uDhran.

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ਤੁਧੁ ਥਾਪੇ ਚਾਰੇ ਜੁਗ ਤੂ ਕਰਤਾ ਸਗਲ ਧਰਣ ॥

tuDh thaapay chaaray jug too kartaa
sagal Dharan.

ਤੁਧੁ ਆਵਣ ਜਾਣਾ ਕੀਆ ਤੁਧੁ ਲੇਪੁ ਨ ਲਗੈ
ਤ੍ਰਿਣ ॥

tuDh aavan jaanaa kee-aa tuDh layp na
lagai tarin.

ਜਿਸੁ ਹੋਵਹਿ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਲਾਵਹਿ
ਸਤਿਗੁਰ ਚਰਣ ॥

jis hoveh aap da-i-aal tis laaveh satgur
charan.

ਤੂ ਹੋਰਤੁ ਉਪਾਇ ਨ ਲਭਹੀ ਅਬਿਨਾਸੀ ਸ੍ਰਿਸਟਿ
ਕਰਣ ॥੨॥

too horatṭ upaa-ay na labhhee
abhinaasee sarisat karan. ||2||

Dakhaney Mehla-5

In the previous *Paurree*, Guru Ji advised us that we should have such true love and deep affection for God that instead of worldly riches and power, we should always be passionately longing for the sight of our beloved God. Like a truly loving young bride, we should love Him so much that without the sight of our beloved Groom all pleasures of the world should seem useless like dust to us. In this *Salok*, Guru Ji conveys the same sentiments.

He says: “(O' God), if You are my dear friend, then please don't separate me from You even for a little bit. You have so captivated my mind that (I always keep wondering), when shall I be able to see You, O' my Life? (1)

Mehla-5

Now Guru Ji describes the state of mind of that unfortunate young bride (soul), who somehow has been misled by her own bad intellect to love an evil person and now realizes the pain of separation from her beloved spouse (God). Expressing her sentiments of repentance and entreaty to her spouse (God) to come back, Guru Ji says: “O' evil person, may you burn in fire and O' separation, may you die also. But O' my (beloved) Groom come and sleep on the couch (of my heart), and dispel all my pain.”(2)

Mehla-5

In this *Salok*, Guru Ji tells us who is the real evil person or enemy, who separates us from God and what is the reason for our separation. He says: “(O' my friends, to love anything or anybody else except God is) duality, which is like an evil person (our enemy), and the malady of ego is the cause of separation (from God). That eternal King is our real friend and mate, meeting whom we enjoy the bliss (of His union).”(3)

Paurree

In the previous *Paurree*, Guru Ji acknowledged that it is God who has created the universe and all the creatures. Continuing that acknowledgement and his loving address to God, he says: “(O' God), You are inaccessible, merciful and limitless, no one can describe Your worth. You have created the entire universe and You are the Master of all the worlds. O' my all-pervading Master, no one knows Your power and majesty. O' the imperishable emancipator of the entire world, no one can equal You (in any way). You have established all the four yugas (ages), and You are the creator of the entire earth. You have established (the process of) 'coming and going', but this process does not affect you at all. On whom You become merciful, You attach that person to the (shelter of the) feet of the true Guru. O' imperishable Creator of the universe, You can not be found by any other way (except through the true Guru).”(2)

The message of this *Paurree* is that if we want to meet that imperishable God who is the creator of the entire universe and lover and emancipator of us all, then we should pray to Him to unite us with the true Guru. Then by reflecting on (*Gurbani*), the Guru's word we would understand that our self-conceit and duality are our worst enemies, who keep us separated from our beloved God. So we should completely shed these evils and lovingly pray to God to show mercy on us and bless us with His company.

ਡਖਣੇ ਮਃ ੫ ॥

ਜੇ ਤੂ ਵਤਹਿ ਅੰਛਣੇ ਹਭ ਧਰਤਿ ਸੁਹਾਵੀ ਹੋਇ ॥
ਹਿਕਸੁ ਕੰਤੈ ਬਾਹਰੀ ਮੈਡੀ ਵਾਤ ਨ ਪੁਛੈ ਕੋਇ
॥੧॥

ਮਃ ੫ ॥

ਹਭੇ ਟੋਲ ਸੁਹਾਵਣੇ ਸਹੁ ਬੈਠਾ ਅੰਛਣੁ ਮਲਿ ॥
ਪਹੀ ਨ ਵੰਞੈ ਬਿਰਥੜਾ ਜੋ ਘਰਿ ਆਵੈ ਚਲਿ
॥੨॥

ਮਃ ੫ ॥

ਸੇਜ ਵਿਛਾਈ ਕੰਤ ਕੂ ਕੀਆ ਹਭੁ ਸੀਗਾਰੁ ॥
ਇਤੀ ਮੰਝਿ ਨ ਸਮਾਵਈ ਜੇ ਗਲਿ ਪਹਿਰਾ ਹਾਰੁ
॥੩॥

ਪਉੜੀ ॥

ਤੂ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨ ਆਵਹੀ ॥
ਤੂ ਹੁਕਮੀ ਸਾਜਹਿ ਸ੍ਰਿਸਟਿ ਸਾਜਿ ਸਮਾਵਹੀ ॥
ਤੇਰਾ ਰੂਪੁ ਨ ਜਾਈ ਲਖਿਆ ਕਿਉ ਤੁਝਹਿ
ਧਿਆਵਹੀ ॥
ਤੂ ਸਭ ਮਹਿ ਵਰਤਹਿ ਆਪਿ ਕੁਦਰਤਿ
ਦੇਖਾਵਹੀ ॥
ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ਤੋਟਿ ਨ ਆਵਹੀ ॥
ਏਹਿ ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਕੀਮ ਨ ਪਾਵਹੀ ॥
ਜਿਸੁ ਹੋਵਹਿ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਸਤਿਗੁਰ
ਸੇਵਾ ਲਾਵਹੀ ॥
ਤਿਸੁ ਕਦੇ ਨ ਆਵੈ ਤੋਟਿ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵਹੀ
॥੩॥

dakh-nay mehlā 5.

jay too vateh any-nay habh Dharat
suhaavee ho-ay.
hikas kantai baahree maidee vaat na
puchhai ko-ay. ||1||

mehlā 5.

habhay tol suhaavanay saho baiithaa
anyan mal.
pahee na vanjai bitharhaa jo ghar
aavai chal. ||2||

mehlā 5.

sayj vichhaa-ee kant koo kee-aa habh
seegaar.
itee manjh na samaava-ee jay gal
pahiraa haar. ||3||

pa-orhee.

too paarbarahm parmaysar jon na
aavhee.
too hukmee saajeh sarisat saaj
samaavahee.
tayraa roop na jaa-ee lakhi-aa ki-o
tunjeh Dhi-aavahee.
too sabh meh varteh aap kudrat
daykhaavahee.
tayree bhagat bharay bhandaar tot na
aavhee.
ayhi ratan javayhar laal keem na
paavhee.
jis hoveh aap da-i-aal tis satgur sayvaa
laavhee.
tis kaday na aavai tot jo har gun
gaavhee. ||3||

Dakhaney Mehla-5

In the first *salok* of previous *Paurree*, in the metaphor of a young loving bride, Guru Ji expressed his love for God by saying: “(O' God), if You are my dear friend then please don't separate me from you even for a moment. In this *salok*, continuing the same metaphor, Guru Ji describes his love in even more endearing words.

Once again lovingly addressing God, Guru Ji says: “(O' my Beloved), if You come into the courtyard (of my mind) then the entire land (of my body) would become delightful, but without (my) one Spouse, no one cares about me.”(1)

Mehla-5

Describing further in the same metaphor of a young loving bride, how every thing looks so pleasant and how generous one feels when God resides in our mind, Guru Ji says: “All things appear very beautiful to me, when my spouse is occupying the courtyard (of my heart. At that time, I feel so kind and generous that) no wayfarer who happens to come (to my house) goes empty handed, (and I want to be helpful to everybody).”(2)

Mehla-5

Now Guru Ji touches the heights of poetic imagery and using the metaphor of a young bride who lovingly spreads the couch and adorns herself with the most beautiful clothes, cosmetics, and ornaments, and then looks forward to meeting her young handsome groom. But upon seeing him, she rushes to so passionately embrace him, that even the necklace around her neck seems an obstruction between her and her Beloved. Expressing similar sentiments of his love for God, Guru Ji says: “I spread the couch (of my mind) for my groom (God), and adorned myself with all kinds of decorations. (But, when God came and embraced me, I didn't want anything between Him and me. So much so that I didn't like) even the (tiny) distance separating me from Him, when I (kept wearing) the necklace around my neck.”(3)

Paurree

Now resuming narration of God's virtues in simple central Punjabi dialect, Guru Ji addresses God and says: “O' the all-pervading God, You are God of all gods, You don't go through existences. By Your Will, You create the universe and after creating it, You pervade in it. Your form cannot be described, so how could people meditate on You? You pervade in all and exhibit Your power in all. Your storehouses are filled with devotion, which never fall short. (These treasures of virtues are like such precious) jewels and diamonds, who's worth can never be estimated. On whom You become merciful, You yoke that person to the service of the true Guru. (In short, the fortunate person) who sings praises of God, never faces any kind of shortage.”(3)

The message of this *Pauree* is that just as for a young bride, the greatest happiness is union with her spouse. Similar should be our craving and longing for (God), our eternal spouse. But since we can meet Him only through the true Guru, we should pray to Him to show mercy on us and yoke us to the service of the true Guru (Granth Sahib Ji). So that by meditating on His Name and singing praises of God through the *Gurbani* included in Guru Granth Sahib Ji, we may be imbued with such true and intense love for God, that He may become manifest in our heart and we may enjoy the bliss of His eternal union.

ਡਖਣੇ ਮਃ ੫ ॥

ਜਾ ਮੂ ਪਸੀ ਹਠ ਮੈ ਪਿਰੀ ਮਹਿਜੈ ਨਾਲਿ ॥

ਹਭੇ ਭੁਖ ਉਲਾਹਿਅਮੁ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥

ਮਃ ੫ ॥

ਨਾਨਕ ਬੈਠਾ ਭਖੇ ਵਾਉ ਲੰਮੇ ਸੇਵਹਿ ਦਰੁ ਖੜਾ ॥

ਪਿਰੀਏ ਤੂ ਜਾਣੁ ਮਹਿਜਾ ਸਾਉ ਜੋਈ ਸਾਈ ਮੁਹੁ ਖੜਾ ॥੨॥

ਮਃ ੫ ॥

ਕਿਆ ਗਾਲਾਇਓ ਭੂਛ ਪਰ ਵੇਲਿ ਨ ਜੋਹੇ ਕੰਤ ਤੂ ॥

ਨਾਨਕ ਫੁਲਾ ਸੰਦੀ ਵਾੜਿ ਖਿੜਿਆ ਹਭੁ ਸੰਸਾਰੁ ਜਿਉ ॥੩॥

ਪਉੜੀ ॥

ਸੁਘੜੁ ਸੁਜਾਣੁ ਸਰੂਪੁ ਤੂ ਸਭ ਮਹਿ ਵਰਤੰਤਾ ॥

ਤੂ ਆਪੇ ਠਾਕੁਰੁ ਸੇਵਕੋ ਆਪੇ ਪੂਜੰਤਾ ॥

ਦਾਨਾ ਬੀਨਾ ਆਪਿ ਤੂ ਆਪੇ ਸਤਵੰਤਾ ॥

ਜਤੀ ਸਤੀ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥

ਸਭੁ ਬ੍ਰਹਮ ਪਸਾਰੁ ਪਸਾਰਿਓ ਆਪੇ ਖੇਲੰਤਾ ॥

ਇਹੁ ਆਵਾ ਗਵਣੁ ਰਚਾਇਓ ਕਰਿ ਚੋਜ ਦੇਖੰਤਾ ॥

dakh-nay mehlāa 5.

jaa moo pasee hath mai pīree mahijai naal.

habhay dukh ulaahi-am naanak nadar nihaal. ||1||

mehlāa 5.

naanak baithaa bhakhay vaa-o lammay sayveh dar kharhaa.

pīree-ay too jaan mahijaa saa-o jo-ee saa-ee muhu kharhaa. ||2||

mehlāa 5.

ki-aa galaa-i-o bhoochh par vayl na johay kant too.

naanak fulaa sandee vaarh khirhi-aa habh sansaar ji-o. ||3||

pa-orhee.

sugharh sujaan saroop too sabh meh vartantaa.

too aapay thaakur sayvko aapay poojantaa.

daanaa beenaa aap too aapay satvantaa.

jaṭee saṭee parabh nirmalaa mayray har bhagvantaa.

sabh barahm pasaar pasaari-o aapay khaylantaa.

ih aavaa gavan rachaa-i-o kar choj daykhanṭaa.

ਤਿਸੁ ਬਾਹੁਰਿ ਗਰਭਿ ਨ ਪਾਵਹੀ ਜਿਸੁ ਦੇਵਹਿ ਗੁਰ
ਮੰਤਾ ॥
ਜਿਉ ਆਪਿ ਚਲਾਵਹਿ ਤਿਉ ਚਲਦੇ ਕਿਛੁ ਵਸਿ ਨ
ਜੰਤਾ ॥੪॥

tis baahurh garabh na paavhee jis
dayveh gur manṭāa.

ji-o aap chalaaveh ti-o chalday kichh
vas na janṭāa. ||4||

Dakhney Mehla-5

In the previous *Paurree*, Guru Ji advised us that just as for a young bride the greatest happiness is union with her spouse, similarly we should crave and long for (God) our eternal spouse. But the fact is that God already abides in our heart and it is our self-conceit, which like a curtain comes between Him and us. So if shedding our self-conceit, we carefully look inside our heart we can realize His presence and with His glance of grace, He would dispel all our pains.

Continuing the same metaphor of a young bride, Guru Ji describes such an experience and says: “When I (carefully) look inside my heart, (I see) that my spouse (God) is present with me (in my heart). O’ Nanak, casting His glance of grace, He has dispelled all my sorrows.”(1)

Mehla-5

In this *salok*, Guru Ji paints another beautiful old custom of ordinary people standing outside the door of a chief or big boss, just to salute him or pray to him for his mercy or help. When the big boss would come out, he would acknowledge the person standing outside his door, and would ask for the purpose of his visit.

Painting a similar scene, Guru Ji describes his dialogue with God. He says: “For a long time, (I) Nanak was standing at God’s door, testing the wind (and trying to guess the mood, God might be in today. Then God came out and asked): “O’ Nanak, what are you contemplating standing here (at my) door for such a long time? (I replied): O’ my Beloved, You know the object (of my visit), I am standing to see my Master.”(2)

Mehla-5

Now Guru Ji comments on the relationship between men and women. Just as a faithful woman doesn’t look covetously towards any man except her own husband, similarly it is essential that a man shouldn’t look at another’s woman with covetous eyes or pass any ugly remarks, no matter how beautiful she might be. Comparing pretty women to beautiful flowers in a garden, Guru Ji says: “O’ foolish man, why do you utter such evil words. Don’t look at other’s women with evil eyes. Nanak (says that) like a flower garden, this entire world is blooming with beauty. (Just as in a garden, you can look at flowers, but cannot pluck these, similarly you may look and appreciate all the beautiful and handsome persons in this world, but (except your own spouse) you are not supposed to touch or pass ugly remarks on them).”(3)

Pauree

Coming back to describe the unique virtues of God, Guru Ji says: “O’ (God), You are sagacious, wise, of beauteous form and You pervade in all. You Yourself are the Master, Yourself the servant, and Your own worshipper. You Yourself are the knower (of everything), farsighted, and Yourself the being of high character. O’ my God and Master, You Yourself are celibate, chaste, and immaculate. You Yourself have spread the entire expanse of the universe, and You Yourself are playing (the game of this world). You Yourself have set up the (phenomenon of) coming and going (of the creatures), and performing wonders, You Yourself watch these. But whom You give the mantra of the Guru; You don’t put that one in the womb again (and make that one go through the rounds of birth and death). There is nothing under the control of the creatures, they act as You make them act.”(4)

The message of this *Pauree* is that God resides within our own heart, and when we recognize Him inside us, we enjoy such bliss, that all our sorrows flee away. For that state, we have to keep meditating on His Name with such intense love as if we are standing at His door like beggars, and are craving for His sight. We should understand that this entire universe is the creation of God and all creatures in it are like different kinds of flowers in a garden. We can look and appreciate their beauty, but are not supposed to touch or harm them in any way. Lastly, if we want to get rid of our painful rounds of birth and death in this world, then we should pray to God to bless us with the guidance of the Guru.

ਡਖਣੇ ਮਃ ੫ ॥

ਕੁਰੀਏ ਕੁਰੀਏ ਵੈਦਿਆ ਤਲਿ ਗਾੜਾ ਮਹਰੇਰੁ ॥

ਵੇਖੇ ਛਿਟੜਿ ਬੀਵਦੋ ਜਾਮਿ ਖਿਸੰਦੋ ਪੇਰੁ ॥੧॥

ਮਃ ੫ ॥

ਸਚੁ ਜਾਣੈ ਕਚੁ ਵੈਦਿਓ ਤੂ ਆਖੂ ਆਖੇ ਸਲਵੇ ॥

ਨਾਨਕ ਆਤਸੜੀ ਮੰਤਿ ਨੈਣੂ ਬਿਆ ਢਲਿ ਪਬਣਿ
ਜਿਉ ਜੁਮਿਓ ॥੨॥

ਮਃ ੫ ॥

ਭੋਰੇ ਭੋਰੇ ਰੂਹੜੇ ਸੇਵੇਦੇ ਆਲਕੁ ॥

ਮੁਦਾਤਿ ਪਈ ਚਿਰਾਣੀਆ ਫਿਰਿ ਕਡੂ ਆਵੈ ਰੁਤਿ
॥੩॥

dakh-nay mehlā 5.

kuree-ay kuree-ay vaidī-aa ṭal
gaarḥaa mehrayr.
vaykhay chhitārḥ theevḍo jaam
khisando payr. ||1||

mehlā 5.

sach jaanai kach vaidī-o ṭoo aaghoo
aaghay salvay.
naanak aatṣarḥee manjḥ nainoo bi-aa
dhal paban ji-o jummi-o. ||2||

mehlā 5.

bhoray bhoray roohrḥay sayvayḍay
aalak.
mudat pa-ee chiraanee-aa fir kadoo
aavai ruṭ. ||3||

ਪੰਨਾ ੧੦੯੬

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ਪਉੜੀ ॥

pa-orhee.

ਤੁਧੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਤੂ ਵਰਨਾ ਬਾਹਰਾ ॥

tuDh roop na raykh-i-aa jaat̃ too
varnaa baahraa.

ਏ ਮਾਣਸ ਜਾਣਹਿ ਦੂਰਿ ਤੂ ਵਰਤਹਿ ਜਾਹਰਾ ॥

ay maanas jaaneh door too varteh
jaahraa.

ਤੂ ਸਭਿ ਘਟ ਭੋਗਹਿ ਆਪਿ ਤੁਧੁ ਲੇਪੁ ਨ ਲਾਹਰਾ ॥

too sabh ghat bhogeh aap tuDh layp
na laahraa.

ਤੂ ਪੁਰਖੁ ਅਨੰਦੀ ਅਨੰਤ ਸਭ ਜੋਤਿ ਸਮਾਹਰਾ ॥

too purakh anandee anant̃ sabh jot̃
samaaharaa.

ਤੂ ਸਭ ਦੇਵਾ ਮਹਿ ਦੇਵ ਬਿਧਾਤੇ ਨਰਹਰਾ ॥

too sabh dayvaa meh dayv biDhaat̃ay
narharaa.ਕਿਆ ਆਰਾਧੇ ਜਿਹਵਾ ਇਕ ਤੂ ਅਬਿਨਾਸੀ
ਅਪਰਪਰਾ ॥ki-aa aaraaDhay jihvaa ik too
abhinaasee aparparaa.ਜਿਸੁ ਮੇਲਹਿ ਸਤਿਗੁਰੁ ਆਪਿ ਤਿਸ ਕੇ ਸਭਿ ਕੁਲ
ਤਰਾ ॥jis mayleh satgur aap tis kay sabh kul
turaa.

ਸੇਵਕ ਸਭਿ ਕਰਦੇ ਸੇਵ ਦਰਿ ਨਾਨਕੁ ਜਨੁ ਤੇਰਾ ॥੫॥

sayvak sabh karday sayv dar naanak
jan tayraa. ||5||*Dakhney Mehla-5*

It is many times seen that while leading an honest and holy life, one suddenly slips from the righteous path and makes such an immoral or unethical mistake, that all one's previous good reputation is put to shame and one keeps going from bad to worse. Guru Ji has compared this situation to that of a person walking on the bank of dirty river, who if not careful could slip on its slippery slope and may stain his or her clean dress with mud.

So cautioning us against false worldly allurements, Guru Ji says: "O' man, walking leisurely on the bank of the river (of life) be careful, in front of you is very slippery ground (of ego). Be cautious, lest your foot may slip on the slippery slope (of worldly allurements and your entire character may be defamed like) a dress splattered (with mud)." (1)

Mehla-5

Next warning us against being obsessed with amassing worldly wealth, Guru Ji says: "(O' man), deeming this perishable commodity (of worldly wealth) as imperishable, you keep amassing it more and more. (But) Nanak (says, (this wealth) is like butter which melts away in fire or like algae on water, which is destroyed with the drawing down of water)." (2)

Mehla-5

Guru Ji now warns us against being lazy in meditating on God's Name. Addressing his own soul (actually us), he says: "O' my foolish silly soul, why do you procrastinate serving (and meditating on God). It is after a very long period, (that you have obtained this human life, and if it passes away without meditating on God, and meeting Him, then who knows) after how long, such a season (or the opportunity to meet God) may come again? (3)

Pauree

Once again praising God and describing the blessings that person receives to whom He reveals Himself through the Guru, he says: "O' God, You don't have any (particular) form, feature or caste, and You are beyond any lineages or races. These human beings deem You far, but You are pervading visibly (everywhere). You enjoy each and every heart, but You are not afflicted or stained even a bit (by *Maya* or worldly attachments). You always remain in bliss, You are limitless, and Your light is within all. O' the Creator (of the universe), You are the God of all gods. O' my imperishable limitless God how can one's tongue praise you? Whom You unite with the true Guru, all that person's generations are saved. (O' God), all Your servants serve at Your door and Nanak too is a servant of Yours." (5)

The message of this *Pauree* is that this is our once in a lifetime opportunity to meditate on God and become one with Him. We should realize that the worldly wealth, after which we keep running, is perishable like butter in the fire. So we should make use of this opportunity to meditate on God and become one with Him. While doing this meditation, we should be careful lest we slip into some ego or immoral behavior and thus damage our reputation forever.

ਡਖਣੇ ਮਃ ੫ ॥

ਗਹਡੜੜਾ ਤ੍ਰਿਣਿ ਛਾਇਆ ਗਾਫਲ ਜਲਿਓਹੁ
ਭਾਹਿ ॥
ਜਿਨਾ ਭਾਗ ਮਥਾਹੜੈ ਤਿਨ ਉਸਤਾਦ ਪਨਾਹਿ
॥੧॥

ਮਃ ੫ ॥

ਨਾਨਕ ਪੀਠਾ ਪਕਾ ਸਾਜਿਆ ਧਰਿਆ ਆਣਿ
ਮਉਜੂਦੁ ॥
ਬਾਝਹੁ ਸਤਿਗੁਰ ਆਪਣੇ ਬੈਠਾ ਝਾਕੁ ਦਰੂਦ ॥੨॥

dakh-nay mehlā 5.

gehḁrharḁaa ṭarīn chḁaa-i-aa gaafal
jali-ohu bḁaahi.
jinaa bḁaag mathaaharḁai ṭin ustāad
panaahi. ||1||

mehlā 5.

naanak peethāa pakaa saaji-aa ḁhari-aa
aan ma-ujood.
baaḁhahu satgur aapnay baiṭhāa jḁaak
ḁarood. ||2||

ਮਃ ੫ ॥

ਨਾਨਕ ਭੁਸਰੀਆ ਪਕਾਈਆ ਪਾਈਆ ਥਾਲੈ
ਮਾਹਿ ॥

ਜਿਨੀ ਗੁਰੂ ਮਨਾਇਆ ਰਜਿ ਰਜਿ ਸੇਈ ਖਾਹਿ
॥੩॥

ਪਉੜੀ ॥

ਤੁਧੁ ਜਗ ਮਹਿ ਖੇਲੁ ਰਚਾਇਆ ਵਿਚਿ ਹਉਮੈ
ਪਾਈਆ ॥

ਏਕੁ ਮੰਦਰੁ ਪੰਚ ਚੋਰ ਹਹਿ ਨਿਤ ਕਰਹਿ
ਬੁਰਿਆਈਆ ॥

ਦਸ ਨਾਰੀ ਇਕੁ ਪੁਰਖੁ ਕਰਿ ਦਸੇ ਸਾਦਿ
ਲੋਭਾਈਆ ॥

ਏਨਿ ਮਾਇਆ ਮੋਹਣੀ ਮੋਹੀਆ ਨਿਤ ਫਿਰਹਿ
ਭਰਮਾਈਆ ॥

ਹਾਠਾ ਦੋਵੈ ਕੀਤੀਓ ਸਿਵ ਸਕਤਿ ਵਰਤਾਈਆ ॥

ਸਿਵ ਅਗੈ ਸਕਤੀ ਹਾਰਿਆ ਏਵੈ ਹਰਿ
ਭਾਈਆ ॥

ਇਕਿ ਵਿਚਹੁ ਹੀ ਤੁਧੁ ਰਖਿਆ ਜੋ ਸਤਸੰਗਿ
ਮਿਲਾਈਆ ॥

ਜਲ ਵਿਚਹੁ ਬਿੰਬੁ ਉਠਾਲਿਓ ਜਲ ਮਾਹਿ
ਸਮਾਈਆ ॥੬॥

mehlaa 5.

naanak bhusree-aa pakaa-ee-aa
paa-ee-aa thalaai maahi.

jinee guroo manaa-i-aa raj raj say-ee
khaahi. ||3||

pa-orhee.

tuDh jag meh khayl rachaa-i-aa vich
ha-umai paa-ee-aa.

ayk mandar panch chor heh nit karahi
buri-aa-ee-aa.

das naaree ik purakh kar dasay saad
lobhaa-ee-aa.

ayn maa-i-aa mohnee mohee-aa nit
fireh bharmaa-ee-aa.

haathaa dovai keetee-o siv sakat
vartaa-ee-aa.

siv agai saktee haari-aa ayvai har
bhaa-ee-aa.

ik vichahu hee tuDh rakhi-aa jo satsang
milaa-ee-aa.

jal vichahu bimb uthaali-o jal maahi
samaa-ee-aa. ||6||

Dakhney Mehla-5

In the previous *Pauree*, Guru Ji advised us that this is our once in a lifetime opportunity to meditate on God and become one with Him. We should realize that the worldly wealth after which we keep running is perishable like butter in the fire. So we should make use of this opportunity to meditate on God and become one with Him. While doing this meditation, we should be careful lest we slip into some immoral behavior and damage our reputation forever. That is why it is absolutely necessary to have the guidance of Guru in our life, who can warn us from impending dangers and save us from slipping into wrong paths. In this *salok*, he explains the importance of the Guru with another beautiful metaphor.

He says: “(O’ my friends), the human body is like a hut made with straw. The person who is careless gets burnt down (and ruined) by the fire (of worldly desires, but) the person who is fortunate, his or her teacher (or Guru) provides shelter (and by giving them appropriate advice saves them from falling victim to worldly desires).”(1)

Mehla-5

Stressing the importance of the guidance of the Guru for obtaining the grace of God, Guru Ji cites the example of a custom among Muslims when they celebrate important holidays such as *Eed*. At that time, they prepare a big feast and nicely arrange it in a big tray and then wait for their *Qazi* or spiritual leader to come, recite holy verses, and eat first. Until that *Qazi* comes and says the *Darood* (or prayer), no one is allowed to touch the food. Citing this custom, Guru Ji says: “(O’ my friends, a devoted Muslim) grinds corn, cooks it, and arranges it nicely on a platter, and places it (on the dining table), but O’ Nanak till his true Guru comes and says a prayer over it, he keeps looking at the food (with craving eyes, but doesn’t touch it. Similarly, no matter how many good deeds or faith rituals one might have done, without the Guru’s blessings one doesn’t obtain the grace of God).”(2)

Mehla-5

In this *salok*, Guru Ji gives yet another example to stress upon the importance of the guidance of Guru in our life. In olden days and to some extent even now, mothers would prepare special juicy breads laced with lot of brown sugar and butter and lay these out in big round platter. Sometimes, those children who had been particularly obedient to their parents would be rewarded with extra portions of these delicious breads. Applying this example to the divine wisdom and advice included in the holy books, Guru Ji wants to convey that only those persons are able to fully enjoy and obtain true benefit of these gems of divine knowledge, who have developed full faith in the Guru.

He says: “(O’ my friends, the Guru has composed divine hymns and included these in Guru Granth Sahib, but only those obtain the full spiritual benefit who truly believe and act on his advice, as if) Nanak has baked delicious sweet breads and has put these in the platter, but only those enjoy these to their fill, who obey their Guru.”(3)

Paurree

Guru Ji now tells us about the reality of the system of world, how this runs and what happens to different people. Addressing God he says: “O’ God, You have spread out the play of this world and have infused the sense of ego in (the creatures). A human body is like a temple in which abide five thieves (lust, anger, greed, attachment and ego), who always try to make one do bad deeds. You have also created ten sense organs as if they are the brides of one man, (the mind). All these ten (sense organs) are allured by their different tastes. The enticer *Maya* has enchanted them and they wander daily being strayed. It is You, who has created sides, the soul and *Maya*. (In Your will, You have so set up the worldly play) that the soul, appears to be losing before *Maya*, this is how God desires. But whom You have united with the company of the saintly persons, You have saved them even in the midst of this worldly *Maya*. Such persons have merged back into You, just as a bubble which emerges from water, merges back into it.”(6)

The message of this *Pauree* is that our body is like a hut made out of straw and five thieves of greed, anger lust, attachment and ego are robbing us. Also our sense organs are being misled by the false worldly allurements. The only way we can save ourselves is by reflecting and acting on the immaculate advice of the Guru (as included in Guru Granth Sahib Ji), singing praises of God and by meditating on His Name.

ਡਖਣੇ ਮਃ ੫ ॥

ਆਗਾਹਾ ਕੂ ਤ੍ਰਾਪਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡਤਾ ॥

ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁਤਿ ਨ ਹੋਵੀ ਜਨਮਤਾ ॥੧॥

ਮਃ ੫ ॥

ਸਜਣੁ ਮੈਡਾ ਚਾਈਆ ਹਭ ਕਹੀ ਦਾ ਮਿਤੁ ॥

ਹਭੇ ਜਾਣਨਿ ਆਪਣਾ ਕਹੀ ਨ ਠਾਹੇ ਚਿਤੁ ॥੨॥

ਮਃ ੫ ॥

ਗੁਝੜਾ ਲਧਮੁ ਲਾਲੁ ਮਥੈ ਹੀ ਪਰਗਟੁ ਥਿਆ ॥

ਸੋਈ ਸੁਹਾਵਾ ਥਾਨੁ ਜਿਥੈ ਪਿਰੀਏ ਨਾਨਕ ਜੀ ਤੂ ਵੁਠਿਆ ॥੩॥

ਪਉੜੀ ॥

ਜਾ ਤੂ ਮੇਰੈ ਵਲਿ ਹੈ ਤਾ ਕਿਆ ਮੁਹਛੰਦਾ ॥

ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਮੈਨੋ ਸਉਪਿਆ ਜਾ ਤੇਰਾ ਬੰਦਾ ॥

ਲਖਮੀ ਤੋਟਿ ਨ ਆਵਈ ਖਾਇ ਖਰਚਿ ਰਹੰਦਾ ॥

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਸੇਵ ਕਰੰਦਾ ॥

ਏਹ ਵੈਰੀ ਮਿਤ੍ਰ ਸਭਿ ਕੀਤਿਆ ਨਹ ਮੰਗਹਿ ਮੰਦਾ ॥

ਲੇਖਾ ਕੋਇ ਨ ਪੁਛਈ ਜਾ ਹਰਿ ਬਖਸੰਦਾ ॥

dakh-nay mehlāa 5.

aagaahaa koo taraagh pichhaa fayr
na muhadrhaa.

naanak sijh ivayhaa vaar bahurh na
hovee janamrhaa. ||1||

mehlāa 5.

sajan maidaā chaa-ee-aa habh kahee
dāa mit.

habhay jaanan aapnaa kahee na
thaahay chit. ||2||

mehlāa 5.

gujh-rhaa laDham laal mathai hee
pargat thi-aa.

so-ee suhaavaa thaān jithai pīree-ay
naanak jee too vuthi-aa. ||3||

pa-orhee.

jaa too mayrai val hai taa ki-aa
muhchhandaa.

tuDh sabh kichh maino sa-upi-aa jaa
tayraa bandaa.

lakhmee tot na aavee khāa-ay
kharach rahandaa.

lakh cha-oraaseeh maydnee sabh
sayv karandaa.

ayh vāiree mitar sabh keeti-aa nah
mangeh mandaa.

laykhāa ko-ay na puchh-ee jaa har
bhakhsandaa.

ਅਨੰਦੁ ਭਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਗੁਰ ਗੋਵਿੰਦਾ ॥ anand bha-i-aa sukh paa-i-aa mil gur
 ਸਭੇ ਕਾਜ ਸਵਾਰਿਐ ਜਾ ਤੁਧੁ ਭਾਵੰਦਾ ॥੭॥ govindaa.
 sabhay kaaj savaari-ai jaa tuDh
bhaavandaa. ||7||

Dakhney Mehla-5

In the previous *Paurree*, Guru Ji told us that our body is like a hut made of straw and five thieves of greed, anger, lust, attachment, and ego are robbing us. Also our senses are being misled by the false worldly enticements. The only way, we can save ourselves is by acting on the advice of the Guru. Now in this *Salok*, he gives that advice.

Guru Ji says: “(O’ man), think about the future. Don’t look back (at your past deeds or the time you wasted in this birth or the previous births). O’ Nanak, win (the game of life) in this turn (of human birth) itself, so that you may not have to take birth again (and you are emancipated from the rounds of birth and death forever).”(1)

Mehla-5

Now Guru Ji utters praises of (God), his dearest friend God, and indirectly suggests to us, what kinds of qualities, we should have. He says: “(O’ my friends), my Beloved is most pleasing, He is friendly with all. All think of Him as their friend, because He never breaks any body’s heart (or hurts anybody’s feelings).”(2)

Mehla-5

Next describing how and where, he found such a meritorious God, Guru Ji says: “(O’ my friends), I have found my invisible Beloved. This is due to the manifestation (of my destiny) as written on my forehead. Nanak says, O’ my (God), blessed is that very place where You come to reside.”(3)

Paurree

This is a very famous and often quoted *Paurree* in sikh circles as it exhibits the unquestioned faith and trust, the sikhs have in their Guru and God. Addressing God, Guru Ji says: “(O’ God), when You are on my side, why do I need to be dependent on anybody else. (Since the time), I have become Your man (and depend upon only You for my sustenance); You have provided me with everything. Even after enjoying and spending, I never fall short of the wealth (of God’s Name. It appears) that all the 8.4 million creatures are serving me. O’ God, You have made all my enemies as my friends and none of them wishes ill of me. When O’ God, You have forgiven, then no one asks for the account (of my past deeds.) After meeting You O’ my Guru-God, I have obtained peace and am in bliss. (In short), when it pleases You, all one’s tasks are accomplished beautifully.”(7)

The message of this *Paurree* is that this is our rare opportunity to meditate on God and to unite with Him. So without bothering about our past deeds, we should devote ourselves to meditation on God's Name now and be so much in love with Him that we consider Him as our most pleasant and helpful friend, whose friendship everybody craves for. When God is on our side, no one would ask for the account of our past deeds, we would lead a most peaceful and happy life, and all our tasks would be accomplished.

ਡਖਣੇ ਮਃ ੫ ॥

dakh-nay mehlāa 5.

ਡੇਖਣ ਕੂ ਮੁਸਤਾਕੁ ਮੁਖੁ ਕਿਜੇਹਾ ਤਉ ਧਣੀ ॥

daykhan koo mustaak mukh kijayhaa
ta-o Dhanee.

ਫਿਰਦਾ ਕਿਤੈ ਹਾਲਿ ਜਾ ਡਿਠਮੁ ਤਾ ਮਨੁ ਧ੍ਰਾਪਿਆ
॥੧॥

firdaa kitai haal jaa ditham taa man
Dharaapi-aa. ||1||

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ਮਃ ੫ ॥

mehlāa 5.

ਦੁਖੀਆ ਦਰਦ ਘਣੇ ਵੇਦਨ ਜਾਣੇ ਤੂ ਧਣੀ ॥

dukhee-aa darad ghanay vaydan
jaanay too Dhanee.

ਜਾਣਾ ਲਖ ਭਵੇ ਪਿਰੀ ਡਿਖੰਦੇ ਤਾ ਜੀਵਸਾ ॥੨॥

jaanaa lakh bhavay piree dikhando
taa jeevsaa. ||2||

ਮਃ ੫ ॥

mehlāa 5.

ਢਹਦੀ ਜਾਇ ਕਰਾਰਿ ਵਹਣਿ ਵਹੰਦੇ ਮੈ ਡਿਠਿਆ ॥

dhahdee jaa-ay karaar vahan
vahanday mai dithi-aa.

ਸੇਈ ਰਹੇ ਅਮਾਣ ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ॥੩॥

say-ee rahay amaan jinaa satgur
bhayti-aa. ||3||

ਪਉੜੀ ॥

pa-orhee.

ਜਿਸੁ ਜਨ ਤੇਰੀ ਭੁਖ ਹੈ ਤਿਸੁ ਦੁਖੁ ਨ ਵਿਆਪੈ ॥

jis jan tayree bhukh hai tis dukh na
vi-aapai.

ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਸੁ ਚਹੁ ਕੁੰਡੀ ਜਾਪੈ ॥

jin jan gurmukh bujhi-aa so chahu
kundee jaapai.

ਜੇ ਨਰੁ ਉਸ ਕੀ ਸਰਣੀ ਪਰੈ ਤਿਸੁ ਕੰਬਹਿ ਪਾਪੈ ॥

jo nar us kee sarnee parai tis kambah
paapai.

ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਉਤਰੈ ਗੁਰ ਧੂੜੀ ਨਾਪੈ ॥

janam janam kee mal utrai gur
Dhoorhee naapai.

ਜਿਨਿ ਹਰਿ ਭਾਣਾ ਮੰਨਿਆ ਤਿਸੁ ਸੋਗੁ ਨ ਸੰਤਾਪੈ ॥

jin har bhaanaa mani-aa tis sog na
santaapai.

ਹਰਿ ਜੀਉ ਤੂ ਸਭਨਾ ਕਾ ਮਿਤੁ ਹੈ ਸਭਿ ਜਾਣਹਿ
ਆਪੈ ॥

ਐਸੀ ਸੋਭਾ ਜਨੈ ਕੀ ਜੇਵਡੁ ਹਰਿ ਪਰਤਾਪੈ ॥

ਸਭ ਅੰਤਰਿ ਜਨ ਵਰਤਾਇਆ ਹਰਿ ਜਨ ਤੇ ਜਾਪੈ
॥੮॥

har jee-o too sabhnaa kaa mit hai
sabh jaaneh aapai.

aisee sobhaa janai kee jayvad har
partaapai.

sabh antar jan vartaa-i-aa har jan tay
jaapai. ||8||

Dakhney Mehla-5

In the previous *Paurree*, Guru Ji advised us that this is our rare opportunity to meditate on God and to unite with Him. So without bothering about our past deeds we should devote ourselves to meditate on God's Name and be so much in love with Him that we consider Him as our most pleasant and helpful friend for whose friendship everybody craves. In this *salok*, Guru Ji shares with us how keen was he to see the sight of his Beloved God and what kind of bliss he felt when he did see Him.

Entreating God in the most humble and loving way, he says: "Being keen to see, how You look O' my Master, I was wandering around in a miserable state; but when I saw You, my mind was satiated."(1)

Mehla-5

Now showing us what the extent of our love for God (our true beloved Spouse) should be and how we should feel if we are not able to see Him, Guru Ji says: "(O' God, without seeing You), I am in pain because within me are innumerable miseries. Only You know the extent of pain (in my heart), O' my Master. Even though, I know millions of times (that You are invisibly with me all the time, yet only) when I see (You in person, O') my groom that I feel alive."(2)

Mehla-5

Now describing, how essential the sight or guidance of the Guru is, he says: "(O' God), like a bank being eroded down by the flow of the river, I have seen (many people being drowned in the ocean of *Maya*, the worldly attachments); only those have remained safe, who have seen (and followed the guidance of) the true Guru."(3)

Paurree

Next Guru Ji lists the blessings obtained by a person who longs to see God, seeks His shelter, and obeys His will. Addressing God, he says: "(O' God), no sorrow afflicts that person who hungers to see You. The devotees who have realized You through the Guru, become known in all the four corners (of the world). Then the person who falls at the feet of such (a devotee and starts following his lead, his evil tendencies also start going away so fast, as if) the sins tremble (at his sight. Yes, one who so humbly follows Guru's advice, as if one) bathes in the dust of Guru's feet, the filth of (sins)

accumulated by that one birth after birth gets removed. Further, no sorrow or suffering afflicts one who has (cheerfully) obeyed the will of God. O' dear God, You are the friend of all and You Yourself know everything. (I know only this thing that) as is the splendor of God, so is the glory of His devotee. God enshrines the greatness of His devotee within (the hearts of all, because the glory of) God is known by (the glory of His) devotees.”(8)

The message of this *Pauree* is that if we want to end all our sorrows and pains and wash off all our past sins then we should seek the shelter and guidance of His devotees. Further, we should always cheerfully obey God's command and long to see our beloved Spouse. When He shows mercy and blesses us with His sight, all our pains and sufferings end and we enjoy the bliss and glory of His great union.

ਡਖਣੇ ਮਃ ੫ ॥

ਜਿਨਾ ਪਿਛੈ ਹਉ ਗਈ ਸੇ ਮੈ ਪਿਛੈ ਭੀ
ਰਵਿਆਸੁ ॥
ਜਿਨਾ ਕੀ ਮੈ ਆਸਤੀ ਤਿਨਾ ਮਹਿਜੀ ਆਸ
॥੧॥

ਮਃ ੫ ॥

ਗਿਲੀ ਗਿਲੀ ਰੋਡਤੀ ਭਉਦੀ ਭਵਿ ਭਵਿ
ਆਇ ॥
ਜੋ ਬੈਠੇ ਸੇ ਫਾਥਿਆ ਉਬਰੇ ਭਾਗ ਮਥਾਇ
॥੨॥

ਮਃ ੫ ॥

ਡਿਠਾ ਹਭ ਮਝਾਹਿ ਖਾਲੀ ਕੋਇ ਨ ਜਾਣੀਐ ॥
ਤੈ ਸਖੀ ਭਾਗ ਮਥਾਹਿ ਜਿਨੀ ਮੇਰਾ ਸਜਣੁ
ਰਾਵਿਆ ॥੩॥

ਪਉੜੀ ॥

ਹਉ ਢਾਢੀ ਦਰਿ ਗੁਣ ਗਾਵਦਾ ਜੇ ਹਰਿ ਪ੍ਰਭ
ਭਾਵੈ ॥
ਪ੍ਰਭੁ ਮੇਰਾ ਬਿਰ ਬਾਵਰੀ ਹੋਰ ਆਵੈ ਜਾਵੈ ॥
ਸੋ ਮੰਗਾ ਦਾਨੁ ਗੋਸਾਈਆ ਜਿਤੁ ਭੁਖ ਲਹਿ
ਜਾਵੈ ॥

dakh-nay mehlāa 5.

jinaa pichhai ha-o ga-ee say mai pichhai
bhee ravi-aas.
jinaa kee mai aasrhee tinaa mahijee aas.
||1||

mehlāa 5.

gilee gilee rodrhee bha-udee bhav bhav
aa-ay.
jo baithay say faathi-aa ubray bhaag
mathaa-ay. ||2||

mehlāa 5.

dithaa habh majhaahi khaalee ko-ay na
jaanee-ai.
tai sakhee bhaag mathaahi jinee mayraa
sajan raavi-aa. ||3||

pa-orhee.

ha-o dhaadhee dar gun gaavdaa jay har
parabh bhaavai.
parabh mayraa thir thaavree hor aavai
jaavai.
so mangaa daan gosaa-ee-aa jit bhukh
leh jaavai.

ਪ੍ਰਭ ਜੀਉ ਦੇਵਹੁ ਦਰਸਨੁ ਆਪਣਾ ਜਿਤੁ ਢਾਢੀ
ਤ੍ਰਿਪਤਾਵੈ ॥

ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਢਾਢੀ ਕਉ
ਮਹਲਿ ਬੁਲਾਵੈ ॥

ਪ੍ਰਭ ਦੇਖਦਿਆ ਦੁਖ ਭੁਖ ਗਈ ਢਾਢੀ ਕਉ
ਮੰਗਣੁ ਚਿਤਿ ਨ ਆਵੈ ॥

ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਲਗਿ ਪ੍ਰਭ ਕੈ ਪਾਵੈ ॥

ਹਉ ਨਿਰਗੁਣੁ ਢਾਢੀ ਬਖਸਿਓਨੁ ਪ੍ਰਭਿ ਪੁਰਖਿ
ਵੇਦਾਵੈ ॥੯॥

parabh jee-o dayvhu darsan aapnaa jit
dhaadhee tariptaavai.

ardaas sunee daataar parabh dhaadhee
ka-o mahal bulaavai.

parabh daykh-di-aa dukh bhukh ga-ee
dhaadhee ka-o mangan chit na aavai.

sabhay ichhaa pooree-aa lag parabh kai
paavai.

ha-o nirgun dhaadhee bakhshi-on parabh
purakh vaidavai. ||9||

Dakhney Mehla-5

Many times we go to our relatives or friends for some kind of support or help in financial or other worldly problems, but we find that they are looking to us for help in sorting out their own problems.

Commenting on this general state of the world, entangled in worldly affairs, Guru Ji says: “To whom I went and asked for (help in solving my worldly problems, I found out that) they were about to come to me (to seek my help for their own problems). Those in whom I had my hope (that they could help me), they were expecting me to help them. (Such is the state of the world that beggars seem to be begging from those who themselves are beggars).”(1)

Mehla-5

Guru Ji now cites another beautiful metaphor to illustrate how the human beings rush towards any opportunity to amass worldly wealth and then get so caught in its enticement that many times they end up losing their lives as well. (This kind of tragedy has happened many times in American history, whenever, people have heard that some new gold mine has been discovered somewhere in the continent, people have rushed towards that place and have died on the way). In this *Salok*, Guru Ji compares the state of people running after worldly riches to flies swarming around a wet lump of brown sugar again and again and ultimately getting caught in it.

He says: “(Just as) a fly again and again comes around and gets caught when it sits on a lump of brown sugar, which is wet or softened by heat, (similarly they who rush and get allured by those “get rich quick” schemes), also get trapped (and lose their life savings). Only those are saved (from falling into such traps) who are fortunate.”(2)

Mehla-5

However Guru Ji does want to clarify why some are fortunate and saved from falling into such traps, and why not others, when the same God pervades in all.

He says: “(O’ my friends), I have seen God (pervading) within all, I know nobody who is without (Him). But only those friends of mine are fortunate who have enjoyed the company of my Beloved. (Because even though God exists in all beings, only those are saved from falling prey to worldly allurements, who by meditating on God’s Name realize His presence inside them and enjoy His company).”(3)

Paurree

Now Guru Ji shares with us what he himself has done to obtain the blessings and grace of God so that all his desires are fulfilled. Using the metaphor of olden days, when bards used to sing praises at the doors of kings and rich landlords, hoping to get some gratuity, Guru Ji compares himself to a poor bard singing praises outside the door of God Himself.

He says: “If it so pleases God, I, a bard would sing God’s praises at His door. Only my God is eternal and imperishable, the rest (of the world) comes and goes. (In my mind is this thought, that) I should beg for such a charity, with which (all my) hunger (for worldly riches) may be removed. (I humbly beseech and say): “O’ my Master, show me Your sight so that this bard may be satiated. When the beneficent God heard this prayer, He called (me,) the bard into His palace. (But when) I saw God (I was so amazed) that all my pain and hunger was gone, and this bard could not think of begging for anything. Just by touching God’s feet, all my wishes were fulfilled and I realized that God had forgiven me, the meritless humble bard.”(9)

The message of this *Paurree* is that *Maya* (the worldly riches and power) is like wet brown sugar, and if one goes after it again and again, one is often so trapped that one ends up losing one’s life savings and sometimes even one’s life. We should also remember that other worldly people are as caught in their own worldly problems as we are with ours. Therefore instead of going to them for any help, we should go to God alone for help and guidance. Lastly we should keep meditating on God’s Name and singing His praises, so that in His mercy He may show us His sight and all our desires are satiated forever.

ਭਖਣੇ ਮਃ ੫ ॥

ਜਾ ਛੁਟੇ ਤਾ ਖਾਕੁ ਤੂ ਸੁੰਢੀ ਕੰਤੁ ਨ ਜਾਣਹੀ ॥

ਦੁਰਜਨ ਸੇਤੀ ਨੇਹੁ ਤੂ ਕੈ ਗੁਣਿ ਹਰਿ ਰੰਗੁ ਮਾਣਹੀ
॥੧॥

ਮਃ ੫ ॥

ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਣਾ ਵਿਸਰੇ ਸਰੈ ਨ
ਬਿੰਦ ॥

ਤਿਸੁ ਸਿਉ ਕਿਉ ਮਨ ਰੂਸੀਐ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ
॥੨॥

dakh-nay mehlāa 5.

jaa chhutay taa khaak too sunjee
kant na jaanhee.

durjan saytee nayhu too kai gun har
rang maanhee. ||1||

mehlāa 5.

naanak jis bin gharhee na jeevnaa
visray sarai na bind.

tis si-o ki-o man roosee-ai jisahi
hamaaree chind. ||2||

ਮਃ ੫ ॥

ਰਤੇ ਰੰਗਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਮਨੁ ਤਨੁ ਅਤਿ ਗੁਲਾਲੁ ॥

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਆਲੂਦਿਆ ਜਿਤੀ ਹੋਰੁ ਖਿਆਲੁ
॥੩॥

ਪਵੜੀ ॥

ਹਰਿ ਜੀਉ ਜਾ ਤੂ ਮੇਰਾ ਮਿਤੁ ਹੈ ਤਾ ਕਿਆ ਮੈ ਕਾੜਾ
॥

ਜਿਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਸੇ ਤੁਧੁ ਮਾਰਿ ਨਿਵਾੜਾ ॥

ਗੁਰਿ ਭਉਜਲੁ ਪਾਰਿ ਲੰਘਾਇਆ ਜਿਤਾ ਪਾਵਾੜਾ ॥

ਗੁਰਮਤੀ ਸਭਿ ਰਸ ਭੋਗਦਾ ਵਡਾ ਆਖਾੜਾ ॥

ਸਭਿ ਇੰਦ੍ਰੀਆ ਵਸਿ ਕਰਿ ਦਿਤੀਓ ਸਤਵੰਤਾ ਸਾੜਾ ॥

ਪੰਨਾ ੧੦੯੮

ਜਿਤੁ ਲਾਈਅਨਿ ਤਿਤੈ ਲਗਦੀਆ ਨਹ ਖਿਜੋਤਾੜਾ ॥

ਜੋ ਇਛੀ ਸੋ ਫਲੁ ਪਾਇਦਾ ਗੁਰਿ ਅੰਦਰਿ ਵਾੜਾ ॥

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਭਾਇਰਹੁ ਹਰਿ ਵਸਦਾ ਨੇੜਾ
॥੧੦॥

mehlaa 5.

raṭay rang paarbarahm kai man ṭan
aṭ gulaal.naanak viṇ naavai aaloodi-aa jīṭee
hor khi-aal. ||3||

pavṛḥee.

har jee-o jaa too mayraa miṭar hai
ṭaa ki-aa mai kaarḥaa.jinee ṭhagee jag ṭhagi-aa say tuDh
maar nivaarḥaa.gur bha-ojal paar langḥaa-i-aa jīṭaa
paavaarḥaa.gurmatee sabh ras bhogḍaa vadaa
aakhhaarḥaa.sabh indree-aa vas kar diṭee-o
saṭvanṭaa saarḥaa.

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jīṭ laa-ee-an ṭīṭai lagḍee-aa nah
khinjōṭaarḥaa.jo ichhee so fal paa-iḍaa gur andar
vaarḥaa.gur naanak tuthaa bhaa-irahu har
vasḍaa nayrḥaa. ||10||*Dakhaney Mehla-5*

In the previous *Pauree*, Guru Ji warned us against running after false worldly wealth, to satisfy our bodily desires, such as our desire for dainty dishes, decorative clothes and cosmetics. In this *Salok*, he wants to remind our body that as soon as the soul leaves, it would be nothing but dust, and if during human life we remain busy in enjoying worldly pleasures, then after death the soul wouldn't be able to enjoy the love of God.

So addressing his body (on our behalf), he says: “(O' my body, remember that) when you are separated (from the soul), you would become dust and in that lonely state, you wouldn't be able to recognize Your spouse (God). You are in love with evil persons (the false worldly pleasures, tell me on the basis) of what merits, you hope to enjoy God's love?”(1)

Mehla-5

Many times, whenever our wishes don't seem to be fulfilled, we start blaming God for all our troubles, lose our faith in Him and stop doing whatever worship we have been doing, as if we are not on speaking terms with Him. Warning us against such estrangement with God, without whom we cannot survive even for a moment, Guru Ji says: "O' Nanak, He without whose (will), we cannot survive even for a moment, and whom we cannot afford to forsake even for a second, O' my mind, why should we be estranged from Him who cares about (our sustenance)?"(2)

Mehla-5

Now Guru Ji tells us about the importance of meditating on God's Name. He says: "They who are imbued with the love of God, their body and mind (emit such divine light, as if) they are dyed in the fast red color (of love). O' Nanak, all other (meditations) or thoughts which are bereft of (God's) Name, pollute the mind (with evil desires)."(3)

Pauree

Therefore addressing God, Guru Ji exhibits his faith in Him and says: "O' God, when You are my friend, what kind of a fear should I have at all? Because, You have completely annihilated those cheats (and evil impulses), who have deceived the world. Through the Guru, You ferried me across the dreadful (worldly) ocean, and I have overcome all worldly strife. By following Guru's instruction, I enjoy all the relishes of this great (world) arena. O' Savior of our honor, You have put under control all my (sense) faculties. Now, wherever I yoke these, they get yoked (in that, and there is no conflict). The Guru has turned (my mind) inwards and now whatever I wish, I obtain. In short, Guru Nanak has become gracious upon me, O' my brothers, and (as a result) I see God residing near me."(10)

The message of this *Pauree* is that we should realize that our bodily desires for worldly things are really taking us away from God, who is the very source of our life and without whom we cannot afford to live even for a moment. So instead of forgetting ourselves in fulfilling the worldly desires we should imbue ourselves with deepest and sincere love for God and make Him our friend. We should have so much confidence in Him that we can say: "O' God, when You are our friend, then we need not fear anybody." For reaching that stage we need to seek the guidance of the Guru who would teach us how to control our sense faculties, swim across this dreadful worldly ocean, and see God right in front of us.

ਡਖਣੇ ਮਃ ੫ ॥

dakh-nay mehlāa 5.

ਜਾ ਮੂੰ ਆਵਹਿ ਚਿਤਿ ਤੂ ਤਾ ਹਭੇ ਸੁਖ ਲਹਾਉ ॥

jaa moo^N aavahi chit̃ t̃oo t̃aa habhay
sukh lahaa-o.

ਨਾਨਕ ਮਨ ਹੀ ਮੰਝਿ ਰੰਗਾਵਲਾ ਪਿਰੀ ਤਹਿਜਾ ਨਾਉ
॥੧॥

naanak man hee manjh rangvaalaa
piree tahijaa naa-o. ||1||

ਮਃ ੫ ॥

ਕਪੜ ਭੋਗ ਵਿਕਾਰ ਏ ਹਭੇ ਹੀ ਛਾਰ ॥

ਖਾਕੁ ਲੋੜੇਦਾ ਤੰਨਿ ਖੇ ਜੋ ਰਤੇ ਦੀਦਾਰ ॥੨॥

ਮਃ ੫ ॥

ਕਿਆ ਤਕਹਿ ਬਿਆ ਪਾਸ ਕਰਿ ਹੀਅਤੇ ਹਿਕੁ
ਅਧਾਰੁ ॥

ਬੀਉ ਸੰਤਨ ਕੀ ਰੇਣੁ ਜਿਤੁ ਲਭੀ ਸੁਖ ਦਾਤਾਰੁ ॥੩॥

ਪਉੜੀ ॥

ਵਿਣੁ ਕਰਮਾ ਹਰਿ ਜੀਉ ਨ ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰੁ
ਮਨੂਆ ਨ ਲਗੈ ॥ਧਰਮੁ ਧੀਰਾ ਕਲਿ ਅੰਦਰੇ ਇਹੁ ਪਾਪੀ ਮੂਲਿ ਨ
ਤਗੈ ॥ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਇਕ ਘੜੀ
ਮੁਹਤੁ ਨ ਲਗੈ ॥ਚਾਰੇ ਜੁਗ ਮੈ ਸੋਧਿਆ ਵਿਣੁ ਸੰਗਤਿ ਅਹੰਕਾਰੁ ਨ
ਭਗੈ ॥

ਹਉਮੈ ਮੂਲਿ ਨ ਛੁਟਈ ਵਿਣੁ ਸਾਧੁ ਸਤਸੰਗੈ ॥

ਤਿਚਰੁ ਥਾਹ ਨ ਪਾਵਈ ਜਿਚਰੁ ਸਾਹਿਬ ਸਿਉ ਮਨ
ਭੰਗੈ ॥ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਤਿਸੁ ਘਰਿ ਦੀਬਾਣੁ
ਅਭਗੈ ॥ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਗੁਰ ਸਤਿਗੁਰ ਚਰਣੀ
ਲਗੈ ॥੧੧॥

mehlaa 5.

kaparh bhog vikaar ay habhay hee
chhaar.khaak lorhaydaa tann khay jo ratay
deedaar. ||2||

mehlaa 5.

ki-aa takeh bi-aa paas kar hee-arhay
hik aDhaar.thee-o santan kee rayn jit labhee
sukh daataar. ||3||pa-orhee.vin karmaa har jee-o na paa-ee-ai bin
satgur manoo-aa na lagai.Dharam Dheeraa kal andray ih
paapee mool na tagai.ah kar karay so ah kar paa-ay ik
gharhee muhat na lagai.chaaray jug mai soDhi-aa vin sangat
ahaⁿkaar na bhagai.ha-umai mool na chhut-ee vin
saaDhoo satsangai.tichar thaah na paav-ee jichar saahib
si-o man bhangai.jin jan gurmukh sayvi-aa tis ghar
deebaan abhgai.har kirpaa tay sukh paa-i-aa gur
satgur charnee lagai. ||11||*Dakhney Mehla-5*

In the previous *Pauree*, Guru Ji advised us that we should not forsake God without whom we cannot survive even for a moment. In this *salok*, he describes the bliss we feel when we remember Him and experience His presence in us.

Describing his own experience, Guru Ji addresses God and says: “(O’ God), when You come into my mind I obtain all kinds of comforts. Nanak (says), “O’ my Beloved spouse, within my mind is enshrined Your beauteous Name.” (1)

Mehla-5

Now Guru Ji shares with us, what kind of change in our interests and outlook on life takes place, when we are imbued with God's love. He says: "(O' my friends, now wearing costly) clothes or enjoying worldly pleasures, all seem (useless like) ashes. I only seek the dust (of the feet of those), who are imbued with the love of the sight (of my Beloved)."(2)

Mehla-5

Therefore, advising his soul (actually ours), Guru Ji says: "(O' my soul, forsaking God), why do you look towards others. In your mind, make only the one (God) your support. (So humbly follow the advice) of the saints (Guru, as if you have) become the dust of their feet, so that you may find (God), the Giver of peace."(3)

Paurree

However commenting on the importance of God's grace and the guidance of the saint (Guru) for obtaining God, Guru Ji says: "(O' my friends), without His grace we cannot obtain God. Without (the guidance of) the true Guru the mind doesn't get attuned (to the meditation of God). In this *Kal Yug* (the present dark age), only righteousness can provide inner stability, but this sinful (mind) doesn't stick (to righteousness) even a bit. (The divine law is that) whatever one does with one hand, it doesn't take even a moment before one experiences its result on the other. After studying (the experiences of) all the four ages, (I have reached the conclusion that) without (joining) the congregation of saintly persons, the conceit (of mind) doesn't go away. Yes, one cannot get rid of one's ego at all, without the company of the saint (Guru). As long as one's mind remains torn away (from God), it doesn't find His abode. The devotees who have meditated (on God) through the Guru, (experience God within their own mind, as if) God's court has been established in their heart itself. (In short), only by God's grace, one seeks the shelter of the true Guru, and obtains (true) peace."(11)

The message of this *Paurree* is that if we want to enjoy true stability and peace of mind, we should join the company of the saintly persons and under the guidance of the saint (Guru Granth Sahib Ji) sing praises of God and meditate on His Name, so that all our sinful tendencies particularly the evil of ego may go away, and God the Giver of peace and bliss may come to reside in our heart.

ਡਖਣੇ ਮਃ ੫ ॥

dakh-nay mehlāa 5.

ਲੋੜੀਦੋ ਹਭ ਜਾਇ ਸੋ ਮੀਰਾ ਮੀਰੰਨ ਸਿਰਿ ॥

lorheedo habh jaa-ay so meeraa
meerann sir.

ਹਠ ਮੰਝਾਹੂ ਸੋ ਧਣੀ ਚਉਦੋ ਮੁਖਿ ਅਲਾਇ ॥੧॥

hath manjhaahoo so Dhanee cha-udo
mukh alaa-ay. ||1||

ਮਃ ੫ ॥

ਮਾਣਿਕੂ ਮੋਹਿ ਮਾਉ ਡਿੰਨਾ ਧਣੀ ਅਪਾਹਿ ॥

ਹਿਆਉ ਮਹਿਜਾ ਠੰਢੜਾ ਮੁਖਹੁ ਸਚੁ ਅਲਾਇ
॥੨॥

ਮਃ ੫ ॥

ਮੂ ਥੀਆਉ ਸੇਜ ਨੈਣਾ ਪਿਰੀ ਵਿਛਾਵਣਾ ॥

ਜੇ ਡੇਖੈ ਹਿਕ ਵਾਰ ਤਾ ਸੁਖ ਕੀਮਾ ਹੂ ਬਾਹਰੇ
॥੩॥

ਪਉੜੀ ॥

ਮਨੁ ਲੋਚੈ ਹਰਿ ਮਿਲਣ ਕਉ ਕਿਉ ਦਰਸਨੁ
ਪਾਈਆ ॥

ਮੈ ਲਖ ਵਿੜਤੇ ਸਾਹਿਬਾ ਜੇ ਬਿੰਦ ਬੋਲਾਈਆ ॥

ਮੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੀਆ ਤੁਧੁ ਜੇਵਡੁ ਨ
ਸਾਈਆ ॥ਮੈ ਦਸਿਹੁ ਮਾਰਗੁ ਸੰਤਹੋ ਕਿਉ ਪ੍ਰਭੁ
ਮਿਲਾਈਆ ॥ਮਨੁ ਅਰਪਿਹੁ ਹਉਮੈ ਤਜਹੁ ਇਤੁ ਪੰਥਿ
ਜੁਲਾਈਆ ॥ਨਿਤ ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਆਪਣਾ ਸਤਸੰਗਿ
ਮਿਲਾਈਆ ॥

ਸਭੇ ਆਸਾ ਪੂਰੀਆ ਗੁਰ ਮਹਲਿ ਬੁਲਾਈਆ ॥

ਤੁਧੁ ਜੇਵਡੁ ਹੋਰੁ ਨ ਸੁਝਈ ਮੇਰੇ ਮਿਤ੍ਰ ਗੋਸਾਈਆ
॥੧੨॥

mehlaa 5.

maanikoo mohi maa-o dinnaa Dhane
apaahi.hi-aa-o mahijaa thandh-rhaa mukhahu
sach alaa-ay. ||2||

mehlaa 5.

moo thee-aa-oo sayj nainaa piree
vichhaavnaa.jay daykhai hik vaar taa sukh keemaa
hoo baahray. ||3||

pa-orhee.

man lochai har milan ka-o ki-o dasan
paa-ee-aa.mai lakh virh-tay saahibaa jay bind
bolaa-ee-aa.mai chaaray kundaa bhaalee-aa tuDh
jayvad na saa-ee-aa.mai dasihu maarag santaho ki-o
parabhoo milaa-ee-aa.man arpihu ha-umai tajahu it panth
julaa-ee-aa.nit sayvihu saahib aapnaa satsang
milaa-ee-aa.sabhay aasaa pooree-aa gur mahal
bulaa-ee-aa.tuDh jayvad hor na sujh-ee mayray
mitar gosaa-ee-aa. ||12||*Dakhaney Mehla-5*

In the previous *Paurree*, Guru Ji advised us that if we want to enjoy true stability and peace of mind, then we should experience the presence of God in our mind. But the problem with us human beings is that we often forget that God abides right in our heart, and we keep wasting our time and energy in trying to find Him outside in jungles, mountains, or some holy places. In this *salok*, putting him in place of such misguided seekers, Guru Ji again reminds us that God, the object of our worship, resides in our heart, and it is there we should try to realize Him.

He says: “(O’ my friends, that God) the King of all kings is sought after everywhere. But that Master resides within our hearts. (So if you want to find that) praise worthy (God, then) utter His praises with your tongue.”(1)

Next, as if describing the blessings he has received from God, Guru Ji says: “O’ my mother, on His own God has given me the jewel (of His Name). My heart has felt calm and soothed by uttering that eternal (Name) from my mouth.”(2)

Mehla-5

Now Guru Ji touches the heights of poetic imagery and expression of his untold love for his beloved God and says: “(I wish that) I may become a couch and my eyes may become the bed sheet for my Groom, and if He looks at me (just) once, (I would feel that) I have obtained such comforts, whose worth cannot be estimated.”(3)

Paurree

Next Guru Ji shares with us how he was longing to see the sight of God and what kind of advice he obtained when he asked his saintly friend for some guidance. He says: “My mind was craving to meet God (and was wondering), how I could see His sight. If God had called me just once, (I would have felt so pleased, as if) I had earned millions (of dollars. On meeting Him, I would say: “(O’ God), I have searched in all the four corners (of the world, but have) found no one equal to You, O’ my Master.”

(Therefore, I went and said to the saint Guru): “O’ reverend saint, please show me the way, (and tell me) how I could meet God. (He answered): “Surrender your mind (to God) and shed your ego; this is the way you need to walk, (if you want to meet God). Joining the congregation of saintly persons, serve (and remember) your Master every day. (When I acted upon this advice, I was blessed with His sight, then I felt as if) God had called me into His palace and all my wishes were fulfilled. (So instead of asking for anything, I said): “O’ my friend and Master, I cannot think of anyone else equal to You (and except Your grace, I don’t need anything else).”(12)

The message of this *Paurree* is that if we want to obtain the all bliss giving God, to whom nobody is equal, then we should seek the congregation of the saint (Guru). In that company we should learn to shed our ego, imbue our mind with utmost love for God and at all times sing His praises. A time would come, when God would show His grace and call us into His mansion and we would see Him. Then we would feel so blessed, as if all our wishes have been fulfilled and we would enjoy such pleasures whose worth cannot be estimated.

ਡਖਣੇ ਮਃ ੫ ॥

dakh-nay mehlāa 5.

ਮੂ ਬੀਆਰੂ ਤਖਤੁ ਪਿਰੀ ਮਹਿੰਜੇ ਪਾਤਿਸਾਹ ॥

moo thee-aa-oo takhat pīree
mahinjay paatīsaah.

ਪਾਵ ਮਿਲਾਵੇ ਕੋਲਿ ਕਵਲ ਜਿਵੈ ਬਿਗਸਾਵਦੇ ॥੧॥

paav milaavay kol kaval jivai
bigsaavdo. ||1||

ਮਃ ੫ ॥

ਪਿਰੀਆ ਸੰਦੜੀ ਭੁਖ ਮੂ ਲਾਵਣ ਥੀ ਵਿਬਰਾ ॥
ਜਾਣੁ ਮਿਠਾਈ ਇਖ ਬੇਈ ਪੀੜੇ ਨਾ ਹੁਟੈ ॥੨॥

ਮਃ ੫ ॥

ਠਗਾ ਨੀਹੁ ਮਤ੍ਰੇੜਿ ਜਾਣੁ ਗੰਧੁਬਾ ਨਗਰੀ ॥
ਸੁਖ ਘਟਾਊ ਭੂਇ ਇਸੁ ਪੰਧਾਣੁ ਘਰ ਘਣੇ ॥੩॥

ਪਉੜੀ ॥

ਅਕਲ ਕਲਾ ਨਹ ਪਾਈਐ ਪ੍ਰਭੁ ਅਲਖ ਅਲੇਖੰ ॥

ਪੰਨਾ ੧੦੯੯

ਖਟੁ ਦਰਸਨ ਭ੍ਰਮਤੇ ਫਿਰਹਿ ਨਹ ਮਿਲੀਐ ਭੇਖੰ ॥
ਵਰਤ ਕਰਹਿ ਚੰਦਾਇਣਾ ਸੇ ਕਿਤੈ ਨ ਲੇਖੰ ॥
ਬੇਦ ਪੜਹਿ ਸੰਪੂਰਨਾ ਤਤੁ ਸਾਰ ਨ ਪੇਖੰ ॥
ਤਿਲਕੁ ਕਵਹਿ ਇਸਨਾਨੁ ਕਰਿ ਅੰਤਰਿ ਕਾਲੇਖੰ ॥
ਭੇਖੀ ਪ੍ਰਭੁ ਨ ਲਭਈ ਵਿਣੁ ਸਚੀ ਸਿਖੰ ॥
ਭੂਲਾ ਮਾਰਗਿ ਸੋ ਪਵੈ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੰ ॥
ਤਿਨਿ ਜਨਮੁ ਸਵਾਰਿਆ ਆਪਣਾ ਜਿਨਿ ਗੁਰੁ ਅਖੀ
ਦੇਖੰ ॥੧੩॥

mehlaa 5.

piree-aa sand-rhee bhukh moo laavan
thee vithraa.
jaan mithaa-ee ikh bay-ee peerhay
naa hutai. ||2||

mehlaa 5.

thagaa neehu matrorh jaan
ganDharbaa nagree.
sukh ghataa-oo doo-ay is
panDhaano ghar ghanay. ||3||

pa-orhee.

akal kalaa nah paa-ee-ai parabh
alakh alaykha^N.

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khat darsan bharamtay fireh nah
milee-ai bhaykha^N.
varat karahi chand^{raa}-inaa say kitai
na laykha^N.
bayd par^{heh} sampoor^{naa} tat saar na
pay^{kha}^N.
tilak kad^{heh} isnaan kar antar
kaal^{aykha}^N.
bhaykhee parabhoo na labh-ee vin
sach^{ee} sik^{ha}^N.
bhoolaa maarag so pavai jis Dhur
mastak lay^{kha}^N.
tin janam savaari-aa aap^{naa} jin gur
ak^{hee} day^{kha}^N. ||13||

Dakhney Mehla-5

While expressing the extent of his love for God in *salok* (3) of the previous *Pauree*, Guru Ji said: “(I wish that) I may become a couch and my eyes may become the bed sheet for my Groom. In this *salok*, he once again expresses that wish and tells how he would feel, if this wish of his were fulfilled.

He says: “(I wish that) I may become the throne for my beloved King. When he would touch (my body) with His feet, my heart would feel delighted like the blossoming of a lotus flower.”(1)

Mehla-5

But that is not all, expressing the depth of his true love and longing for God, Guru Ji says: “(I wish that I may sacrifice myself for God to such an extent, that) to satisfy the hunger of my beloved (God), I may become the spicy dish (before Him). Or I may become a sugarcane, which doesn’t stop yielding sweet juice even when crushed again and again.”(2)

Mehla-5

In the previous two saloks, Guru Ji presented to us a role model of love for God. But we human beings generally remain infatuated with the love of worldly riches and relations. In this *Salok*, he advises us to avoid falling victim to all kinds of false worldly love.

He says, “(O’ man), deem this world to be an imaginary city in the sky, (which could disappear at any moment), and break yourself away from its deceiving influence. Because, the enjoyment of its short lived comforts, would make you wander (into many existences) like a traveler wandering in many homes.”(3)

Paurree

Now Guru Ji comments on the efficacy of means other than imbuing ourselves with love to obtain God. First describing some of unique attributes of God, he says: “That God, who has no form or feature, whose figure cannot be described, who neither waxes nor wanes, His power (or mystery) cannot be understood. There are some, who keep wandering around following the six different kinds of (yogic) garbs. (But He) cannot be obtained by adorning (holy) garbs. There are some, who observe fasts related to different phases of the moon, but these too are also of no account (in God’s view). Some read the *Vedas* from cover to cover; they too do not look for the essence (of advice in these). Then, there are those who apply frontal marks and bathe (at holy places, but) within them is the blackness of (sin. They too don’t realize) that by adopting (holy) garbs or without true guidance God cannot be found. However, the strayed one finds the right path (only), if it is so written in that one’s destiny by God. They alone have put their life on the right path, who have seen the Guru with their eyes (and have acted on his guidance).”(13)

The message of this *Paurree* is that it is only by following the advice of the true Guru and by having true and self- sacrificing love for God that we can obtain Him and not by performing any rituals, wearing holy garbs, observing fasts, or bathing at holy places.

ਡਖਣੇ ਮਃ ੫ ॥

ਸੋ ਨਿਵਾਹੂ ਗਡਿ ਜੋ ਚਲਾਊ ਨ ਥੀਐ ॥

ਕਾਰ ਕੂੜਾਵੀ ਛਡਿ ਸੰਮਲੁ ਸਚੁ ਧਣੀ ॥੧॥

ਮਃ ੫ ॥

ਹਭ ਸਮਾਣੀ ਜੋਤਿ ਜਿਉ ਜਲ ਘਟਾਊ ਚੰਦ੍ਰਮਾ ॥

ਪਰਗਟੁ ਥੀਆ ਆਪਿ ਨਾਨਕ ਮਸਤਕਿ ਲਿਖਿਆ ॥੨॥

ਮਃ ੫ ॥

ਮੁਖ ਸੁਹਾਵੇ ਨਾਮੁ ਚਉ ਆਨ ਪਹਰ ਗੁਣ ਗਾਉ ॥

ਨਾਨਕ ਦਰਗਹ ਮੰਨੀਅਹਿ ਮਿਲੀ ਨਿਥਾਵੇ ਥਾਉ ॥੩॥

ਪਉੜੀ ॥

ਬਾਹਰ ਭੇਖਿ ਨ ਪਾਈਐ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ॥

ਇਕਸੁ ਹਰਿ ਜੀਉ ਬਾਹਰੀ ਸਭ ਫਿਰੈ ਨਿਕਾਮੀ ॥

ਮਨੁ ਰਤਾ ਕੁਟੰਬ ਸਿਉ ਨਿਤ ਗਰਬਿ ਫਿਰਾਮੀ ॥

ਫਿਰਹਿ ਗੁਮਾਨੀ ਜਗ ਮਹਿ ਕਿਆ ਗਰਬਹਿ ਦਾਮੀ ॥

ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲਈ ਖਿਨ ਜਾਇ ਬਿਲਾਮੀ ॥

ਬਿਚਰਦੇ ਫਿਰਹਿ ਸੰਸਾਰ ਮਹਿ ਹਰਿ ਜੀ ਹੁਕਾਮੀ ॥

ਕਰਮੁ ਖੁਲਾ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਮਿਲਿਆ ਸੁਆਮੀ ॥

ਜੋ ਜਨੁ ਹਰਿ ਕਾ ਸੇਵਕੋ ਹਰਿ ਤਿਸ ਕੀ ਕਾਮੀ ॥੧੪॥

dakh-nay mehlāa 5.

so nivaahoo gad jo chala-oo na thee-ai.

kaar koorhaavee chhad sammal sach Dhane. ||1||

mehlāa 5.

habh samaanee jot Ji-o jal ghataa-oo chandarmaa.

pargat thee-aa aap naanak mastak likhi-aa. ||2||

mehlāa 5.

mukh suhaavay naam cha-o aath pahar gun gaa-o.

naanak dargeh manee-ah milee nithaavay thaa-o. ||3||

pa-orhee.

baahar bhaykh na paa-ee-ai parabh antarjaamee.

ikas har jee-o baahree sabh firai nikaamee.

man rataa kutamb si-o nit garab firaamee.

fireh gumaanee jag meh ki-aa garbeh daamee.

chal-di-aa naal na chal-ee khin jaa-ay bilaamee.

bicharday fireh sansaar meh har jee hukaamee.

karam khulaa gur paa-i-aa har mili-aa su-aamee.

jo jan har kaa sayvko har tis kee kaamee. ||14||

Dakhney Mehla-5

In the previous *Pauree*, Guru Ji told us that it is only by following the advice of the true Guru and by having true and self-sacrificing love for God that we can obtain Him

and not by performing any rituals, wearing holy garbs, observing fasts, or bathing at holy places. In this *salok*, he tells us whom to make our friend, and whom to avoid.

Guru Ji says: “(O’ man), firmly enshrine that (God) in your mind, who never abandons you. Abandon false conduct (for the short-lived worldly riches), and devotedly contemplate on the everlasting Master.”(1)

Mehla-5

However, a question may arise in one’s mind, that when God is already pervading in all creatures, then why is there the need for enshrining Him in our mind? The thing is that even though He is pervading in all hearts, He doesn’t manifest and becomes visible to everybody. Guru Ji explains this concept with a beautiful example.

He says: “(O’ my friends), the light (of God) pervades in all just as there is the reflection of moon in the pitchers of water (placed outside during a moonlit night. However this reflection can only be seen in those pitchers, from which someone has first removed the overlying dust, and other foreign objects which make the water murky). Similarly O’ Nanak, God becomes manifest only to the one in whose destiny God has pre-ordained (the guidance of the Guru, who helps that one in getting rid of ego and other evil tendencies by meditating on God’s Name).”(2)

Mehla-5

Now describing the blessings obtained by those who meditate on God’s Name, Guru Ji says: “(O’ my friends), they who sing praises (of God) at all times, their faces look beauteous (and virtuous). O’ Nanak, they are recognized (with honor) in God’s court and even the supportless find support (there).”(3)

Paurree

However stressing again on the futility of adopting holy garbs and having false pride in one’s worldly wealth or possessions, Guru Ji says: “(O’ my friends), God is the inner knower of all hearts, therefore He cannot be obtained just by adorning outside holy garbs. Bereft of (remembrance of the) one God the entire (world) is wandering around uselessly. They, whose mind is engrossed in family attachments, always wander in ego. (Similarly), they who have (lots of) wealth also roam around in the world with an arrogant attitude, (but the question is) why do they feel so proud? (They should know that when) departing (from the world, this wealth) won’t accompany them, and it can vanish in a very short time. As per God’s command (many people) are (thus) wandering around aimlessly in the world. (However), whose destiny is awakened, obtains (the guidance of) the Guru and (through him) meets the Master (as well), and the one who becomes His servant, God accomplishes that one’s affairs (and fulfills all his or her wishes).”(14)

The message of this *Pauree* is that we cannot obtain God by adopting false holy garbs or performing rituals. We have to seek God's grace for uniting us with the Guru and following his advice we have to meditate on God's Name. Only then would we be blessed with God's sight and all our wishes would be fulfilled.

ਡਖਣੇ ਮਃ ੫ ॥

ਮੁਖਹੁ ਅਲਾਏ ਹਭ ਮਰਣੁ ਪਛਾਣੰਦੋ ਕੋਇ ॥
ਨਾਨਕ ਤਿਨਾ ਖਾਕੁ ਜਿਨਾ ਯਕੀਨਾ ਹਿਕ ਸਿਉ ॥੧॥

ਮਃ ੫ ॥

ਜਾਣੁ ਵਸੰਦੋ ਮੰਝਿ ਪਛਾਣੁ ਕੋ ਹੇਕੜੋ ॥
ਤੈ ਤਨਿ ਪੜਦਾ ਨਾਹਿ ਨਾਨਕ ਜੈ ਗੁਰੁ ਭੋਟਿਆ ॥੨॥

ਮਃ ੫ ॥

ਮਤੜੀ ਕਾਂਵਕੁ ਆਹ ਪਾਵ ਧੋਵੰਦੋ ਪੀਵਸਾ ॥
ਮੂ ਤਨਿ ਪ੍ਰੇਮੁ ਅਥਾਹ ਪਸਣ ਕੂ ਸਚਾ ਧਣੀ ॥੩॥

ਪਉੜੀ ॥

ਨਿਰਭਉ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾਲਿ ਮਾਇਆ ਰਚਾ ॥
ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਬਹੁ ਜੋਨੀ ਨਚਾ ॥
ਬਚਨੁ ਕਰੇ ਤੈ ਖਿਸਕਿ ਜਾਇ ਬੋਲੇ ਸਭੁ ਕਚਾ ॥
ਅੰਦਰਹੁ ਬੋਥਾ ਕੂੜਿਆਰੁ ਕੂੜੀ ਸਭ ਖਚਾ ॥
ਵੈਰੁ ਕਰੇ ਨਿਰਵੈਰ ਨਾਲਿ ਬੂਠੇ ਲਾਲਚਾ ॥
ਮਾਰਿਆ ਸਚੈ ਪਾਤਿਸਾਹਿ ਵੇਖਿ ਧੁਰਿ ਕਰਮਚਾ ॥
ਜਮਦੂਤੀ ਹੈ ਹੋਰਿਆ ਦੁਖ ਹੀ ਮਹਿ ਪਚਾ ॥
ਹੋਆ ਤਪਾਵਸੁ ਧਰਮ ਕਾ ਨਾਨਕ ਦਰਿ ਸਚਾ ॥੧੫॥

dakh-nay mehlāa 5.

mukhahu alaa-ay habh maran
pachhaanado ko-ay.
naanak tinaa khaak jinaa yakeenaa
hik si-o. ||1||

mehlāa 5.

jaan vasando manjh pachhaanoo ko
haykrho.
tai tan parh-daa naahi naanak jai gur
bhayti-aa. ||2||

mehlāa 5.

mat-rhee kaa^Ndhak aah paav
Dhovando peevsaa.
moo tan paraym athaah pasan koo
sachaa Dhanee. ||3||

pa-orhee.

nirbha-o naam visaari-aa naal maa-i-
aa rachaa.
aavai jaa-ay bhavaa-ee-ai baho jonee
nachaa.
bachan karay tai khisak jaa-ay bolay
sabh kachaa.
andrahu thothaa koorhi-aar koorhee
sabh khachaa.
vair karay nirvair naal jhoothay
laalchaa.
maari-aa sachai paatisaah vaykh
Dhur karamchaa.
jamdoottee hai hayri-aa dukh hee
meh pachaa.
ho-aa tapaavas Dharam kaa naanak
dar sachaa. ||15||

Dakhney Mehla-5

In the previous *Paurree*, Guru Ji commented that the entire world is wandering around aimlessly. Some are totally engrossed in their family attachments, while others are roaming around puffed up, because of their worldly wealth. In this *Salok*, he tells us the underlying reason for this state of the world and also tells how much he respects those who instead of worldly wealth or relatives have faith in the one God alone.

He says: “(O’ my friends), everyone talks (about death) from one’s tongue, but only a very rare person (truly) realizes (that one day, everyone has to die and earnestly does something about it, such as having faith in God instead of wealth or relatives). Therefore, Nanak begs for the dust of the feet (the humble service of those Guru’s followers who realize the inevitability of death and) repose faith in the one (God alone, instead of their wealth, relatives, or other gods).”(1)

Mehla-5

Just as in the previous *salok*, Guru Ji told us that even though everybody talks about death, but no one takes it seriously, similarly in this *salok* he tells us that even though everybody knows that God resides within all, yet only a rare person recognizes Him. He also tells those who are fortunate ones who can actually see Him within them. He says: “(O’ my friends), that God resides within (us all), but only a rare person recognizes Him. O’ Nanak, those who have seen (have been blessed with the guidance) of the Guru, there remains no curtain (of ego or bad intellect) between their body and God. (They are able to recognize Him within their bodies).”(2)

Mehla-5

Therefore in this *salok*, Guru Ji expresses how much he values that Guru Guide, who can drive out the bad intellect, which separates him from his beloved God. He says: “(O’ my friends), I would drink the wash of the feet (and perform the most humble service for that Guru), who could dispel the evil intellect (which separates me from my God. Because) within my body is unfathomable longing to see the eternal Master.”(3)

Paurree

Now Guru Ji comments on the state and fate of the person who forsaking God’s Name remains attached to *Maya* (the worldly riches and power). He says: “(O’ my friends), one who has forsaken the Name of that fearless God and is engrossed in *Maya* (the worldly riches and power), is made to go through the rounds of coming and going, and is made to dance (wander in) myriads of existences. (Such a person) makes a promise and then backs out, and all what he or she says is unreliable. That liar is hollow from inside and all that person’s talk is false. Driven by false greed (such a person) bears enmity even with those who have enmity with none. Seeing that person’s deeds, the eternal God has destroyed that person from the very beginning. Therefore the demons of death have already kept their sight on such a person and (at the appropriate time

they punish him or her so severely, that) person gets consumed in the pain (of punishment) itself. Because O' Nanak in the court of God, true justice is administered.”(15)

The message of this *Pauree* is that we should not keep paying lip service to the fact that we too would die one day. We should truly believe in it and instead of remaining involved in worldly wealth or family affairs, we should meditate on God's Name. Then, we may not have to go through and suffer the pains of births and deaths again. The one who forsaking God, gets attached to worldly riches and power, soon falls prey to false greed, becomes a liar and commits many sins to satisfy his or her worldly desires. Seeing one's misdeeds, God decrees severe punishment and one is wasted in the pain of such punishment.

ਡਖਣੇ ਮਃ ੫ ॥

ਪਰਭਾਤੇ ਪ੍ਰਭ ਨਾਮੁ ਜਪਿ ਗੁਰ ਕੇ ਚਰਣ
ਧਿਆਇ ॥
ਜਨਮ ਮਰਣ ਮਲੁ ਉਤਰੈ ਸਚੇ ਕੇ ਗੁਣ ਗਾਇ
॥੧॥

ਮਃ ੫ ॥

ਦੇਹ ਅੰਧਾਰੀ ਅੰਧੁ ਸੁੰਝੀ ਨਾਮ ਵਿਹੁਣੀਆ ॥
ਨਾਨਕ ਸਫਲ ਜਨੰਮੁ ਜੈ ਘਟਿ ਵੁਠਾ ਸਚੁ ਧਣੀ
॥੨॥

ਮਃ ੫ ॥

ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨ ਬੁਝੈ ਮੂ ਘਣੀ ॥

ਪੰਨਾ ੧੧੦੦

ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ
ਪਿਰੀ ॥੩॥

ਪਉੜੀ ॥

ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਤਿਨਿ ਸਭਿ ਸੁਖ
ਪਾਈ ॥
ਓਹੁ ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਿਉ ਸਭੁ ਜਗਤੁ
ਤਰਾਈ ॥

dakh-nay mehlāa 5.

parbhāṭay parabḥ naam jap gur kay
charan Dhi-aa-ay.
janam maran mal utrai sachay kay gun
gaa-ay. ||1||

mehlāa 5.

dayh anDhaaree anDh sunjee naam
vihoonee-aa.
naanak safal jannam jai ghat vuthaa
sach Dhanee. ||2||

mehlāa 5.

lo-in lo-ee dith pi-aas na bujhai moo
ghanee.

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naanak say akh-rhee-aa bi-ann jinee
disando maa piree. ||3||

pa-orhee.

jin jan gurmukh sayvi-aa tin sabh sukh
paa-ee.
oh aap tari-aa kutamb si-o sabh jagat
taraa-ee.

ਓਨਿ ਹਰਿ ਨਾਮਾ ਧਨੁ ਸੰਚਿਆ ਸਭ ਤਿਖਾ
ਬੁਝਾਈ ॥

ਓਨਿ ਛਡੇ ਲਾਲਚ ਦੁਨੀ ਕੇ ਅੰਤਰਿ ਲਿਵ
ਲਾਈ ॥

ਓਸੁ ਸਦਾ ਸਦਾ ਘਰਿ ਅਨੰਦੁ ਹੈ ਹਰਿ ਸਖਾ
ਸਹਾਈ ॥

ਓਨਿ ਵੈਰੀ ਮਿਤ੍ਰੁ ਸਮ ਕੀਤਿਆ ਸਭ ਨਾਲਿ
ਸੁਝਾਈ ॥

ਹੋਆ ਓਹੀ ਅਲੁ ਜਗ ਮਹਿ ਗੁਰ ਗਿਆਨੁ
ਜਪਾਈ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਹਰਿ ਸਿਉ ਬਣਿ
ਆਈ ॥੧੬॥

on har naamaa Dhan sanchi-aa sabh
tikhaa bujhaa-ee.

on chhaday laalach dunee kay antar liv
laa-ee.

os sadaa sadaa ghar anand hai har
sakhhaa sahhaa-ee.

on vairee mitar sam keeti-aa sabh naal
subhaa-ee.

ho-aa ohee al jag meh gur gi-aan
japaa-ee.

poorab likhi-aa paa-i-aa har si-o ban
aa-ee. ||16||

Dakhney Mehla-5

In the previous *Paurree*, Guru Ji advised us that instead of remaining involved in worldly wealth or family affairs, we should meditate on God's Name. Then we may not have to go through and suffer the pains of births and deaths again. But it is very difficult to keep our mind focused on meditating on God's Name. Often it keeps jumping from one worldly matter to another. In this *salok*, Guru Ji gives us useful tips to control our mind, and keep it focused on God.

He says: "(O' my friend), rise up early in the morning and (remembering your Guru with so much respect, as if you are) focusing on the feet of the Guru, meditate on God's Name. By singing praises of the eternal God, all the filth (of the evil intellect, which makes us suffer the rounds) of births and deaths, gets washed away."(1)

Mehla-5

Now commenting on the importance of meditating on God's Name and enshrining God in one's body, he says: "Dark, blind and empty (completely ignorant, foolish, and devoid of spiritual life) is that body which is bereft of (God's) Name. But O' Nanak, fruitful is the birth (of that person) in whose heart, the eternal Master has come to reside."(2)

Mehla-5

While meditating on God's Name, some of us wish that we might see God in our presence with our ordinary eye as if He is like any other worldly thing or person. In this *salok*, Guru Ji wants to caution us that God is not a worldly entity, He is something else, and to see Him, we need quite different spiritual eyes.

So he says: "I have seen the world with (ordinary) eyes, but my immense thirst (for worldly things) is not quenched. Nanak says: "Different are those (spiritual) eyes, through which is seen (God) my beloved spouse."(3)

Paurree

Now Guru Ji describes the blessings received by those, who following the Guru's advice meditate on God's Name. He says: "By Guru's grace they, who have served (and meditated) on God, have obtained all kinds of comforts. Such a person is saved along with one's family, and helps the entire world to swim across (this worldly ocean). That one has accumulated the riches of God's Name, which has quenched all one's thirst (for worldly things). Such a person has renounced all the worldly greed and has attuned the mind to God."

Guru Ji adds: "There is always peace in the heart (of such a person, because he or she firmly believes that) God is one's friend and mate. That person has deemed all enemies as friends, and is on good terms with everybody. (Such a person) becomes known in the world and makes all to contemplate on the wisdom of the Guru. Such a person's preordained destiny is fulfilled, and has developed a good rapport with God."(16)

The message of this *Paurree* is that we should rise up early in the morning, reflect on the Guru's words and meditate on God's Name. We should abandon worldly greed and imbue ourselves with God's love. Then we would feel the presence of God in our heart and would save not only ourselves, but also our associates.

ਡਖਣੈ ਮਃ ੫ ॥

ਸਚੁ ਸੁਹਾਵਾ ਕਾਢੀਐ ਕੂੜੈ ਕੂੜੀ ਸੋਇ ॥

ਨਾਨਕ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ
॥੧॥

ਮਃ ੫ ॥

ਸਜਣ ਮੁਖੁ ਅਨੂਪੁ ਅਠੇ ਪਹਰ ਨਿਹਾਲਸਾ ॥

ਸੁਤੜੀ ਸੋ ਸਹੁ ਡਿਠੁ ਤੈ ਸੁਪਨੇ ਹਉ ਖੰਨੀਐ ॥੨॥

ਮਃ ੫ ॥

ਸਜਣ ਸਚੁ ਪਰਖਿ ਮੁਖਿ ਅਲਾਵਣੁ ਬੋਥਰਾ ॥

ਮੰਨ ਮਝਾਹੁ ਲਖਿ ਤੁਧਹੁ ਦੂਰਿ ਨ ਸੁ ਪਿਰੀ ॥੩॥

dakh-nay mehlāa 5.

sach suhaavaa kaadhee-ai koorhai
koorhee so-ay.

naanak virlay jaanee-ahi jin sach
palai ho-ay. ||1||

mehlāa 5.

sajan mukh anoop athay pahar
nihaalsaa.

sut-rhee so saho dith ṭai supnay ha-o
khannee-ai. ||2||

mehlāa 5.

sajan sach parakh mukh alaavan
thothraa.

man majhaahoo lakh tuDhhu door na
so pree. ||3||

ਪਉੜੀ ॥

ਧਰਤਿ ਆਕਾਸੁ ਪਾਤਾਲੁ ਹੈ ਚੰਦੁ ਸੂਰੁ ਬਿਨਾਸੀ ॥
 ਬਾਦਿਸਾਹ ਸਾਹ ਉਮਰਾਵ ਖਾਨ ਢਾਹਿ ਡੇਰੇ ਜਾਸੀ ॥
 ਰੰਗ ਤੁੰਗ ਗਰੀਬ ਮਸਤ ਸਭੁ ਲੋਕੁ ਸਿਧਾਸੀ ॥
 ਕਾਜੀ ਸੇਖ ਮਸਾਇਕਾ ਸਭੇ ਉਠਿ ਜਾਸੀ ॥
 ਪੀਰ ਪੈਕਾਬਰ ਅਉਲੀਏ ਕੋ ਬਿਰੁ ਨ ਰਹਾਸੀ ॥
 ਰੋਜਾ ਬਾਗ ਨਿਵਾਜ ਕਤੇਬ ਵਿਣੁ ਬੁਝੇ ਸਭ ਜਾਸੀ ॥
 ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਆਵੈ ਜਾਸੀ ॥
 ਨਿਹਚਲੁ ਸਚੁ ਖੁਦਾਇ ਏਕੁ ਖੁਦਾਇ ਬੰਦਾ ਅਬਿਨਾਸੀ
 ॥੧੭॥

pa-orhee.

Dharat̃ aakaas paaṭaal hai chand soor
 binaasee.
 baad̃isaah saah umraav khaan dhaahi
 dayray jaasee.
 rang tung gareeb masat̃ sabh lok
 siDhaasee.
 kaajee saykh masaa-ikaa sabhay uth
 jaasee.
 peer paikaabar a-ulee-ay ko thir na
 rahaasee.
 rojaa baag nivaaj kaṭayb vin bujhay
 sabh jaasee.
 lakh cha-oraaseeh maydnee sabh
 aavai jaasee.
 nihchal sach khudaa-ay ayk
 khudaa-ay bandaa abhinaasee. ||17||

Dakhney Mehla-5

In the previous *Paurree*, Guru Ji advised us that we should rise up early in the morning, reflect on the Guru's words, and meditate on God's Name. We should abandon worldly greed and imbue ourselves with God's love. In this *salok*, he wants us to acquire other qualities, which make us pure and worthy of union with God. The first fundamental quality, which he recommends is truth, because God Himself is true and true, is His Name.

Explaining further why it is important to stick to truth, Guru Ji says: "(O' my friends, a person who always speaks) truth is considered beauteous (praise-worthy. On the other hand) a liar carries a bad reputation. But O' Nanak, rare are those who (live a truthful life and are therefore) known to have truth in their heart." (1)

Mehla-5

Some of us, who have ever fallen in love, might remember the times when we are craving to see our beloved who has gone far. During such times, we wish that if not physically at least in a dream we may be able to behold our darling and then we love that dream itself. In this *salok*, Guru Ji shares his own dream and as if talking to that dream, he says: "Sacrifice am I to you, O' dream, (in which) while asleep, I saw my Groom. (I feel that) incomparable in beauty is the face of my Beloved, (and I wish that I may) keep beholding it at all times." (2)

Mehla-5

Many of us keep uttering God's Name mechanically without truly focusing on His attributes or trying to realize and experience the bliss of His presence in us. Characterizing such mechanical repetitions as hollow and fruitless, Guru Ji advises: "O' my friend, carefully examine the truth (in your mind. You should understand that) simply uttering (God's Name) from the mouth (and not from the core of your heart is merely) a shallow (and fruitless exercise. If you carefully examine and) look into your mind (you would find that) the beloved Spouse is not far off (from you)." (3)

Paurree

In the previous *salok*, Guru Ji advised us that our aim should be to realize that eternal God, who is not far off from us. In this *Paurree*, he wants to clarify that it is only He who is eternal and all other persons and entities, no matter how big or small, would all die and vanish one day. He says: "The earth, the sky, the nether world, including the sun and the moon are perishable. All the kings, rulers, aristocrats, chiefs, and landlords would depart from here, leaving their abodes. The poor, the rich, the humble and the arrogant, all would pass away. All the *Qazis*, *Sheikhs*, and *Masayak* (the judges, preachers and the mystics) would depart from here. None of the spiritual leaders, prophets, and apostates would remain here forever. All those who have observed fasts, called others to prayer, said prayers, read the holy books without realizing (God), would leave (from here). The creation, which (is believed to have) 8.4 million species would keep coming and going. (In short), it is only one God or God's devotee, who is immortal." (17)

The message of this *Paurree* is that excepting the one eternal God all other entities and persons are perishable and would depart from this world one day. Therefore, we should imbue ourselves with the love of that eternal God and try to unite with Him. To do that we need to follow the advice of the Guru, and lead a truthful life under his guidance. Further, we should not only utter His Name from our tongue, but also try to realize His existence within us who is not far from us.

ਡਖਣੇ ਮਃ ੫ ॥

ਡਿਠੀ ਹਭ ਵੰਢੋਲਿ ਹਿਕਸੁ ਬਾਝੁ ਨ ਕੋਇ ॥

ਆਉ ਸਜਣ ਤੂ ਮੁਖਿ ਲਗੁ ਮੇਰਾ ਤਨੁ ਮਨੁ ਠੰਢਾ
ਹੋਇ ॥੧॥

ਮਃ ੫ ॥

ਆਸਕੁ ਆਸਾ ਬਾਹਰਾ ਮੂ ਮਨਿ ਵਡੀ ਆਸ ॥

dakh-nay mehlā 5.

diṭhee habh dhandhol hikas baajh na
ko-ay.

aa-o sajan too mukh lag mayraa tan
man thandhaa ho-ay. ||1||

mehlā 5.

aasak aasaa baahraa moo man vadee
aas.

ਆਸ ਨਿਰਾਸਾ ਹਿਕੁ ਤੂ ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ
ਗਈਆਸ ॥੨॥

ਮਃ ੫ ॥

ਵਿਛੋੜਾ ਸੁਣੇ ਡੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ ॥

ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨਾ ਧੀਰੋਦਿ ॥੩॥

ਪਉੜੀ ॥

ਤਟ ਤੀਰਥ ਦੇਵ ਦੇਵਾਲਿਆ ਕੇਦਾਰੁ ਮਥੁਰਾ
ਕਾਸੀ ॥

ਕੋਟਿ ਤੇਤੀਸਾ ਦੇਵਤੇ ਸਣੁ ਇੰਦ੍ਰੈ ਜਾਸੀ ॥

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਚਾਰਿ ਖਟੁ ਦਰਸ ਸਮਾਸੀ ॥

ਪੋਥੀ ਪੰਡਿਤ ਗੀਤ ਕਵਿਤ ਕਵਤੇ ਭੀ ਜਾਸੀ ॥

ਜਤੀ ਸਤੀ ਸੰਨਿਆਸੀਆ ਸਭਿ ਕਾਲੈ ਵਾਸੀ ॥

ਮੁਨਿ ਜੋਗੀ ਦਿਗੰਬਰਾ ਜਮੈ ਸਣੁ ਜਾਸੀ ॥

ਜੋ ਦੀਸੈ ਸੋ ਵਿਣਸਣਾ ਸਭ ਬਿਨਸਿ ਬਿਨਾਸੀ ॥

ਥਿਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੋ ਸੇਵਕੁ ਥਿਰੁ ਹੋਸੀ
॥੧੮॥

aas niraasaa hik too ha-o bal bal bal
ga-ee-aas. ||2||

mehlaa 5.

vichhor^haa sunay dukh vin dithay
mari-od.

baajh pi-aaray aapnay birhee naa
Dheerod. ||3||

pa-orhee.

tat tīrath dayv dayvaali-aa kaydaar
mathuraa kaasee.

kot tayteesaa dayvtay san indrai
jaasee.

simrit saastar bayd chaar khat daras
samaasee.

pothee pandit geet kavit kavtay bhee
jaasee.

jatēe satēe sannī-aasee-aa sabh kaalai
vaasee.

mun jogee digambraa jamai san
jaasee.

jo deesai so vinsanaa sabh binas
binaasee.

thir paarbarahm parmaysaro sayvak
thir hosee. ||18||

Dakhney Mehla-5

In the previous *Pauree*, Guru Ji told us that except for the one eternal God, all other entities and persons are perishable and would depart from this world one day. Therefore we should imbue ourselves with the love of only that eternal God and try to unite with Him. In this *salok*, Guru Ji humbly acknowledges this fact and entreats (God) his beloved friend, to come and show him His sight.

He says: "I have searched throughout (the world) and found that except for the one (God), no one (is eternal). Please come O' my dear Beloved and show me Your sight, so that my body and mind may feel soothed and satiated." (1)

Mehla-5

However unlike us, Guru Ji doesn't feel arrogant about his love and devotion to God, instead he feels that he is not a true lover of God. Therefore stating the definition of a true lover, he says: "(O' my God, I know that a true) lover is the one who is without any hopes or desires for anything (except the sight and company of his Beloved), but in my mind there are big desires (for worldly things. The truth is) that You are the only one who is without any desire (or expectation from Your devotee). Therefore, I am a sacrifice to You again and again."(2)

Mehla-5

Now Guru Ji describes, how much pain a devotee feels without seeing God and even the mention of any separation from God is painful for a devotee. He says: "(To a devotee of God), even the mention of separation from (God) gives pain, without seeing Him, the devotee feels as if he or she is dead. Without meeting the Beloved a devotee isn't consoled."(3)

Paurree

In the previous *Paurree*, Guru Ji commented on the transitory nature of the universe, as if he were talking to some Muslim audience, and therefore he used mostly words from *Islamic* vocabulary, and stated that "all the *Qazis*, *Sheikhs*, and *Masayak*, (the judges, preachers and the mystics), would depart from the world. However he wants to make sure that those belonging to other faiths, particularly the Hindus may not live under the impression that their priests or gods and goddesses are immortal. Therefore in this *Paurree*, he says the same thing about Hindu priests, gods, and holy books. He says: "(All the sacred river) banks, pilgrimage stations, gods, and their temples, such as *Kedar Nath*, *Mathura*, and *Kaashi*, three hundred thirty million gods along with (god) *Indira* would depart (from the world). The *Simritis*, *Shastras*, the four *Vedas* and six systems (of yoga) would merge (back into God. The readers of) holy books, pundits, songs, poems, and poets too would depart (from here). The celibates, the men of charity, and the renouncers (of the world), all are subject to death. The silent sages, yogis, and the nude saints, along with the demon of death, all would vanish. Whatever is visible, all would perish (one day). It is only the all-pervading God who is eternal, and also the servant (of God, would) become eternal (by meditating on His Name and merging in that eternal God)."(18)

The message of this *Paurree* is that all things and entities including the holy places, books, temples, gods and goddesses are going to vanish one day. They are all under the control of death. It is only the one God who is eternal. Therefore we should have true and undying love for that God alone and should try to become such a devoted lover of Him that except His sight and company we should have no other desire and only His sight should give solace and satisfaction to our heart. Then a day may come, when we may get so absorbed in Him, that we merge in Him and become one with the eternal God.

ਸਲੋਕ ਡਖਣੇ ਮਃ ੫ ॥

ਸੈ ਨੰਗੇ ਨਹ ਨੰਗ ਭੁਖੇ ਲਖ ਨ ਭੁਖਿਆ ॥

ਭੁਖੇ ਕੋਝਿ ਨ ਭੁਖ ਨਾਨਕ ਪਿਰੀ ਪਿਖੰਦੇ ਸੁਭ
ਦਿਸਟਿ ॥੧॥

ਪੰਨਾ ੧੧੦੧

ਮਃ ੫ ॥

ਸੁਖ ਸਮੂਹਾ ਭੋਗ ਭੂਮਿ ਸਬਾਈ ਕੋ ਧਣੀ ॥

ਨਾਨਕ ਹਭੋ ਰੋਗੁ ਮਿਰਤਕ ਨਾਮ ਵਿਹੁਣਿਆ
॥੨॥

ਮਃ ੫ ॥

ਹਿਕਸ ਕੂੰ ਤੂ ਆਹਿ ਪਛਾਣੂ ਭੀ ਹਿਕੁ ਕਰਿ ॥

ਨਾਨਕ ਆਸਤੀ ਨਿਬਾਹਿ ਮਾਨੁਖ ਪਰਥਾਈ
ਲਜੀਵਦੇ ॥੩॥

ਪਉੜੀ ॥

ਨਿਹਚਲੁ ਏਕੁ ਨਰਾਇਣੋ ਹਰਿ ਅਗਮ
ਅਗਾਧਾ ॥

ਨਿਹਚਲੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਸੁ ਸਿਮਰਤ
ਹਰਿ ਲਾਧਾ ॥

ਨਿਹਚਲੁ ਕੀਰਤਨੁ ਗੁਣ ਗੋਬਿੰਦ ਗੁਰਮੁਖਿ
ਗਾਵਾਧਾ ॥

ਸਚੁ ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੋ ਦਿਨੁ ਰੈਨਿ
ਅਰਾਧਾ ॥

ਦਇਆ ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੋ ਜਿਸੁ ਕਰਮਿ
ਲਿਖਾਧਾ ॥

ਨਿਹਚਲੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਿਆ ਸੋ ਟਲੈ ਨ
ਟਲਾਧਾ ॥

ਨਿਹਚਲੁ ਸੰਗਤਿ ਸਾਧ ਜਨ ਬਚਨ ਨਿਹਚਲੁ
ਗੁਰ ਸਾਧਾ ॥

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਦਾ ਸਦਾ
ਆਰਾਧਾ ॥੧੯॥

salok dakh-ṇay mehlāa 5.

sai nangay nah nang bhukhay lakh na
bhukhi-aa.

dukḥay korh na dukḥ naanak pīree
pikhando subh disat. ||1||

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mehlāa 5.

sukḥ samooḥaa bhog bhoom sabaa-ee ko
Dhānee.

naanak habho rog mirtak naam
vihoonj-aa. ||2||

mehlāa 5.

hikas koo^N too aahi pachhaanoo bhee hik
kar.

naanak aasrhee nibaahi maanukh
parthaa-ee lajeevdo. ||3||

pa-orhee.

nihchal ayk naaraa-ino har agam
agaaDhāa.

nihchal naam niDhāan hai jis simrat har
laaDhāa.

nihchal keertan gun gobind gurmukh
gaavaaDhāa.

sach Dharam tap nihchalo din rain
araaDhāa.

da-i-aa Dharam tap nihchalo jis karam
likhaaDhāa.

nihchal mastak laykh likhi-aa so talai na
talaaDhāa.

nihchal sangat saaDh jan bachan nihchal
gur saaDhāa.

jīn ka-o poorab likhi-aa tin sadaa sadaa
aaraaDhāa. ||19||

Salok Dakhney Mehla-5

In the previous *Paurree*, Guru Ji told us that all things and entities including the holy places, books, temples, gods and goddesses are going to disappear one day. They are all under the control of death. It is only the one God who is eternal. Therefore we should have true and undying love for that God alone and should try to become such a devoted lover of Him that except for His sight and company we should have no other desire and only His sight should give solace and satisfaction to our heart. In this *salok*, Guru Ji describes the attitude of such a person on whom God casts His glance of grace and blesses with His true love and devotion.

He says: “O’ Nanak, on whom the beloved (Spouse) looks with a glance of grace, they don’t care even if they remain naked or hungry hundreds of millions of times. They don’t feel any pain even if they have to bear millions of pains.”(1)

Mehla-5

On the other hand commenting on the state of those who are bereft of God’s Name, Guru Ji says: “Even if one may be enjoying all comforts and may be the master of the entire universe, but O’ Nanak, if one is bereft of Name (for that one all the comforts) are like ailments (which make the soul) dead.”(2)

Mehla-5

Therefore, advising us to depend only upon one God, instead of depending on our riches, power, friends, or relatives, Guru Ji says: “(O’ man), seek only the one (God) and make only that One as your best acquaintance. Because, O’ Nanak He alone can fulfill all your hopes. (They who) depend on (the support of) any human being, lose their respect.”(3)

Paurree

In the previous two *Paurris*, Guru Ji described how except for the one God, all places, persons, and entities including gods and goddesses are perishable and would vanish one day. In this *Paurree*, he elaborates on this message and says: “(O’ my friends), only the one unfathomable and infinite God is immovable. (Also) imperishable is the treasure of His Name, meditating on which God is found. So too the praise of God is everlasting, which is sung under the guidance of the Guru. (Also) eternal is truth, righteousness, and penance, but only those (are blessed with these gifts), who day and night meditate (on God). Also unchangeable is the destiny, which has been written on a person’s forehead, which cannot be altered even if one tries to alter it. (Finally) eternal is the company of saints, and the words of the saint (Guru). They in whose destiny it has been so written have contemplated on Him ever and forever.”(19)

The message of this *Pauree* is that we should listen to the immaculate words of the true Guru, which are eternal, true and must come to pass. We should be in so much love with God that we shouldn't care for any worldly riches or power. Further, we should depend only on the one God for any kind of support or help. Dependence on any human beings, or our riches and power would bring us disappointment.

ਸਲੋਕ ਡਖਣੇ ਮਃ ੫ ॥

ਜੇ ਭੁਬੰਦੋ ਆਪਿ ਸੋ ਤਰਾਏ ਕਿਨੁ ਖੇ ॥
ਤਾਰੇਦੜੋ ਭੀ ਤਾਰਿ ਨਾਨਕ ਪਿਰ ਸਿਉ ਰਤਿਆ ॥੧॥

ਮਃ ੫ ॥

ਜਿਥੈ ਕੋਇ ਕਥੰਨਿ ਨਾਉ ਸੁਣਿਦੋ ਮਾ ਪਿਰੀ ॥
ਮੂੰ ਜੁਲਾਊਂ ਤਥਿ ਨਾਨਕ ਪਿਰੀ ਪਸੰਦੋ ਹਰਿਓ
ਬੀਓਸਿ ॥੨॥

ਮਃ ੫ ॥

ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸਨੇਹ ॥
ਨਾਨਕ ਨਾਮ ਵਿਹੂਣੀਆ ਨਿਮੁਣੀਆਦੀ ਦੇਹ ॥੩॥

ਪਉੜੀ ॥

ਨੈਨੀ ਦੇਖਉ ਗੁਰ ਦਰਸਨੋ ਗੁਰ ਚਰਣੀ ਮਥਾ ॥
ਪੈਰੀ ਮਾਰਗਿ ਗੁਰ ਚਲਦਾ ਪਖਾ ਫੇਰੀ ਹਥਾ ॥
ਅਕਾਲ ਮੂਰਤਿ ਰਿਦੈ ਧਿਆਇਦਾ ਦਿਨੁ ਰੈਨਿ
ਜਪੰਥਾ ॥
ਮੈ ਛਡਿਆ ਸਗਲ ਅਪਾਇਣੋ ਭਰਵਾਸੈ ਗੁਰ
ਸਮਰਥਾ ॥
ਗੁਰਿ ਬਖਸਿਆ ਨਾਮੁ ਨਿਧਾਨੁ ਸਭੇ ਦੁਖੁ ਲਥਾ ॥
ਭੋਗਹੁ ਭੁੰਚਹੁ ਭਾਈਹੋ ਪਲੈ ਨਾਮੁ ਅਗਥਾ ॥

salok dakh-nay mehlāa 5.

jo dubando aap so tarāa-ay kin^H khay.
taaraydarho bhee taar naanak pir si-o
raṭi-aa. ||1||

mehlāa 5.

jithai ko-ay kathann naa-o sunando maa
piree.
moo^N julaa-oo^N tath naanak piree
pasando hari-o thee-os. ||2||

mehlāa 5.

mayree mayree ki-aa karahi putar kalṭar
sanayh.
naanak naam vihoonee-aa nimune-
aadee dayh. ||3||

pa-orhee.

nainee daykh-a-u gur darsano gur
charnee mathaa.
pairee maarag gur chaldāa pakḥaa
fayree hathaa.
akaal mooratṭ ridai Dhi-aa-idaa din rain
japanthaa.
mai chḥadi-aa sagal apaa-ino
bharvaasai gur samrathaa.
gur bakhṣi-aa naam niDhaan sabho
dukh lathaa.
bhogahu bhunchahu bhāa-eeho palai
naam agthaa.

ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿਤੁ ਸਦਾ ਕਰਹੁ ਗੁਰ
ਕਥਾ ॥

ਸਹਜੁ ਭਇਆ ਪ੍ਰਭੁ ਪਾਇਆ ਜਮ ਕਾ ਭਉ ਲਥਾ
॥੨੦॥

naam daan isnaan dirh sad^{aa} karahu
gur katha^{aa}.

sahj bha-i-aa parabh paa-i-aa jam kaa
bha-o lathaa. ||20||

Salok Dakhney Mehla-5

In the previous so many *shabads*, Guru Ji advised us that we should seek the guidance of the saint (Guru) so that even while living in our household we may learn to remain detached from worldly allurements and obtain emancipation from perpetual pains of births and deaths. However in this *salok*, he cautions us not to fall into the traps of those fake saints and gurus who themselves are entangled in worldly allurements and vices.

He says: “(O’ my friends), he who himself is drowning (in the sea of worldly vices), how could he ferry others across (the worldly ocean and free them from the pains of births and deaths)? O’ Nanak, he who is (truly) imbued with the love of the Master swims across himself and ferries others across (the worldly ocean).”(1)

Mehla-5

Now sharing with us what kinds of people with whom he associates, Guru Ji says: “(O’ my friends), where people are talking about and I hear the Name of my Beloved (mentioned), I want to go there (and join that holy congregation). Upon seeing the sight of my Groom (in that congregation, I) Nanak blossom in delight.”(2)

Mehla-5

Now Guru Ji cautions us against so much attachment with our families that we forsake meditating on God’s Name. He says: “(O’ man, swayed by) the infatuation for your sons, wife (and the rest of your family), why do you keep repeating “he is mine, she is mine” (and don’t remember God at all). O’ Nanak, without (meditating on God’s) Name this body (is like a building) without foundation, (which could fall down any moment).”(3)

Paurri

In *salok* no. 2 Guru Ji shared with us, the kinds of people with whom he associates. In this *Paurri* he describes in detail his entire conduct of life, and on the basis of his personal experience tells us how we could also shed our fear of death.

He says: “(O’ my friends, I respect my Guru so much that when) with my eyes I see the Guru, I place my forehead at the feet of the Guru. I walk all the way on foot and wave a fan over the Guru. I meditate on the immortal God in my heart and worship Him day and night. Putting faith in the all-powerful Guru I have forsaken my self-hood (and self-conceit because of my worldly possessions or relatives). The Guru has

blessed me with the treasure of (God's) Name, and all my sorrow has been removed. O' my brothers (and sisters, I suggest that) you too liberally enjoy and amass the (wealth) of the indescribable God's Name. Always talk about the gospel of the Guru, meditate on God's Name, serve the needy and live an immaculate life. (By doing so), a state of poise has welled up (in my mind), I have obtained God and my fear of death has been removed, (and following my example you too can obtain these blessings).”(20)

The message of this *Paurri* is that we should avoid those false saints and gurus who themselves are entangled in worldly vices and attachments. Instead we should go and join that congregation where they are singing praises of God. Following Guru's footsteps, we should lead a life dedicated to meditating on God's Name, service to others and purity of character. By leading such a life, we would enjoy a divine state of poise and our fear of (birth and) death would be removed.

ਸਲੋਕ ਡਖਣੇ ਮਃ ੫ ॥

ਲਗੜੀਆ ਪਿਰੀਅੰਨਿ ਪੇਖੰਦੀਆ ਨਾ ਤਿਪੀਆ ॥
ਹਭ ਮਝਾਹੁ ਸੋ ਧਣੀ ਬਿਆ ਨ ਡਿਠੋ ਕੋਇ ॥੧॥

ਮਃ ੫ ॥

ਕਥੜੀਆ ਸੰਤਾਹ ਤੇ ਸੁਖਾਉ ਪੰਧੀਆ ॥
ਨਾਨਕ ਲਧੜੀਆ ਤਿੰਨਾਹ ਜਿਨਾ ਭਾਗੁ ਮਥਾਹੜੈ ॥੨॥

ਮਃ ੫ ॥

ਡੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੂਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ ॥
ਪਾਤਾਲਾ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ ॥
ਨਾਨਕ ਪੇਖਿ ਜੀਓ ਇਕਤੁ ਸੂਤਿ ਪਰੋਤੀਆ ॥੩॥

ਪਉੜੀ ॥

ਹਰਿ ਜੀ ਮਾਤਾ ਹਰਿ ਜੀ ਪਿਤਾ ਹਰਿ ਜੀਉ
ਪ੍ਰਤਿਪਾਲਕ ॥
ਹਰਿ ਜੀ ਮੇਰੀ ਸਾਰ ਕਰੇ ਹਮ ਹਰਿ ਕੇ ਬਾਲਕ ॥

salok dakh-nay mehlāa 5.

lagrhee-aa pīree-ann paykhandee-aa
naa tīpee-aa.
habh majhaahoo so Dhañee bi-aa na
ditho ko-ay. ||1||

mehlāa 5.

kathrhee-aa santāah tay sukhāa-oo
panDhee-aa.
naanak laDh-rhee-aa tinnaah jinaa
bhaag mathaaharhai. ||2||

mehlāa 5.

doongar jalaa thalaa bhoom banaa fal
kandraa.
paaṭaalaa aakaas pooran habh ghataa.
naanak paykh jee-o ikat soot
parotēe-aa. ||3||

pa-orhee.

har jee maataa har jee pitaa har jee-o
partipaalak.
har jee mayree saar karay ham har kay
baalak.

ਸਹਜੇ ਸਹਜਿ ਖਿਲਾਇਦਾ ਨਹੀ ਕਰਦਾ ਆਲਕ ॥ sehjay sahj khilaa-idaa nahee kardaa aalak.
 ਅਉਗਣੁ ਕੋ ਨ ਚਿਤਾਰਦਾ ਗਲ ਸੇਤੀ ਲਾਇਕ ॥ a-ugan ko na chitaardaa gal saytee laa-ik.
 ਮੁਹਿ ਮੰਗਾਂ ਸੋਈ ਦੇਵਦਾ ਹਰਿ ਪਿਤਾ ਸੁਖਦਾਇਕ ॥ muhi mangaa^N so-ee dayvdaa har pitaa sukh-daa-ik.

ਪੰਨਾ ੧੧੦੨

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ਗਿਆਨੁ ਰਾਸਿ ਨਾਮੁ ਧਨੁ ਸਉਪਿਓਨੁ ਇਸੁ gi-aan raas naam Dhan sa-opi-on is sa-uday laa-ik.
 ਸਾਝੀ ਗੁਰ ਨਾਲਿ ਬਹਾਲਿਆ ਸਰਬ ਸੁਖ ਪਾਇਕ ॥ saajhee gur naal bahaali-aa sarab sukh paa-ik.
 ਮੈ ਨਾਲਹੁ ਕਦੇ ਨ ਵਿਛੁੜੈ ਹਰਿ ਪਿਤਾ ਸਭਨਾ ਮੈ ਨਾਲਹੁ ਕਦੇ ਨ ਵਿਛੁੜੈ ਹਰਿ ਪਿਤਾ ਸਭਨਾ
 ਗਲਾ ਲਾਇਕ ॥੨੧॥ mai naalahu kaday na vichhurhai har pitaa sabhnaa galaalaa-ik. ||21||

Salok Dakhney Mehla-5

In *salok* (2) of the previous *Paurri*, Guru Ji stated that he wishes to join those who talk about God or sing His praises. Upon seeing the sight of his Groom in that congregation, he blossoms in delight. In this *salok*, he describes how his eyes never feel tired of seeing the sight of God, and he is able to recognize Him in everybody.

He says: “(O’ my friends), my eyes are so focused on my beloved God, that they are never satiated seeing Him. (Now I see) that Master within all, and except for Him, I don’t see anybody else.”(1)

Mehla-5

Next Guru Ji tells us why he respects the saints and wants to listen to their discourses. He says: “(O’ my friends), the words uttered by the saints are the paths to peace. But O’ Nanak, only they find (the opportunity to listen to the words of the saints) who are blessed with such a fortunate destiny.”(2)

Mehla-5

Next describing how God exists in all places and how He is running the entire universe, Guru Ji says: “God is fully pervading in all the mountains, oceans, deserts, lands, forests, fruit valleys, caves, nether worlds, skies, and all the hearts. O’ Nanak, I feel rejuvenated, seeing how God is running the entire creation under His one (universal) law.”(3)

Paurri

Describing how much he respects, loves, and worships God, and what kinds of blessings God has showered upon him, Guru Ji says: “(O’ my friends), God is my father, mother, and sustainer. God takes care of me and I am (like) His child. Slowly and steadily, He feeds me and never shows any laziness. He never reminds me of my faults and always embraces me to His bosom. Whatever I ask from my mouth, the bliss-giving Father gives me that. He has blessed me with the commodity of (divine) knowledge and the wealth of Name, and made me worthy of this merchandise. He has made me a partner with the Guru (in spreading God’s Name, and all comforts are under my control, as if these are) my servants. My Father, who is capable of doing everything, never gets separated from me.”(21)

The message of this Paurri is that we should love our God with such childlike sincere love and affection, that for us He should be our mother, father and everything. We should be so crazy about His sight that in every place and every heart, we should see Him alone and nobody else. A day may come, when God may show His mercy on us and bless us with the gift of His Name and may even honor us with the responsibility of spreading His Name in the rest of the world.

ਸਲੋਕ ਡਖਣੇ ਮਃ ੫ ॥

salok dakh-nay mehlā 5.

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੁਢਿ ਸਜਣ ਸੰਤ
ਪਕਿਆ ॥
ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ
ਛੋੜਿ ॥੧॥

naanak kachrhi-aa si-o torh dhoodh
sajan sant paki-aa.
o-ay jeevanday vichhurheh o-ay
mu-i-aa na jaahee chhorh. ||1||

ਮਃ ੫ ॥

mehlā 5.

ਨਾਨਕ ਬਿਜੁਲੀਆ ਚਮਕੰਨਿ ਘੁਰਨਿ ਘਟਾ ਅਤਿ
ਕਾਲੀਆ ॥
ਬਰਸਨਿ ਮੇਘ ਅਪਾਰ ਨਾਨਕ ਸੰਗਮਿ ਪਿਰੀ
ਸੁਹੰਦੀਆ ॥੨॥

naanak bijulee-aa chamkann ghurni^h
ghataa at kaalee-aa.
barsan maygh apaar naanak sangam
piree suhandee-aa. ||2||

ਮਃ ੫ ॥

mehlā 5.

ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸੀਤਲ ਪਵਣ ਝੁਲਾਰਦੇ ॥
ਸੇਜੜੀਆ ਸੋਇੰਨ ਹੀਰੇ ਲਾਲ ਜੜੰਦੀਆ ॥
ਸੁਭਰ ਕਪੜ ਭੋਗ ਨਾਨਕ ਪਿਰੀ ਵਿਹੂਣੀ ਤਤੀਆ
॥੩॥

jal thal neer bharay seetal pavan
jhulaarday.
sayjrhee-aa so-inn heeray laal
jarhandee-aa.
subhar kaparh bhog naanak piree
vihoonnee tatee-aa. ||3||

ਪਉੜੀ ॥

ਕਾਰਣੁ ਕਰਤੈ ਜੋ ਕੀਆ ਸੋਈ ਹੈ ਕਰਣਾ ॥
 ਜੇ ਸਉ ਧਾਵਹਿ ਪ੍ਰਾਣੀਆ ਪਾਵਹਿ ਧਰਿ
 ਲਹਣਾ ॥
 ਬਿਨੁ ਕਰਮਾ ਕਿਛੁ ਨ ਲਭਈ ਜੇ ਫਿਰਹਿ ਸਭ
 ਧਰਣਾ ॥
 ਗੁਰ ਮਿਲਿ ਭਉ ਗੋਵਿੰਦ ਕਾ ਭੈ ਡਰੁ ਦੂਰਿ
 ਕਰਣਾ ॥
 ਭੈ ਤੇ ਬੈਰਾਗੁ ਉਪਜੈ ਹਰਿ ਖੋਜਤ ਫਿਰਣਾ ॥
 ਖੋਜਤ ਖੋਜਤ ਸਹਜੁ ਉਪਜਿਆ ਫਿਰਿ ਜਨਮਿ ਨ
 ਮਰਣਾ ॥
 ਹਿਆਇ ਕਮਾਇ ਧਿਆਇਆ ਪਾਇਆ ਸਾਧ
 ਸਰਣਾ ॥
 ਬੋਹਿਥੁ ਨਾਨਕ ਦੇਉ ਗੁਰੁ ਜਿਸੁ ਹਰਿ ਚੜਾਏ ਤਿਸੁ
 ਭਉਜਲੁ ਤਰਣਾ ॥੨੨॥

pa-orhee.

kaaran kartai jo kee-aa so-ee hai
 karṇaa.
 jay sa-o Dhaaveh paraanee-aa paavahi
Dhur lahnāa.
 bin karmaa kichhoo na labh-ee jay fireh
 sabh Dharnāa.
 gur mil bha-o govind kaa bhai dar door
 karṇaa.
bhai tay bairaag oopjai har khojat
 firṇaa.
khojat khojat sajh upji-aa fir janam na
 marnāa.
 hi-aa-ay kamaa-ay Dhi-aa-i-aa paa-i-aa
 saaDh sarnāa.
 bohith naanak day-o gur jis har
 charḥaa-ay tis bha-ojal tarṇaa. ||22||

Dakhney Mehla-5

In *salok* (2) of the previous *Paurri*, Guru Ji told us that the words uttered by the saints are the paths to peace. But only they find the opportunity to listen to the saints who are blessed with a fortunate destiny. In this *salok*, he goes one step further and advises us to break relations with transitory friends and develop friendship only with true saints.

Giving the reason for his advice, Guru Ji says: “O’ Nanak, break relations with the false (transitory worldly friends) and search out those saints, who would be your everlasting friends. (Ordinary worldly friends) would desert you even in life, but those (friends, who are true saints) wouldn’t abandon you even after death.”(1)

Mehla-5

Now Guru Ji explains how much assured and happy one’s soul feels even in otherwise threatening circumstances, when it is united with its beloved groom God. He uses once again the metaphor of a young bride who is united with her beloved spouse. He says: “O’ Nanak, lightening may flash, the extremely dark clouds may thunder, and rain may pour down relentlessly, but O’ Nanak to (a young bride who is) united with her groom, all these things look pleasing. (Similarly to a human bride soul who is attached to God, even the most adverse circumstances seem pleasing).”(2)

Mehla-5

Now, showing the opposite side and commenting on the state of a soul (bride), who is not united with her spouse (God), Guru Ji says: “Even when the ditches and the dunes are full of water, cool air is blowing, there is a golden couch studded with diamonds and rubies, and one has beautiful bridal dresses to wear, still O’ Nanak, without (the company) of her groom all such things seem painful (to the bride. Similar is the plight of a human bride soul without God).”(3)

Paurri

In the previous *Paurri*, Guru Ji stated how much he loves and respects God and what kinds of blessings he has received from Him. In this *Paurri*, he comments on the power of God and inevitability of His will. He says: “Whatever circumstance the Creator has created, He is going to do that very thing. O’ mortal, even if you run in one hundred directions (and make innumerable efforts), you would (still) obtain only that which you have been ordained to receive. Even if you keep roaming around the entire earth, without destiny, you wouldn’t obtain anything. (The only thing, which one can do is that by) meeting with the Guru, one should develop fear of God (in one’s mind) and shed the fear (of the world). From the fear (of God, a desire for) detachedness (from the world arises in one’s mind, and one searches for God. By searching for Him steadfastly, poise giving gnosis wells up (in one’s mind) and then one doesn’t (suffer the pain of) birth and death again. (But only the one) who has obtained the shelter of the saint (Guru), has meditated (on God’s Name) in one’s heart and earned (the wealth of Name. O’ man), Guru Nanak is (like a spiritual) ship, whom God helps to board (obtain his guidance), would cross over the dreadful (worldly) ocean.”(22)

The message of this *Paurri* is that we should snap our bonds with the selfish worldly people and develop intimacy with the saint (Guru), who would remain our fast friend and wouldn’t desert us even after death. We should also be in so much love with God that for us all the worldly riches, dainty dishes, costly clothes, and jewelry should mean nothing without the union with God, our eternal spouse. Lastly, we should accept God's will as inevitable and develop fear of God in our mind. This fear would make us detached from worldly allurements and imbue us with such a love for God that we would crave to see His sight, and this craving would lead us to God and freedom from pains of birth and death.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlāa 5.

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥

pahilaa maran_u kabool jeevan_u kee
ch_had aas.

ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ
॥੧॥

hohu sab_hnaa kee ray_nukaa t̤a-o aa-o
hamaaraī paas. ||1||

ਮਃ ੫ ॥

ਮੁਆ ਜੀਵੰਦਾ ਪੇਖੁ ਜੀਵੰਦੇ ਮਰਿ ਜਾਨਿ ॥

ਜਿਨ੍ਹਾ ਮੁਹਬਤਿ ਇਕ ਸਿਉ ਤੇ ਮਾਣਸ ਪਰਧਾਨ
॥੨॥

ਮਃ ੫ ॥

ਜਿਸੁ ਮਨਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਨ ਆਵੈ ਪੀਰ ॥

ਭੁਖ ਤਿਖ ਤਿਸੁ ਨ ਵਿਆਪਈ ਜਮੁ ਨਹੀ ਆਵੈ ਨੀਰ
॥੩॥

ਪਉੜੀ ॥

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਸਚੁ ਸਾਹ ਅਡੋਲੈ ॥

ਸਿਧ ਸਾਧਿਕ ਗਿਆਨੀ ਧਿਆਨੀਆ ਕਉਣੁ ਤੁਧੁਨੋ
ਤੋਲੈ ॥

ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ਹੈ ਓਪਤਿ ਸਭ ਪਰਲੈ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਘਟਿ ਘਟਿ ਸਭ ਬੋਲੈ ॥

ਰਿਜਕੁ ਸਮਾਹੇ ਸਭਸੈ ਕਿਆ ਮਾਣਸੁ ਡੋਲੈ ॥

ਗਹਿਰ ਗਭੀਰੁ ਅਥਾਹੁ ਤੂ ਗੁਣ ਗਿਆਨ ਅਮੋਲੈ ॥

ਸੋਈ ਕੰਮੁ ਕਮਾਵਣਾ ਕੀਆ ਧੁਰਿ ਮਉਲੈ ॥

ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਨਾਨਕੁ ਗੁਣ ਬੋਲੈ
॥੨੩॥੧॥੨॥

mehlaa 5.

mu-aa jeevandaa paykh jeevanday
mar jaan.jin^haa muhabat ik si-o tay maanas
parDhaan. ||2||

mehlaa 5.

jis man vasai paarbarahm nikat na
aavai peer.bhukh tikh tis na vi-aapa-ee jam
nahee aavai neer. ||3||

pa-orhee.

keemat kahan na jaa-ee-ai sach saah
adolai.siDh saaDhik gi-aanee Dhi-aanee-aa
ka-un tuDhuno tolai.bhannan gharhan samrath hai opat
sabh parlai.karan kaaran samrath hai ghat ghat
sabh bolai.rijak samaahay sabhsai ki-aa maanas
dolai.gahir gabheer athaahu too gun
gi-aan amolai.so-ee kamm kamaavanaa kee-aa
Dhur ma-ulai.tuDhhu baahar kichh nahee naanak
gun bolai. ||23||1||2||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should be in so much love with God that for us all the worldly riches, dainty dishes, costly clothes, and jewelry should mean nothing without union with God, our eternal Spouse. In this *salok*, he states the first and foremost condition, which we have to meet, before we start on the path to union with God.

As if speaking on behalf of God, Guru Ji says: “(O’ man, first shed your self-conceit and worldly desires, in other words) first accept death and abandon any hope for life.

(Then become so humble, as if you have) become the dust of the feet of all, only then come to me, (with the hope that I would reveal myself to you and let you see my sight).”(1)

Mehla-5

In the previous *salok* Guru Ji explained to us the extent to which we need to dispel our ego and shed our worldly desires, so that we become worthy of union with God. In this *salok*, he takes the other side and tells us what our attitude should be with the rest of the world.

He says: “(O’ man), deem that person alive (who has so erased his or her ego and stilled the worldly desires, as if that person is) dead. (But they who are full of self-conceit and are engrossed in worldly desires, even though) alive, deem them as dead. (In God’s court), only those humans are regarded as supreme, who have love only for the one (God).”(2)

Mehla-5

After informing us about the virtues, for which God looks, in people before letting them come near Him, Guru Ji tells, what kinds of blessings they receive, who are near God and always remain attuned to Him. He says: “(O’ my friends), in whose mind resides God, pain doesn’t come near (them). No hunger or thirst (for worldly things) afflicts that person, (he or she becomes so fear free, as if even) the demon of death doesn’t dare come near that person.”(3)

Paurri

Guru Ji ends this epic of *Maaroo*, by once again singing praises of God and showing us how to meditate on His Name, and become worthy of union with Him. Addressing God, he says: “O’ my eternal and unwavering King, Your worth cannot be stated. Even among all the sages, adepts, scholars, and the contemplators, who can evaluate You? You are capable of breaking, making, creating and destroying all. You are capable of doing or getting done anything (including the power to create or destroy the universe, and it is You who) speaks in each and every heart. You provide sustenance to all, then why should the mortal waver (or worry about it)? You are deep, profound, and unfathomable, priceless is Your (divine) wisdom. (The mortal) does only that thing, which God has pre-ordained (for him or her). Nothing happens (outside) Your will. Therefore, Nanak utters Your merits.”(23-1-2)

The message of this *shabad* is that we should shed our self-conceit so completely as if we are dead, and become so humble that we consider all others more virtuous than us. Through Guru's guidance we should enshrine the love of God in our mind and accept that whatever happens, it happens under the will of God, and our one and only duty is to keep singing praises of God with true love and devotion. One day, God would show mercy on us also, and accept us also in His union.

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ

raag maaroo banee kabeer jee-o
kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਪਡੀਆ ਕਵਨ ਕੁਮਤਿ ਤੁਮ ਲਾਗੇ ॥
ਬੂਡਹੁਗੇ ਪਰਵਾਰ ਸਕਲ ਸਿਉ ਰਾਮੁ ਨ ਜਪਹੁ
ਅਭਾਗੇ ॥੧॥ ਰਹਾਉ ॥

padee-aa kavan kumat̃ tum laagay.
bood-hugay parvaar sakal si-o raam
na japahu abhaagay. ||1|| rahaa-o.

ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕਾ ਕਿਆ ਗੁਨੁ ਖਰ ਚੰਦਨ ਜਸ
ਭਾਰਾ ॥

bayd̃ puraan parhay kaa ki-aa gun
khar chandan jas bhaaraa.

ਪੰਨਾ ੧੧੦੩

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ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਕੈਸੇ ਉਤਰਸਿ
ਪਾਰਾ ॥੧॥

raam naam kee gat̃ nahee jaanee
kaisay utras paaraa. ||1||

ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਥਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ
ਕਤ ਭਾਈ ॥
ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਥਾਪਹੁ ਕਾ ਕਉ ਕਹਹੁ
ਕਸਾਈ ॥੨॥

jee-a baDhahu so Dharam kar
thaapahu aDhram kahhu kat̃ bhaa-ee.
aapas ka-o munivar kar thaapahu kaa
ka-o kahhu kasaa-ee. ||2||

ਮਨ ਕੇ ਅੰਧੇ ਆਪਿ ਨ ਬੂਝਹੁ ਕਾਹਿ ਬੁਝਾਵਹੁ
ਭਾਈ ॥
ਮਾਇਆ ਕਾਰਨ ਬਿਦਿਆ ਬੇਚਹੁ ਜਨਮੁ ਅਬਿਰਥਾ
ਜਾਈ ॥੩॥

man kay anDhay aap na boojhu
kaahi bujhaavahu bhaa-ee.
maa-i-aa kaaran bidī-aa baychahu
janam abirathaa jaa-ee. ||3||

ਨਾਰਦ ਬਚਨ ਬਿਆਸੁ ਕਹਤ ਹੈ ਸੁਕ ਕਉ ਪੂਛਹੁ
ਜਾਈ ॥
ਕਹਿ ਕਬੀਰ ਰਾਮੈ ਰਮਿ ਛੂਟਹੁ ਨਾਹਿ ਤ ਬੂਝੇ ਭਾਈ
॥੪॥੧॥

naarad̃ bachan bi-aas kahaṭ̃ hai suk
ka-o poochhahu jaa-ee.
kahi kabeer raamai ram chhootahu
naahi ta booday bhaa-ee. ||4||1||

Rag Maaroo Baani Kabir Jee Kee

In this *shabad*, Kabir Ji is apparently addressing some Hindu preachers, called pundits and pointing out to them their hypocritical practices such as preaching to others that killing of animals is a sin, but then doing animal sacrifices at their holy feasts and calling it most auspicious. Similarly, they read religious books and deliver discourses on them for the sake of money, but they themselves don't act on the essence of advice given in these books.

However, this criticism of Hindu pundits is equally applicable to the preachers and priests of other faiths as well who merely do ritual readings of holy books for the sake of money, but do not themselves act on the advice given therein.

So pointing out to a pundit the futility of empty rituals without meditating on God's Name, Kabir Ji says: "O' pundit, which misguided instruction are you following? You don't meditate on (God's) Name, therefore O' unfortunate mam, you and your family would drown (in worldly ocean)." (1-pause)

Questioning the usefulness of ritual reading of holy books without learning their essential message, Kabir Ji says: "(O' pundit), what is the merit of (ritual) reading of (holy books like) *Vedas* and *Puranas*? It is just like loading Sandalwood on a donkey (who doesn't care for its fragrance. Similarly in spite of reading all the holy books), you haven't understood what it means to meditate on God's Name, so how would you swim across (the worldly ocean)?" (1)

Now pointing out their hypocrisy of declaring that hurting or killing of life is a great sin, but proclaiming their own practice of animal sacrifices at special ceremonies such as *Ashav Megh Yagya* in which horses are sacrificed, as an act of righteousness, Kabir Ji asks: "(O' pundits), when you yourself kill living beings, you declare it as an act of faith, then what do you call (sin? If in spite of killing so many big animals) you call yourself the most honored sage, then whom do you call a butcher, (who kills only hens or goats to earn his sustenance)?" (2)

Next commenting on their practice of delivering sermons on various religious topics without realizing their essence themselves, Kabir Ji says: "O' ignorant minded person, you don't understand (what it means to truly love God and meditate on His Name), so who are you trying to make wise, O' brothers? (You are not practicing the message of these books in your life. Therefore by delivering these sermons, you are not doing any act of righteousness, you are only) selling (divine) knowledge for the sake of money, and your (entire) life is going waste." (3)

Finally reminding the pundit of the essential message of the great Hindu sages, such as *Narad*, *Beas*, and *Sukk*, Kabir Ji says: "O' pundit, sage *Beas* cites the words of the great *Narad*, or you may go and ask sage *Sukk*, (he would also tell you the same thing), what I Kabir am saying that only by repeating God's Name you would be emancipated (from the bonds of worldly attachments), otherwise you would drown (in the worldly ocean for sure), O' my brothers." (4-1)

The message of this *shabad* is that we shouldn't practice hypocrisy and consider our own actions as right and holy, but condemn the same acts by others as sins. Secondly, we should understand that mere ritual readings of holy books or delivering sermons on these is not going to be helpful for our own salvation, unless we understand and practice their message ourselves and meditate on God's Name.

ਬਨਹਿ ਬਸੇ ਕਿਉ ਪਾਈਐ ਜਉ ਲਉ ਮਨਹੁ ਨ
ਤਜਹਿ ਬਿਕਾਰ ॥
ਜਿਹ ਘਰੁ ਬਨੁ ਸਮਸਰਿ ਕੀਆ ਤੇ ਪੂਰੇ ਸੰਸਾਰ
॥੧॥

baneh basay ki-o paa-ee-ai ja-o la-o
manhu na t̤ajeh bikaar.

jih ghar ban samsar kee-aa t̤ay pooray
sansaar. ||1||

ਸਾਰ ਸੁਖੁ ਪਾਈਐ ਰਾਮਾ ॥
ਰੰਗਿ ਰਵਹੁ ਆਤਮੈ ਰਾਮ ॥੧॥ ਰਹਾਉ ॥

saar sukh paa-ee-ai raamaa.
ang ravhu aat̤mai raam. ||1|| rahaa-o.

ਜਟਾ ਭਸਮ ਲੇਪਨ ਕੀਆ ਕਹਾ ਗੁਫਾ ਮਹਿ ਬਾਸੁ ॥
ਮਨੁ ਜੀਤੇ ਜਗੁ ਜੀਤਿਆ ਜਾਂ ਤੇ ਬਿਖਿਆ ਤੇ
ਹੋਇ ਉਦਾਸੁ ॥੨॥

jataa bhasam laypan kee-aa kahaa
gufaa meh baas.

man jeet̤ay jag jeet̤i-aa jaa^N t̤ay bikhi-aa
t̤ay ho-ay uḍaas. ||2||

ਅੰਜਨੁ ਦੇਇ ਸਭੈ ਕੋਈ ਟੁਕੁ ਚਾਹਨ ਮਾਹਿ
ਬਿਡਾਨੁ ॥
ਗਿਆਨ ਅੰਜਨੁ ਜਿਹ ਪਾਇਆ ਤੇ ਲੋਇਨ
ਪਰਵਾਨੁ ॥੩॥

anjan ḍay-ay sabhai ko-ee tuk chaahan
maahi bidaan.

gi-aan anjan jih paa-i-aa t̤ay lo-in
parvaan. ||3||

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਗੁਰਿ ਗਿਆਨੁ
ਦੀਆ ਸਮਝਾਇ ॥
ਅੰਤਰਗਤਿ ਹਰਿ ਭੇਟਿਆ ਅਬ ਮੇਰਾ ਮਨੁ ਕਤਹੁ
ਨ ਜਾਇ ॥੪॥੨॥

kahi kabeer ab jaani-aa gur gi-aan ḍee-
aa samjhaa-ay.

antargat̤ har bhayti-aa ab mayraa man
kathoo na jaa-ay. ||4||2||

In the previous *shabad*, Kabir Ji advised us that mere ritual readings of holy books or delivering sermons is not going to help us obtain salvation, unless we understand the essence, practice it in our own life and meditate on God's Name. Now he comments on the practice of renouncing one's family and living in lonely places to get detached from worldly problems and seek God. Under the sway of yoga system, this practice was very prevalent in those days.

However questioning the usefulness of this practice, Kabir Ji says: “(O’ my friends), how could we obtain (God) by residing in the jungles, so long as we have not shed our evil instincts from our mind? They alone are deemed perfect (persons) in the world, who (even while living in their household have remained so detached from the worldly affairs, as if they are residing in jungles, and thus) have deemed the home and forest as the same.”(1)

So giving the essence of his message, Kabir Ji says: “(O’ my friends), lovingly remember God in your mind. Only then would you obtain real (divine) bliss.”(1-pause)

Addressing those who renounce the world to become yogis, grow matted hair and live in caves, Kabir Ji says: “(O’ my friends, what is the use), if you have grown matted

hair, besmeared your body with ashes and made your abode in caves (but didn't gain control over your mind?) It is only when one conquers one's mind, that one wins the world and gets detached from the poison (of *Maya* or worldly entanglements).”(2)

Now Kabir Ji gives a very beautiful example to explain the importance of one's intention even when one is apparently doing a right thing. He says: “(O' my friends), everybody can put eye powder (in one's eyes). But there is a little difference in the intentions (of different people, who put powder in the eye. One may be applying that eye powder to keep one's eyes healthy, while the other one's purpose might be to attract the opposite sex). Only those eyes are approved (in God's court), in which has been put the eye powder of (divine) wisdom,”(3)

Kabir Ji concludes the *shabad* by sharing with us the essence of divine wisdom, which he has gained from his Guru and the virtues he has acquired. He says: “(O' my friends), Kabir says the Guru has enlightened me with divine wisdom, and I have now understood. (As a result) I have seen God within me and now my mind doesn't wander.”(4-2)

The message of this *shabad* is that we do not need to go to jungles and mountains to control our mind. It is only by following Guru's advice (or *Gurbani* as contained in *Guru Granth Sahib Ji*), and meditating on God's Name that we can get detached from the worldly desires and enjoy the sight of God within ourselves.

ਰਿਧਿ ਸਿਧਿ ਜਾ ਕਉ ਫੁਰੀ ਤਬ ਕਾਹੂ ਸਿਉ ਕਿਆ
ਕਾਜ ॥

ਤੇਰੇ ਕਹਨੇ ਕੀ ਗਤਿ ਕਿਆ ਕਹਉ ਮੈ ਬੋਲਤ ਹੀ
ਬਡ ਲਾਜ ॥੧॥

ਰਾਮੁ ਜਿਹ ਪਾਇਆ ਰਾਮ ॥
ਤੇ ਭਵਹਿ ਨ ਬਾਰੈ ਬਾਰ ॥੧॥ ਰਹਾਉ ॥

ਝੂਠਾ ਜਗੁ ਡਹਕੈ ਘਨਾ ਦਿਨ ਦੁਇ ਬਰਤਨ ਕੀ
ਆਸ ॥

ਰਾਮ ਉਦਕੁ ਜਿਹ ਜਨ ਪੀਆ ਤਿਹਿ ਬਹੁਰਿ ਨ ਭਈ
ਪਿਆਸ ॥੨॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਿਹ ਬੂਝਿਆ ਆਸਾ ਤੇ ਭਇਆ
ਨਿਰਾਸੁ ॥

ਸਭੁ ਸਭੁ ਨਦਰੀ ਆਇਆ ਜਉ ਆਤਮ ਭਇਆ
ਉਦਾਸੁ ॥੩॥

riDh siDh jaa ka-o furee t̥ab kaahoo
si-o ki-aa kaaj.

t̥ayray kahnay kee gaṭ ki-aa kaha-o
mai bolat̥ hee bad laaj. ||1||

raam jih paa-i-aa raam.
t̥ay bhavēh na baarai baar. ||1||
rahaa-o.

j̥hoothaa jag dahkai ghanaa d̥in d̥u-ay
bartan kee aas.

raam udak jih jan pee-aa t̥ihi bahur
na b̥ha-ee pi-aas. ||2||

gur parsaad̥ jih booj̥hi-aa aasaa t̥ay
b̥ha-i-aa niraas.

sabh sach nadree aa-i-aa ja-o aat̥am
b̥ha-i-aa udaas. ||3||

ਰਾਮ ਨਾਮ ਰਸੁ ਚਾਖਿਆ ਹਰਿ ਨਾਮਾ ਹਰ ਤਾਰਿ ॥

ਕਹੁ ਕਬੀਰ ਕੰਚਨੁ ਭਇਆ ਭ੍ਰਮੁ ਗਇਆ ਸਮੁਦ੍ਰੈ
ਪਾਰਿ ॥੪॥੩॥

raam naam ras chaakhi-aa har
naamaa har taar.

kaho kabeer kanchan bha-i-aa
bharam ga-i-aa samudrai paar.
||4||3||

In the previous *shabad*, Kabir Ji advised us that we do not need to go to jungles and mountains to control our mind. It is only by following Guru's advice and meditating on God's Name that we can get detached from the worldly desires and enjoy the sight of God within ourselves.

This advice is directly opposite to the common practice of those days for people to renounce the world, become yogis, live in jungles, and supposedly meditate on God. However soon after learning some hypnotic tricks from their colleagues or seniors, they roam the cities and coerce people to give them food and clothing, under the fear that if the yogi goes unhappy, he might harm them with his supernatural powers.

It appears that while talking to one such yogi, Kabir Ji questions his tactics, and tells him the right way to obtain God.

Expressing his disdain at the yogi's practice of begging for food and other necessities of life, while claiming that he can perform all kinds of miracles, Kabir Ji says: "(O' yogi), why does he, who has acquired the power to perform miracles and wonders need to depend on any one for any task (or anything)? What may I say about your claims (of having the power to perform miracles)? I feel totally embarrassed just at the mention (of such claims)."(1)

Laying the bare truth about those who have truly obtained God, Kabir Ji says: "(O' yogi), they who have truly attained God, do not roam again and again (at other's doors, begging for food)."(1-pause)

Commenting on the struggles for worldly possessions, Kabir Ji says: "(O' man), this false world struggles too much for (worldly riches), which it can hope to enjoy only for a very short period of time. But those devotees, who have quaffed the nectar of God's Name, have not felt any thirst (for worldly things again)."(2)

Describing the conduct of those who realize God, he says: "By Guru's grace, the one who has realized (God), has no desires. When one's soul becomes detached (from worldly riches), one sees the eternal God pervading everywhere."(3)

Summarizing the blessings of tasting the relish of God's Name, Kabir Ji says: "(O' my friends), one who has tasted the relish of God's Name, sees God's Name behind each wonder. Kabir says, then one becomes (immaculate like) gold and one's doubt (is so totally removed, as if it) has gone beyond the yonder shore of the ocean."(4-3)

The message of this *shabad* is that we should not believe those yogis who claim to have miraculous powers. If they truly have the powers to perform miracles, then they should not be begging from door to door. The real miracle lies in meditating on God's Name. They who have tasted the relish of God's Name, their thirst for worldly things is quenched forever and all their doubt is totally removed.

ਉਦਕ ਸਮੁੰਦ ਸਲਲ ਕੀ ਸਾਖਿਆ ਨਦੀ ਤਰੰਗ
ਸਮਾਵਹਿਗੇ ॥
ਸੁੰਨਹਿ ਸੁੰਨੁ ਮਿਲਿਆ ਸਮਦਰਸੀ ਪਵਨ ਰੂਪ
ਹੋਇ ਜਾਵਹਿਗੇ ॥੧॥

udak samund salal kee saakhi-aa nadee
tarang samaavhigay.
sunneh sunn mili-aa samadrasee pavan
roop ho-ay jaavhigay. ||1||

ਬਹੁਰਿ ਹਮ ਕਾਹੇ ਆਵਹਿਗੇ ॥
ਆਵਨ ਜਾਨਾ ਹੁਕਮੁ ਤਿਸੈ ਕਾ ਹੁਕਮੈ ਬੁਝਿ
ਸਮਾਵਹਿਗੇ ॥੧॥ ਰਹਾਉ ॥

bahur ham kaahay aavhigay.
aavan jaanaa hukam tisai kaa hukmai
bujh samaavhigay. ||1|| rahaa-o.

ਜਬ ਚੂਕੈ ਪੰਚ ਧਾਤੁ ਕੀ ਰਚਨਾ ਐਸੇ ਭਰਮੁ
ਚੁਕਾਵਹਿਗੇ ॥
ਦਰਸਨੁ ਛੋਡਿ ਭਏ ਸਮਦਰਸੀ ਏਕੋ ਨਾਮੁ
ਧਿਆਵਹਿਗੇ ॥੨॥

jab chookai panch Dhaat kee rachnaa
aisay bharam chukaavhigay.
darsan chhod bha-ay samadrasee ayko
naam Dhi-aavhigay. ||2||

ਜਿਤ ਹਮ ਲਾਏ ਤਿਤ ਹੀ ਲਾਗੇ ਤੈਸੇ ਕਰਮ
ਕਮਾਵਹਿਗੇ ॥
ਹਰਿ ਜੀ ਕ੍ਰਿਪਾ ਕਰੇ ਜਉ ਅਪਨੀ ਤੋ ਗੁਰ ਕੇ
ਸਬਦਿ ਸਮਾਵਹਿਗੇ ॥੩॥

jit ham laa-ay tit hee laagay taisay
karam kamaavhigay.
har jee kirpaa karay ja-o apnee tou gur
kay sabaḍ samaavhigay. ||3||

ਜੀਵਤ ਮਰਹੁ ਮਰਹੁ ਫੁਨਿ ਜੀਵਹੁ ਪੁਨਰਪਿ ਜਨਮੁ
ਨ ਹੋਈ ॥

jeevat marahu marahu fun jeevhu
punrap janam na ho-ee.

ਪੰਨਾ ੧੧੦੪

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ਕਹੁ ਕਬੀਰ ਜੋ ਨਾਮਿ ਸਮਾਨੇ ਸੁੰਨ ਰਹਿਆ ਲਿਵ
ਸੋਈ ॥੪॥੪॥

kaho kabeer jo naam samaanay sunn
rahi-aa liv so-ee. ||4||4||

In stanza (3) of the previous *shabad*, Kabir Ji stated: "They, who by Guru's grace have realized (God), have no desires." In this *shabad*, he elaborates on this fact and cites many beautiful examples to illustrate how the person who meditates on God's Name becomes one with God.

Expressing his own confidence in the efficacy of meditating on God's Name, Kabir Ji says: "Just as water falling in the sea becomes like (rest of) the water (in the sea, or just as) waves in the river (merge back into the river), similarly upon uniting the void (of my soul with God) the supreme void, I would become like the air (and see God everywhere)." (1)

Regarding the possibility of coming back into this world after obtaining this state of oneness with God, Kabir Ji says: “Now I don’t see any reason for my coming back into this world. Coming and going happens as per His command and realizing this command, I would simply merge in that command itself.” (1-pause)

Next referring to his worldly attachments including his own body or adopting the garbs of any particular faiths, Kabir Ji says: “(O’ my friends), when I get rid of the attachment of this body, made of the five elements (air, water, earth, fire, and sky), I would get rid of my doubt as well. Further casting away the garbs of any particular (yogic) sect, I would regard all sects (and faiths) equally and I would meditate on the Name of the one (God).”(2)

Elaborating on his earlier statement regarding obeying God’s command, he says: “Where (God) has yoked me, I am engaged in that task itself, and do exactly those deeds which He wants me to do. If God shows His mercy, I would merge in the word of the Guru (and would practice it in my daily life).”(3)

Finally on the basis of his personal experience, Kabir Ji says: “(O’ my friends, while living in the world, you should still your worldly desires, as) if you have died while alive. Then you would live (such an immaculate life) that you wouldn’t have to take birth again (and you would obtain salvation. In short) Kabir says, one who merges in God’s Name, remains attuned to the primal void (or God, who has no attributes).”(4-4)

The message of this *shabad* is that we should attune ourselves to God’s Name, by pondering over the Guru’s word, (the *Gurbani* as contained in *Guru Granth Sahib*). We should completely erase our self-conceit, cast away all kinds of illusions about sects or creeds and view them all with equal respect. A stage would come, when like water mixing in water, or air mixing with air, our soul would become one with God. Then the question of our coming back into this world won’t arise, and we would obtain salvation.

ਜਉ ਤੁਮ ਮੋ ਕਉ ਦੂਰਿ ਕਰਤ ਹਉ ਤਉ ਤੁਮ
ਮੁਕਤਿ ਬਤਾਵਹੁ ॥

ਏਕ ਅਨੇਕ ਹੋਇ ਰਹਿਓ ਸਗਲ ਮਹਿ ਅਬ ਕੈਸੇ
ਭਰਮਾਵਹੁ ॥੧॥

ਰਾਮ ਮੋ ਕਉ ਤਾਰਿ ਕਹਾਂ ਲੈ ਜਈ ਹੈ ॥
ਸੋਧਉ ਮੁਕਤਿ ਕਹਾ ਦੇਉ ਕੈਸੀ ਕਰਿ ਪ੍ਰਸਾਦੁ
ਮੋਹਿ ਪਾਈ ਹੈ ॥੧॥ ਰਹਾਉ ॥

ਤਾਰਨ ਤਰਨੁ ਤਬੈ ਲਗੁ ਕਹੀਐ ਜਬ ਲਗੁ ਤਤੁ ਨ
ਜਾਨਿਆ ॥

ਅਬ ਤਉ ਬਿਮਲ ਭਏ ਘਟ ਹੀ ਮਹਿ ਕਹਿ ਕਬੀਰ
ਮਨੁ ਮਾਨਿਆ ॥੨॥੫॥

ja-o tum^H mo ka-o door karat ha-o ta-o
tum mukat batavahu.

ayk anayk ho-ay rahi-o sagal meh ab
kaisay bharmaavahu. ||1||

raam mo ka-o taar kahaa^N lai ja-ee hai.
soDha-o mukat kahaa day-o kaisee kar
parsaad mohi paa-ee hai. ||1|| rahaa-o.

taaran taran tabai lag kahee-ai jab lag
tat na jaani-aa.

ab ta-o bimal bha-ay ghat hee meh kahi
kabeer man maani-aa. ||2||5||

In the previous *shabad*, Kabir Ji advised us that we should attune ourselves to God's Name by pondering over the Guru's word. A stage would come when like water mixing in water or air mixing with air our soul would become one with God. Then the question of our coming back into this world won't arise and we would obtain salvation. In this *shabad*, he wants to remove our doubts regarding what really is salvation. Some of us believe that salvation means that after death we go to a certain place from where we never come back. But Kabir Ji tells us that to feel the closeness of God itself is salvation, and when we have attained that state, when we can feel and experience God within ourselves, it means that we have obtained salvation, and we need not wish or pray for any other mythical place of salvation.

It appears that Kabir Ji has already achieved this state of feeling close to God. Therefore, he affectionately says to God: "(O' God), if You are going to remove me from You, then please tell what salvation is?"

"You are one, but assuming myriad of forms, You are pervading in all, so how could You delude me now (about salvation)?"(1)

As if Kabir Ji is having an intimate chat with God, in which the latter is teasing him about salvation as a particularly pleasant place, but Kabir Ji doesn't buy any of that and he says: "O' all-pervading God, (please tell me) after giving me salvation, where else are You going to take me? I ask where and what sort of salvation about (which You are talking

because I feel that) by Your grace, I have already obtained salvation (when I realized You)."(1-pause)

In conclusion, removing all our misgivings about salvation and the Giver of salvation, Kabir Ji says: "(O' my friends), we talk about "the Emancipator" and "the emancipated", so long as we don't know the essence. Kabir says that my mind is now convinced and my heart has become immaculate (so I don't need any other salvation)."(2-5)

The message of this *shabad* is that for salvation we don't have to go to any particular place. It only means to get detached from the worldly illusions, realize God in our own heart and become one with Him. That is true salvation.

ਜਿਨਿ ਗੜ ਕੋਟ ਕੀਏ ਕੰਚਨ ਕੇ ਛੋਡਿ ਗਇਆ ਸੋ
ਰਾਵਨੁ ॥੧॥

jin garh kot kee-ay kanchan kay
chhod ga-i-aa so raavan. ||1||

ਕਾਹੇ ਕੀਜਤੁ ਹੈ ਮਨਿ ਭਾਵਨੁ ॥
ਜਬ ਜਮੁ ਆਇ ਕੇਸ ਤੇ ਪਕਰੈ ਤਹ ਹਰਿ ਕੋ ਨਾਮੁ
ਛਡਾਵਨ ॥੧॥ ਰਹਾਉ ॥

kaahay keejat hai man bhaavan.
jab jam aa-ay kays tay pakrai tah har
ko naam chhadaavan. ||1|| rahaa-o||

ਕਾਲੁ ਅਕਾਲੁ ਖਸਮ ਕਾ ਕੀਨਾ ਇਹੁ ਪਰਪੰਚੁ
ਬਧਾਵਨੁ ॥

ਕਹਿ ਕਬੀਰ ਤੇ ਅੰਤੋ ਮੁਕਤੇ ਜਿਨ੍ ਹਿਰਦੈ ਰਾਮ
ਰਸਾਇਨੁ ॥੨॥੬॥

kaal akaal khasam kaa keen^haa ih
parpanch baDhaavan.

kahi kabeer tay an^tay muk^tay jin^h
hirdai raam rasaa-in. ||2||6||

In the previous *shabad*, Kabir Ji advised us that for salvation we don't have to go to any particular place. It only means to get detached from the worldly illusions, realize God in our own heart and become one with Him. That is true salvation. In this *shabad*, he wants to clarify one thing: that by obtaining salvation one should not assume that one is not going to die physically. As for the physical death, everybody including the greatest kings have to die.

He says: "(O' my friends, even that king) *Raavan*, (who is believed to) have built fortresses of gold, departed (from the world) leaving (his forts) here."(1)

Therefore addressing himself (actually us), Kabir Ji asks: "(O' man), why do you do what your mind says (and do not meditate on God's Name)? When the demons of death come and seize you by your hair (and you realize that you are about to die,) it is only the Name of God which saves you (from this fear)."(1-pause)

In conclusion, Kabir Ji says: "(O' man), it is our Master, who has set up this (phenomena) of birth and death to run the administration of this universe. However Kabir says that in the end, only those achieve salvation in whose heart abides the elixir of God's (Name)."(2-6)

The message of this *shabad* is that ultimately everybody has to die and leave everything here. However, if we want to obtain salvation or emancipation from any more rounds of births and deaths, then instead of following the dictates of our mind, we should follow the advice of our Guru and meditate on God's Name. It is only God's Name which would save us from the fear of death and ensure salvation.

ਦੇਹੀ ਗਾਵਾ ਜੀਉ ਧਰ ਮਹਤਉ ਬਸਹਿ ਪੰਚ
ਕਿਰਸਾਨਾ ॥

ਨੈਨੂ ਨਕਟੂ ਸ੍ਵਣੂ ਰਸਪਤਿ ਇੰਦ੍ਰੀ ਕਹਿਆ ਨ
ਮਾਨਾ ॥੧॥

dayhee gaavaa jee-o Dhar mahtā-o
baseh panch kirsāanaa.

nainoo naktoo sarvanoo raspat̤ indree
kahi-aa na maanaa. ||1||

ਬਾਬਾ ਅਬ ਨ ਬਸਾਉ ਇਹ ਗਾਉ ॥

ਘਰੀ ਘਰੀ ਕਾ ਲੇਖਾ ਮਾਗੈ ਕਾਇਬੁ ਚੇਤੂ ਨਾਉ
॥੧॥ ਰਹਾਉ ॥

baabaa ab na basa-o ih gaa-o.

gharee gharee kaa laykhaa maagai kaa-
ith chayt̤oo naa-o. ||1|| rahaa-o.

ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਬਾਕੀ ਨਿਕਸੀ
ਭਾਰੀ ॥

ਪੰਚ ਕ੍ਰਿਸਾਨਵਾ ਭਾਗਿ ਗਏ ਲੈ ਬਾਧਿਓ ਜੀਉ
ਦਰਬਾਰੀ ॥੨॥

ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਖੇਤ ਹੀ ਕਰਹੁ
ਨਿਬੇਰਾ ॥

ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ
ਭਉਜਲਿ ਫੇਰਾ ॥੩॥੭॥

Dharam raa-ay jab laykhaa maagai
baakee niksee bhaaree.

panch kirsaanvaa bhaag ga-ay lai
baaDhi-o jee-o darbaaree. ||2||

kahai kabeer sunhu ray santahu khayt
hee karahu nibayraa.

ab kee baar bakhās banday ka-o bahur
na bha-ojal fayraa. ||3||7||

In the previous *shabad*, Kabir Ji told us that ultimately everybody has to die and leave everything here. However, if we want to obtain salvation or emancipation from any more rounds of births and deaths, then instead of following the dictates of our mind we should follow the advice of our Guru and meditate on God's Name. It is only God's Name which would save us from the fear of death and ensure salvation. In this *shabad*, he explains further that actually it is the five sense organs (the eyes, ears, nose, tongue, and the sex organ), which sway our mind towards evil thoughts and deeds, and that is why we need to avoid following the dictates of our mind and meditate on God's Name, so that we may not have to suffer the punishment of births and deaths.

Using a very beautiful analogy, Kabir Ji says: "(O' my friends), our body is like a village in which the soul is the head man or chief of this land. Five farmers live in that land, the eyes, nostrils, ears, tongue, and the sex organ, which don't obey the soul (and tempt it to do evil things, such as looking at others with lustful eyes, slandering others, and having immoral sex, which all land it in trouble both in this world and God's court)." (1)

Now referring to the Hindu belief, according to which there is a recording angel named *Chittar Gupat* sitting in our body, who records our each and every action in life, for which we have to answer to the Judge of righteousness at the time of death). Therefore Kabir Ji expresses his desire that he doesn't want to come back to this world again. Still comparing his body to a village, he says: "O' God, I don't want to reside in this (body) village (again, because) the state clerk whose name is *Chittar Gupat* asks for the account of each and every moment (of my life)." (1-pause)

Describing what happens when one dies and all one's body parts and faculties which misled one into evil pursuits vanish with the rest of the body, and the soul is left alone to account for all the deeds done during life, Kabir Ji says: "When the judge of righteousness asks for the account, it shows a huge balance (of evil deeds). At that moment, the five farmers (the five sense faculties) run away and the courtiers arrest the poor soul (for all the punishment)." (2)

Therefore Kabir Ji advises us how to pray to God to settle our accounts in this human life. He says: "Listen O' dear saints, Kabir says, settle (your account in this body) farm itself. (Pray to God, and say: "O' God), please forgive Your slave this time so that he or she doesn't have to return to this dreadful (worldly) ocean (again)." (3-7)

The message of this *shabad* is that we should pray to God to save us from being misled into evil deeds by our sense faculties, such as looking at others with covetous eyes, slandering others, or doing other immoral acts. We should pray to God to bless us with the gift of His Name, so that in this human life itself, we may obtain salvation and not have to return to this world, which is full of evils.

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ

raag maaroo banee kabeer jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਅਨਭਉ ਕਿਨੈ ਨ ਦੇਖਿਆ ਬੈਰਾਗੀਅਤੇ ॥

anbha-o kinai na daykhi-aa bairaagee-arhay.

ਬਿਨੁ ਭੈ ਅਨਭਉ ਹੋਇ ਵਣਾਹੰਬੈ ॥੧॥

bin bhai anbha-o ho-ay vanaahambai. ||1||

ਸਹੁ ਹਦੂਰਿ ਦੇਖੈ ਤਾਂ ਭਉ ਪਵੈ ਬੈਰਾਗੀਅਤੇ ॥

saho hadoor daykhai taa^N bha-o pavai bairaagee-arhay.

ਹੁਕਮੈ ਬੂਝੈ ਤ ਨਿਰਭਉ ਹੋਇ ਵਣਾਹੰਬੈ ॥੨॥

hukmai boojhai ta nirbha-o ho-ay vanaahambai. ||2||

ਹਰਿ ਪਾਖੰਡੁ ਨ ਕੀਜਈ ਬੈਰਾਗੀਅਤੇ ॥

har pakhand na keej-ee bairaagee-arhay.

ਪਾਖੰਡਿ ਰਤਾ ਸਭੁ ਲੋਕੁ ਵਣਾਹੰਬੈ ॥੩॥

pakhand rataa sabh lok vanaahambai. ||3||

ਤ੍ਰਿਸਨਾ ਪਾਸੁ ਨ ਛੋਡਈ ਬੈਰਾਗੀਅਤੇ ॥

tarisnaa paas na chhod-ee bairaagee-arhay.

ਮਮਤਾ ਜਾਲਿਆ ਪਿੰਡੁ ਵਣਾਹੰਬੈ ॥੪॥

mamtā jaali-aa pind vanaahambai. ||4||

ਚਿੰਤਾ ਜਾਲਿ ਤਨੁ ਜਾਲਿਆ ਬੈਰਾਗੀਅਤੇ ॥

chintā jaal tan jaali-aa bairaagee-arhay.

ਜੇ ਮਨੁ ਮਿਰਤਕੁ ਹੋਇ ਵਣਾਹੰਬੈ ॥੫॥

jay man mirtak ho-ay vanaahambai. ||5||

ਸਤਿਗੁਰ ਬਿਨੁ ਬੈਰਾਗੁ ਨ ਹੋਵਈ
ਬੈਰਾਗੀਅਤੇ ॥

satgur bin biraag na hova-ee bairaagee-arhay.

ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ਵਣਾਹੰਬੈ ॥੬॥

jay lochai sabh ko-ay vanaahambai. ||6||

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਬੈਰਾਗੀਅਤੇ ॥

karam hovai satgur milai bairaagee-arhay.

ਸਹਜੇ ਪਾਵੈ ਸੋਇ ਵਣਾਹੰਬੈ ॥੭॥

sehjay paavai so-ay vanaahambai. ||7||

ਕਹੁ ਕਬੀਰ ਇਕ ਬੇਨਤੀ ਬੈਰਾਗੀਅਤੇ ॥

kaho kabeer ik bayntee bairaagee-arhay.

ਮੋ ਕਉ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਿ ਵਣਾਹੰਬੈ

mo ka-o bha-ojal paar utaar anaahambai.

॥੮॥੧॥੮॥

||8||1||8||

Rag Maaroo Baani Kabir Jeo Ki

According to Gyani Harbans Singh (a Punjabi translator of Guru Granth Sahib Ji), it is believed that Kabir Ji uttered this hymn in response to the claim of a yogi from *Maarvarr*, India that on his visit to a holy place he had actually seen God. In this *shabad*, Kabir Ji tells him that it is not possible to see God with our physical eyes, His presence can only be felt in our mind and not by visiting holy places but through different acts, which he details in this *shabad*. This is perhaps the reason that at the end of each sentence, Kabir Ji uses the word *Vana humbaiy*, which means, "This is right" in the language of *Maarvarr*. This is done only to fulfill the needs of poetic composition.

Addressing that pilgrim, Kabir Ji says: "O' the detached one, nobody has ever seen God (with ordinary eyes. (One sees Him only intuitively), and that intuition awakens only, when one is free from (worldly) fears."(1)

Now telling us how one becomes free from (worldly) fears, Kabir Ji says: "O' the detached one, when one always deems God present and near, then within one develops (God's) fear. When one understands the (God's) will, one becomes free from the (worldly) fears."(2)

Therefore addressing that pilgrim again, Kabir Ji says: "O' the ignorant detached one, don't try to please God with any hypocritical practices (such as visiting holy places). The entire world is imbued with hypocrisy."(3)

Explaining why hypocritical practices are of no use, Kabir Ji says: "O' my dear recluse, (by performing hypocritical practices, the fire of worldly) desire doesn't go away, and the sense of mineness burns down the entire body."(4)

Describing what one can achieve if one can control the mind and detach it from worldly desires, Kabir Ji says: "O' the detached one, if one's mind becomes (free from the worldly desires, as if it is) dead, then one burns off the net of worries, and one's attachment for the body."(5)

Now listing some of the essential requirements for attaining a true state of detachedness from worldly desires, Kabir Ji says: "O' the naive renouncer, no matter how much one may crave it, without the guidance of the Guru, (a true state) of detachedness doesn't arise in one's mind."(6)

Next stating when the guidance of the Guru is obtained, he says: "O' the detached one, it is only when (God shows His) mercy that one obtains (the guidance of) the true Guru and then one obtains (true detachedness)."(7)

Kabir Ji concludes by saying: "(O' detached one), make this one submission to God and say to Him: "(O' merciful God, please) ferry me across this dreadful (worldly) ocean."(8-1-8)

The message of this *shabad* is that there is no use of trying to renounce the world by becoming a recluse, visiting holy places, or performing other such hypocritical practices. It is only by following the guidance of the true Guru, that one can control one's mind and worldly desires. The guidance of the Guru is obtained by God's grace. Therefore, if we want to swim across this dreadful worldly ocean and avoid the pains of births and deaths, then we should pray to God to bless us

ਪੰਨਾ ੧੧੦੫

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ਰਾਜਨ ਕਉਨੁ ਤੁਮਾਰੈ ਆਵੈ ॥
ਐਸੋ ਭਾਉ ਬਿਦਰ ਕੋ ਦੇਖਿਓ ਓਹੁ ਗਰੀਬੁ ਮੋਹਿ ਭਾਵੈ
॥੧॥ ਰਹਾਉ ॥

raajan ka-un tumaarai aavai.
aiso bhaa-o bidar ko daykhi-o oh
gareeb mohi bhaavai. ||1|| rahaa-o.

ਹਸਤੀ ਦੇਖਿ ਭਰਮ ਤੇ ਭੂਲਾ ਸ੍ਰੀ ਭਗਵਾਨੁ ਨ
ਜਾਨਿਆ ॥
ਤੁਮਰੋ ਦੂਧੁ ਬਿਦਰ ਕੋ ਪਾਨੋ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਮੈ
ਮਾਨਿਆ ॥੧॥

hastee daykh bharam tay bhoolaa
saree bhagvaan na jaani-aa.
tumro dooDh bidar ko paan^ho amrit
kar mai maani-aa. ||1||

ਖੀਰ ਸਮਾਨਿ ਸਾਗੁ ਮੈ ਪਾਇਆ ਗੁਨ ਗਾਵਤ ਰੈਨਿ
ਬਿਹਾਨੀ ॥
ਕਬੀਰ ਕੋ ਠਾਕੁਰੁ ਅਨਦ ਬਿਨੋਦੀ ਜਾਤਿ ਨ ਕਾਹੂ ਕੀ
ਮਾਨੀ ॥੨॥੯॥

kheer samaan saag mai paa-i-aa gun
gaavat rain bihaanee.
kabeer ko thaakur anad binodee jaat
na kaahoo kee maanee. ||2||9||

As per Dr. Sahib Singh (the noted Punjabi translator of Guru Granth Sahib Ji), this *shabad* refers to the Hindu myth, when god *Krishna* visited *Hastana Pur* (the present day Delhi, India). At that time the *Kaurav* dynasty was in power. Intoxicated with the power of kingdom, the *Kaurav* king *Daryodhan* expected that god *Krishna* would come to stay at his palace, but *Krishna* went to stay with the poor devotee *Bidar*. *Daryodhan* protested to *Krishna* against this treatment. This *shabad* reflects the essence of the answer given by *Krishna* in the words of *Kabir Ji*.

Responding to the protest of king *Daryodhan*, on behalf of god *Krishna*, Kabir Ji says: "O' king (*Daryodhan*), why would anybody come to your house (where there is exhibition of arrogance, rather than love? Whereas), I have observed such affection in *Bidar*, that poor man is more pleasing to me. (So I preferred to stay with him)." (1-pause)

Continuing his response, *Krishna* says: "(O' *Daryodhan*), seeing your elephants (and other rich possessions) you have gone astray in illusion (of your transitory kingdom) and you have not realized God. Therefore instead of your milk (and other royal drinks), I have deemed *Bidar's* (ordinary) water (offered with love and humility) as nectar." (1)

Describing how he enjoyed the rest of his time with *Bidar*, *Krishna* says: “(O’ *Daryodhan*), I found (*Bidar*’s) leaf dish tasty like rice and milk pudding and spent the night singing praises of God, (which I don’t think would have been the case had I stayed at your place; that is why I chose to stay with *Bidar*).”

Drawing his conclusion from the above incident, Kabir Ji says: “The playful, and wondrous God of Kabir is (the Master of His own will), He has never cared for anybody’s (high or low) caste.”(2-9)

The message of the *shabad* is that God doesn’t care for any person’s high rank, riches, cast or creed. He only cares for the love and humility of His devotees.

ਸਲੋਕ ਕਬੀਰ ॥

salok kabeer.

ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ ॥

gagan dāmaamaa baaji-o pari-o
neesaanaī ghāa-o.

ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੋ ਦਾਉ ॥੧॥

khayt jo maa^Ndi-o soormaa ab
joojhan ko dāa-o. ||1||

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥

sooraa so pahichaanee-ai jo larai
deen kay hayt.

ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ
॥੨॥੨॥

purjaa purjaa kat marai kabhoo na
chhaadai khayt. ||2||2||

Salok Kabir

Often, one has to fight two kinds of battles in this life, one with the external enemies, who may try to grab one’s wealth, hurt one’s honor, or take away one’s life. The other kind of battle is the fight with one’s internal impulses of lust, anger, greed, attachment, and ego. In this *shabad*, although apparently, Kabir Ji uses the metaphor of an external war between the warriors on both sides, in reality he is referring to the internal war in one’s mind and gives the definition of a true brave warrior. That is perhaps why this *shabad* is often repeated with great zeal in martial tunes, whenever the sikhs launch a protest march or counter offensive, against any attack by an enemy against their faith or honor.

So using the metaphor of a battle scene, when armies on both sides are facing each other on the battlefield, Kabir Ji describes how a truly brave warrior feels. He says: “When the beat of the battle drum resounds in the sky, and a wound is inflicted on the target, the brave warrior jumps into the battle field and says (to himself or herself), now is the time to combat. (In case of internal battles, when a Guru’s follower is hit in the super consciousness of the mind by the word of the Guru and realizes that he or she has been giving into evil instincts, then one declares a war against these enemies, and resolves that from now on he or she is not going to give into these impulses).”(1)

It is not easy to continue fighting against evil forces, whether internal or external. Often when facing threats to their own life or their loved ones' safety, many people give up their resolve and withdraw from the battle. But Kabir Ji says: "(O' my friends), only that person is recognized as a brave warrior, who fights for the love of faith or to protect the poor (defenseless persons, who are being oppressed). He or she may be cut into many pieces (and harmed or humiliated in every way), but never deserts the battlefield (gives up fighting against injustice and other evils)." (2-2-Kabir ka *shabad*)

The message of this *shabad* is that we would only be regarded as brave warriors if we fight for the right cause, such as protection of our faith or the dignity and honor of those who are innocent victims of oppression. We also need to fight bravely against our internal enemies, such as lust, anger, and greed and shouldn't let these instincts mislead us into evil ways or away from God. No matter, how many difficulties or hardships we have to face, we should never give up our faith or noble resolve.

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ

raag maaroo banee naamday-o jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਚਾਰਿ ਮੁਕਤਿ ਚਾਰੈ ਸਿਧਿ ਮਿਲਿ ਕੈ ਦੂਲਹ ਪ੍ਰਭ
ਕੀ ਸਰਨਿ ਪਰਿਓ ॥
ਮੁਕਤਿ ਭਇਓ ਚਉਹੂੰ ਜੁਗ ਜਾਨਿਓ ਜਸੁ
ਕੀਰਤਿ ਮਾਥੈ ਛਤ੍ਰ ਧਰਿਓ ॥੧॥

chaar mukaṭṭ chaarai siDh mil kai doolah
parabh kee saran pari-o.
mukaṭṭ bha-i-o cha-uhoo-a^N jug jaani-o jas
keeraṭṭ maathai chhaṭar Dhari-o. ||1||

ਰਾਜਾ ਰਾਮ ਜਪਤ ਕੋ ਕੋ ਨ ਤਰਿਓ ॥
ਗੁਰ ਉਪਦੇਸਿ ਸਾਧ ਕੀ ਸੰਗਤਿ ਭਗਤੁ ਭਗਤੁ
ਤਾ ਕੋ ਨਾਮੁ ਪਰਿਓ ॥੧॥ ਰਹਾਉ ॥

raajaa raam japaṭṭ ko ko na tari-o.
gur updays saaDh kee sangatṭ bhagatṭ
bhagatṭṭaa ko naam pari-o. ||1|| rahaa-o.

ਸੰਖ ਚਕ੍ਰ ਮਾਲਾ ਤਿਲਕੁ ਬਿਰਾਜਿਤ ਦੇਖਿ
ਪ੍ਰਤਾਪੁ ਜਮੁ ਭਰਿਓ ॥
ਨਿਰਭਉ ਭਏ ਰਾਮ ਬਲ ਗਰਜਿਤ ਜਨਮ ਮਰਨ
ਸੰਤਾਪ ਹਿਰਿਓ ॥੨॥

sankh chakar maalaa tilak biraaṭṭ daykh
parṭaap jam dari-o.
nirbha-o bha-ay raam bal garṭṭṭ janam
maran santāap hiri-o. ||2||

ਅੰਬਰੀਕ ਕਉ ਦੀਓ ਅਭੈ ਪਦੁ ਰਾਜੁ ਭਭੀਖਨ
ਅਧਿਕ ਕਰਿਓ ॥
ਨਉ ਨਿਧਿ ਠਾਕੁਰਿ ਦਈ ਸੁਦਾਮੈ ਧੂਅ ਅਟਲੁ
ਅਜਹੂ ਨ ਟਰਿਓ ॥੩॥

ambreek ka-o dee-o abhai padṭṭ raaj
bhabheekhan aDhik kari-o.
na-o niDhṭṭṭhaakur da-ee sudaamai
Dharoo-a atal ajhoo na tari-o. ||3||

ਭਗਤੁ ਹੋਤਿ ਮਾਰਿਓ ਹਰਨਾਖਸੁ ਨਰਸਿੰਘ ਰੂਪ
ਹੋਇ ਦੇਹ ਧਰਿਓ ॥
ਨਾਮਾ ਕਹੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ ਅਜਹੂੰ ਬਲਿ ਕੇ
ਦੁਆਰ ਖਰੇ ॥੪॥੧॥

bhagatṭṭ hayṭṭṭ maari-o harnaakhhas narsingh
roop ho-ay dayh Dhari-o.
naamaa kahai bhagatṭṭṭ bas kaysav ajahoo^N
bal kay du-aar kharo. ||4||1||

Rag Maaroo Baani Naam Deo Ji Kee

In the previous *shabad* (2-9), Kabir Ji told us that God doesn't care for any person's high rank, riches, cast or creed. He only cares for the love and humility of His devotees. In this *shabad*, devotee Nam Dev cites many stories from Hindu mythology to illustrate how God has protected the honor of His devotees who have meditated on His Name.

First of all talking about salvation and the power to perform miracles, which the yogis of those days used to claim for themselves, Nam Dev Ji says: "(O' man), all the four kinds of salvation (namely to reside in the same place as God, to get near Him, to have the same form as Him, and to merge in God) along with (all the eighteen kinds of) miracles have sought the shelter of (God), the brave Groom. (One who meditates on God's Name) obtains salvation, becomes known in all the four ages, and is honored (everywhere, as if) a canopy (of honor is waving) over one's head."(1)

So thinking about so many devotees, who have been saved by meditating on God's Name, Nam Dev Ji says: "(O' my friends), myriad of people have been saved by meditating on God the King. By following Guru's advice, the one who joined the congregation of the saint (Guru), became known as the devotee (of God)."(1-pause)

Now Nam Dev Ji paints the picture of a truly glorified and embellished devotee of God and says: "Seeing the conch, quoit, rosary and sacrificial mark (the signs of God's support for His devotees) even the demon of death becomes afraid. They become fear free, the power of God thunders in them, and they overcome the pain of birth and death."(2)

Now Nam Dev Ji cites many stories from Hindu mythology to prove his point. He says: "(O' my friends, God) blessed *Ambrik* (the king, who was afraid of the curse of a sage named *Durvasha*) with the state of fearlessness. He glorified *Bhabhikhan* with a kingdom (for abandoning his demon brother *Ravan* and siding with god *Rama* in the battle). Similarly God blessed *Sudama* (the poor Brahmin friend of god *Krishna*) with all the nine kinds of treasures, and bestowed such an everlasting kingdom to (the child devotee) *Dharoo*, that his glory has not diminished till now."(3)

Nam Dev Ji concludes the *shabad* by citing a couple more such stories from the Hindu mythology. He says: "(O' my friends), because of the love for his devotee *Prehlad*, God adopted the form of *Narsingh* (half lion and half man) to kill *Harnakash* (the demon father of *Prehlad*, who had the boon that he couldn't be killed, neither by man, nor animal). Finally Nam Dev says that God is so bound by the love of His devotees that till now He is standing at the door of king *Ball* (who was deceived by *Vaaman* a pigmy incarnation of God *Vaishnoo*)."(4-1)

The message of this *shabad* is if we want to obtain any kind of blessing, salvation, or spiritual perfection, we should join the congregation of the saint (Guru), become God's true devotee, and always depend on His grace and support. Then like many other devotees of the past, He would also save our honor.

ਮਾਰੂ ਕਬੀਰ ਜੀਉ ॥

ਦੀਨੁ ਬਿਸਾਰਿਓ ਰੇ ਦਿਵਾਨੇ ਦੀਨੁ ਬਿਸਾਰਿਓ
ਰੇ ॥

ਪੇਟੁ ਭਰਿਓ ਪਸੂਆ ਜਿਉ ਸੋਇਓ ਮਨੁਖੁ
ਜਨਮੁ ਹੈ ਹਾਰਿਓ ॥੧॥ ਰਹਾਉ ॥

ਸਾਧਸੰਗਤਿ ਕਬਹੂ ਨਹੀ ਕੀਨੀ ਰਚਿਓ ਧੰਧੈ
ਝੂਠੁ ॥

ਸੁਆਨ ਸੂਕਰ ਬਾਇਸ ਜਿਵੈ ਭਟਕਤੁ ਚਾਲਿਓ
ਉਠਿ ॥੧॥

ਆਪਸ ਕਉ ਦੀਰਘੁ ਕਰਿ ਜਾਨੈ ਅਉਰਨ ਕਉ
ਲਗ ਮਾਤੁ ॥

ਮਨਸਾ ਬਾਚਾ ਕਰਮਨਾ ਮੈ ਦੇਖੇ ਦੋਜਕ ਜਾਤੁ
॥੨॥

ਕਾਮੀ ਕ੍ਰੋਧੀ ਚਾਤੁਰੀ ਬਾਜੀਗਰ ਬੇਕਾਮ ॥

ਨਿੰਦਾ ਕਰਤੇ ਜਨਮੁ ਸਿਰਾਨੋ ਕਬਹੂ ਨ
ਸਿਮਰਿਓ ਰਾਮੁ ॥੩॥

ਕਹਿ ਕਬੀਰ ਚੇਤੈ ਨਹੀ ਮੂਰਖੁ ਮੁਗਧੁ
ਗਵਾਰੁ ॥

ਰਾਮੁ ਨਾਮੁ ਜਾਨਿਓ ਨਹੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਿ
॥੪॥੧॥

maaroo kabeer jee-o.

deen bisaari-o ray divaanay deen
bisaari-o ray.

payt bhari-o pasoo-aa ji-o so-i-o manukh
janam hai haari-o. ||1|| rahaa-o.

saaDhsangat kabhoo nahee keenee rachi-
o DhanDhai jhooth.

su-aan sookar baa-is jivai bhatkat chaali-
o ooth. ||1||

aapas ka-o deeragh kar jaanai a-uran ka-
o lag maat.

mansaa baachaa karmanaa mai daykhay
dojak jaat. ||2||

kaamee kroDhee chaaturee baajeegar
baykaam.

nindaa kartay janam siraano kabhoo na
simri-o raam. ||3||

kahi kabeer chaytai nahee moorakh
mugaDh gavaar.

raam naam jaani-o nahee kaisay utras
paar. ||4||1||

Maaroo Kabir Jee

Most of us spend our life in amassing worldly wealth, enjoying false pleasures, or slandering others. When it comes to remembering God who has created us and blessed us with so many gifts, we often come up with all kinds of excuses.

Even if some of us do some worship, it is more a ritualistic or lip service than a true devotion of God.

That is why most of us depart from the world after completely wasting this precious opportunity of human life to reunite with God, the true source of bliss, and keep suffering through myriads of existences.

So trying to wake us from this slumber of ignorance and worldly involvement, Kabir Ji addresses us and says: "O' ignorant one, you have forgotten your humanly duty; you

have forgotten what you are supposed to do in this human life. Just as an animal goes to sleep after filling its belly, similarly you have wasted away your human birth.”(1-pause)

Showing the mirror of our life conduct, Kabir Ji says: “(O’ man), you have never joined the company of saintly persons, but have remained involved in false (worldly) disputes. After wandering like dogs, swine, and crows, you arise and depart from the world.”(1)

Commenting on our arrogant conduct and its consequences, Kabir Ji says: “(O’ man, those) who by their thoughts, words or deeds think themselves as big shots, but dismiss others as very insignificant, I have seen them (suffering great pain and humiliation, as if they) are going through hell.”(2)

Once again addressing such an egoistic person, Kabir Ji says: “(O’ foolish man afflicted by) lust, wrath, cleverness, and showmanship, you have wasted away your life slanderer others, but have never mediated on God’s Name.”(3)

Kabir Ji concludes the *shabad* by asking us: “O’ blind foolish and ignorant one, you do not remember (God), you have not understood (what it means to meditate on) God’s Name; (tell me) how you are going to cross over (this worldly ocean or get out of the perpetual rounds of births and deaths in this world)?”(4-2)

The message of this *shabad* is that instead of wasting our time in worldly disputes, slanderer others, and running after our egoistic pursuits, we should remember God and meditate on His Name. Otherwise we would waste away this precious human life and wouldn’t be able to end our rounds of births and deaths.

ਪੰਨਾ ੧੧੦੬

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ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਜੈਦੇਉ ਜੀਉ ਕੀ

raag maaroo banee jaiday-o jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਚੰਦ ਸਤ ਭੇਦਿਆ ਨਾਦ ਸਤ ਪੂਰਿਆ ਸੂਰ ਸਤ
ਖੇੜਸਾ ਦਤੁ ਕੀਆ ॥

chand sat bhaydi-aa naad sat poori-aa
soor sat khorhsaa dat kee-aa.

ਅਬਲ ਬਲੁ ਤੋੜਿਆ ਅਚਲ ਚਲੁ ਥਪਿਆ ਅਘੜੁ
ਘੜਿਆ ਤਹਾ ਅਪਿਉ ਪੀਆ ॥੧॥

abal bal torhi-aa achal chal thapi-aa
agharh gharhi-aa tahaa api-o pee-aa.
||1||

ਮਨ ਆਦਿ ਗੁਣ ਆਦਿ ਵਖਾਣਿਆ ॥
ਤੇਰੀ ਦੁਬਿਧਾ ਦ੍ਰਿਸਟਿ ਸੰਮਾਨਿਆ ॥੧॥
ਰਹਾਉ ॥

man aad gun aad vakhaani-aa.
tayree dubiDhaa darisat sammaani-aa.
||1|| rahaa-o.

ਅਰਧਿ ਕਉ ਅਰਧਿਆ ਸਰਧਿ ਕਉ ਸਰਧਿਆ
ਸਲਲ ਕਉ ਸਲਲਿ ਸੰਮਾਨਿ ਆਇਆ ॥

ਬਦਤਿ ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ ਬ੍ਰਹਮੁ
ਨਿਰਬਾਣੁ ਲਿਵ ਲੀਣੁ ਪਾਇਆ ॥੨॥੧॥

araDh ka-o arDhi-aa saraDh ka-o
sarDhi-aa salal ka-o salal sammaan
aa-i-aa.

badat jaiday-o jaidayv ka-o rammi-aa
barahm nirbaan liv leen paa-i-aa.
||2||1||

Rag Maaroo Baani Jaideo Jeo Ki

This *shabad* is composed in classical Sanskrit language by the devotee Jaideo, who is believed to be a Brahmin from Bengal (India). In this *shabad*, Jaideo Ji is describing how one can conquer one's evil instincts, control the mind from running in different directions, and get absorbed in God by singing His praises without any yogic breathing exercises.

Describing his own experience of meditating on God's Name while doing breathing exercises, he says: "(While repeating God's Name), I breathed in through the *Moon* channel (left nostril), retained (the breath) in *Sukhmana* (the imaginary central nerve going through the spine), and after uttering God's Name sixteen times, breathed out through the *Sun* channel (right nostril). In this way, I destroyed the power of my (evil) intellect, stabilized my mercurial mind, tamed the untamable, and then I quaffed (nectar of God's Name)." (1)

Therefore, addressing his own mind, Jaideo Ji says: "(O' my mind), by uttering praises of the primal God, your sense of discrimination has been stilled." (1-pause)

In conclusion, Jaideo Ji says: "(If we) contemplate the one (God), who is worth contemplating, and pay respect to Him who is worthy of respect, then just as water becomes one with water, we become one with that God. In short, Jaideo says that when we meditate on the victorious God we obtain that detached all-pervading God." (2-1)

The message of this *shabad* is that if we want to stabilize our mind, conquer our evil instincts, and merge in God, then instead of doing yoga exercise, we should utter praises of God and meditate on His Name.

ਕਬੀਰੁ ॥ ਮਾਰੂ ॥

kabeer. maaroo.

ਰਾਮੁ ਸਿਮਰੁ ਪਛੁਤਾਹਿਗਾ ਮਨ ॥
ਪਾਪੀ ਜੀਅਰਾ ਲੋਭੁ ਕਰਤੁ ਹੈ ਆਜੁ ਕਾਲਿ ਉਠਿ
ਜਾਹਿਗਾ ॥੧॥ ਰਹਾਉ ॥

raam simar pachhutaahigaa man.
paapee jee-araa lobh karat hai aaj
kaal uth jaahigaa. ||1|| rahaa-o.

ਲਾਲਚ ਲਾਗੇ ਜਨਮੁ ਗਵਾਇਆ ਮਾਇਆ ਭਰਮ
ਭੁਲਾਹਿਗਾ ॥

laalach laagay janam gavaa-i-aa
maa-i-aa bharam bhulaahigaa.

ਧਨ ਜੋਬਨ ਕਾ ਗਰਬੁ ਨ ਕੀਜੈ ਕਾਗਦ ਜਿਉ ਗਲਿ
ਜਾਹਿਗਾ ॥੧॥

Dhan joban kaa garab na keejai
kaagad ji-o gal jaahigaa. ||1||

ਜਉ ਜਮੁ ਆਇ ਕੇਸ ਗਹਿ ਪਟਕੈ ਤਾ ਦਿਨ ਕਿਛੁ ਨ
ਬਸਾਹਿਗਾ ॥

ja-o jam aa-ay kays geh patkai taa
din kichh na basaahigaa.

ਸਿਮਰਨੁ ਭਜਨੁ ਦਇਆ ਨਹੀ ਕੀਨੀ ਤਉ ਮੁਖਿ ਚੋਟਾ
ਖਾਹਿਗਾ ॥੨॥

simran bhajan da-i-aa nahee keenee
ta-o mukh chotaa khaahigaa. ||2||

ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਕਿਆ ਮੁਖੁ ਲੈ ਕੈ
ਜਾਹਿਗਾ ॥

Dharam raa-ay jab laykhaa maagai
ki-aa mukh lai kai jaahigaa.

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਸਾਧਸੰਗਤਿ ਤਰਿ
ਜਾਹਿਗਾ ॥੩॥੧॥

kahat kabeer sunhu ray santahu
saaDhsangat tar jaaⁿhigaa. ||3||1||

Kabir Maaroo

In this *shabad*, although addressing his own mind Kabir Ji is warning us regarding the urgent necessity of remembering God and meditating on His Name, rather than running greedily after worldly wealth and power.

Kabir Ji says: “O’ my mind, meditate on God’s Name, otherwise you will repent. The sinful life (of yours) is falling prey to greed, (but remember that very shortly) today or tomorrow you would depart form (this world).”(1-pause)

Elaborating on his advice, Kabir Ji says: “(O’ man), being attached to greed, you have wasted your life and have got lost in the illusion of *Maya* (the worldly riches and power). But don’t be proud of your wealth or youth (because after death, you would be reduced to dust, just as) paper dissolves (in water).”(1)

Warning us about the punishment awaiting us at the time of death, he says: “(O’ man), when the demons of death come and seize you by your forelocks, there is nothing you can do. If you have not done any meditation, worship, or acts of compassion, then you would have to (suffer severe punishment, and) bear blows on your face.”(2)

In conclusion, Kabir Ji says: “(O’ my mind), when the judge of righteousness asks you for the account of your deeds, with what face would you go (before him and defend yourself)? Listen O’ saints, Kabir says (O’ my mind, if you) join) the congregation of saintly persons (and meditate on God’s Name) you will swim across (the worldly ocean).”(3-1)

The message of this *shabad* is that we should be aware that we are having this unique opportunity to meditate on God’s Name and avoid any more pains of births and deaths. Therefore we should not indulge in greed and arrogance. Instead we should meditate on God’s Name in the company of saints and be compassionate to others. Only then we will be ferried across this dreadful worldly ocean.

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

raag maaroo bane^e ravid^aas jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaa^d.

ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥
ਗਰੀਬ ਨਿਵਾਜੁ ਗੁਸਈਆ ਮੇਰਾ ਮਾਥੈ ਛਤੁ
ਧਰੈ ॥੧॥ ਰਹਾਉ ॥

aisee laal tujh bin ka-un karai.
gareeb nivaaj gus-ee-aa mayraa maathai
chhatar Dharai. ||1|| rahaa-o.

ਜਾ ਕੀ ਛੋਤਿ ਜਗਤ ਕਉ ਲਾਗੈ ਤਾ ਪਰ
ਤੁਹੀ ਵਰੈ ॥
ਨੀਚਹ ਊਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੂ ਤੇ ਨ
ਡਰੈ ॥੧॥

jaa kee chhot jagat ka-o laagai taa par
tuhee^N dharai.
neechah ooch karai mayraa gobind kaahoo
tay na darai. ||1||

ਨਾਮਦੇਵ ਕਬੀਰੁ ਤਿਲੋਚਨੁ ਸਧਨਾ ਸੈਨੁ ਤਰੈ ॥
ਕਹਿ ਰਵਿਦਾਸੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਹਰਿ ਜੀਉ
ਤੇ ਸਭੈ ਸਰੈ ॥੨॥੧॥

naamdayv kabeer tilochan saDhnaa sain
tarai.
kahi ravid^aas sunhu ray santahu har jee-o
tay sabhai sarai. ||2||1||

Rag Maaroo Baani Ravidas Jeeo Ki

Ravi Das Ji was a poor cobbler, belonging to the lowest (servant class, called) *Shudra*. During those days this class was so much dehumanized that anything coming in touch with a member of this class, was deemed polluted. But being a true devotee of God he was so blessed that a king became his admirer and built a magnificent temple for him in which he worshipped and delivered his sermons with regal pomp and glory. But Ravi Das Ji never abandoned his humility and worship of God. In this *shabad*, he expresses his gratitude to God and tells us that it is only God who can bring such honor and glory even to those who are considered belonging to the poorest and lowest social class in any society.

Addressing God in a very affectionate and humble way, Ravi Das Ji says: “O’ my beloved God, who except for You can do such a (wondrous) thing? My Master of the universe so patronizes the poor (and grants them so much honor, as if making them kings, that He) waves canopies over their heads.”(1-pause)

Continuing to describe the power of God, Ravi Das Ji says: “(O’ God), it is only You, who takes pity even on the person who might be deemed so lowly in the society, that even his touch is deemed to be polluting the (entire) world. (O’ my friends), my God is not afraid of anybody, He elevates the lowest to the highest (rank in society).”(1)

Ravi Das Ji concludes the *shabad* by citing examples from history in support of his statement. He says: “(By God’s grace, people like *Nam Dev* (a calico printer), *Kabir*

(a weaver), *Tilochan* (a farmer), *Sadna* (a butcher), and *Sain* (a barber, all belonging to low casts) were ferried across (this worldly ocean). Listen O' saints, Ravi Das says, God can do anything, (therefore meditate on His Name).”(2-1)

The message of this *shabad* is that God is all-powerful. He can make the poorest as the richest and elevate the lowest to the highest status in society. Therefore, we should always remember and worship Him, for helping us in any situation or fulfilling any of our needs.

ਮਾਰੂ ॥

maaroo.

ਸੁਖ ਸਾਗਰ ਸੁਰਿਤਰੁ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨ ਬਸਿ
ਜਾ ਕੇ ਰੇ ॥

sukh saagar suritar chintaaman
kaamDhayn bas jaa kay ray.

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ ਨਵ ਨਿਧਿ
ਕਰ ਤਲ ਤਾ ਕੈ ॥੧॥

chaar padaarath asat mahaa siDh nav
niDh kar tal taa kai. ||1||

ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਸਿ ਰਸਨਾ ॥
ਅਵਰ ਸਭ ਛਾਡਿ ਬਚਨ ਰਚਨਾ ॥੧॥ ਰਹਾਉ ॥

har har har na japas rasnaa.
avar sabh chhaad bachan rachnaa. ||1||
rahaa-o.

ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ
ਅਛਰ ਮਾਹੀ ॥

naanaa khi-aan puraana bayd biDh
cha-utees achhar maahee.

ਬਿਆਸ ਬੀਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ
ਸਰਿ ਨਾਹੀ ॥੨॥

bi-aas beechaar kahi-o parmaarath
raam naam sar naahee. ||2||

ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਹੋਇ ਬਡੇ ਭਾਗਿ
ਲਿਵ ਲਾਗੀ ॥

sahj samaaDh upaaDh rahaṭ ho-ay
baday bhaag liv laagee.

ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਮਤਿ ਜਨਮ ਮਰਨ
ਭੈ ਭਾਗੀ ॥੩॥੨॥੧੫॥

kahi ravidas udaas daas mat janam
maran bhai bhaagee. ||3||2||15||

Maaroo

In the previous *shabad*, Ravi Das Ji told us that God is all-powerful. He can make the poorest as the richest and elevate the lowest to the highest status in society. Therefore, we should always remember and worship Him for helping us in any situation or fulfilling any of our needs. In this *shabad*, he tells us, why meditating on God's Name is better than studying *Vedas* or other holy books, and can help us achieve all the objectives of life or perform any kinds of miracles.

He says: “(O' my friends, that God) is the ocean of peace, in whose control is *Surtar* (the mythological tree, which yields all kinds of fruits), *Chinta mani*, and *Kaam dhen* (the mythological wish fulfilling jewel, and the cow which can fulfill all one's desires). In His control are all the four objects of life, (the righteousness, prosperity, worldly desires, and salvation), the eighteen extra-psychic powers, and all the nine treasures (of wealth). (1)

Therefore Ravi Das Ji asks: “(O’ man), why don’t you repeat the Name of such a God, and forsake uttering other shallow words with your tongue?”(1-pause)

Now commenting on the study of holy books such as *Vedas* and *Puranas*, Ravi Das Ji says: “(O’ my friends), those innumerable kinds of stories mentioned in *Puranas* and the techniques described in *Vedas* are mere compositions in the thirty four letters (of *Sanskrit*, and not divine knowledge based on personal experience). After reflecting fully, even Vyas (the author of *Vedas*), says that there is no better way to reach God than meditating on His Name.”(2)

Ravi Das Ji concludes the *shabad* by describing his own state of mind. He says: “By great good fortune, the one whose mind is attuned to God, remains stabilized in a state of equipoise, and no evil arises in the mind. Ravi Das says, the intellect of such a God’s slave remains detached from worldly riches and the fear of birth and death disappears. (3-2-15)

The message of this *shabad* is that we need not bother about all the philosophies given in religious books and epics. The one and only thing, which we need to do is to meditate on God's Name and sing praises of that God, who is all-powerful and can fulfill any of our desires. It is only when we are attuned to God in love and devotion that we get rid of our fear of birth and death.

ਪੰਨਾ ੧੧੦੭

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ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੧ ਬਾਰਹ ਮਾਹਾ

tukhaaree chhant mehlāa 1 baarah maahaa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਤੂ ਸੁਣਿ ਕਿਰਤ ਕਰੰਮਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥

too sun kirat karammaa purab kamaa-iaa.

ਸਿਰਿ ਸਿਰਿ ਸੁਖ ਸਹੰਮਾ ਦੇਹਿ ਸੁ ਤੂ ਭਲਾ ॥

sir sir sukh sahammaa deh so too bhalaa.

ਹਰਿ ਰਚਨਾ ਤੇਰੀ ਕਿਆ ਗਤਿ ਮੇਰੀ ਹਰਿ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਾ ॥

har rachnaa tayree ki-aa gat mayree har bin gharhee na jeevaa.

ਪ੍ਰਿਅ ਬਾਝੁ ਦੁਹੇਲੀ ਕੋਇ ਨ ਬੇਲੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ ॥

pari-a baajh duhaylee ko-ay na baylee gurmukh amrit peevaa^N.

ਰਚਨਾ ਰਾਚਿ ਰਹੇ ਨਿਰੰਕਾਰੀ ਪ੍ਰਭ ਮਨਿ ਕਰਮ ਸੁਕਰਮਾ ॥

rachnaa raach rahay nirankaaree parabh man karam sukarmaa.

ਨਾਨਕ ਪੰਥੁ ਨਿਹਾਲੇ ਸਾ ਧਨ ਤੂ ਸੁਣਿ ਆਤਮ ਰਾਮਾ ॥੧॥

naanak panth nihaalay saa Dhan too sun aatam raamaa. ||1||

ਬਾਬੀਹਾ ਪ੍ਰਿਉ ਬੋਲੇ ਕੋਕਿਲ ਬਾਣੀਆ ॥

ਸਾ ਧਨ ਸਭਿ ਰਸ ਚੋਲੈ ਅੰਕਿ ਸਮਾਣੀਆ ॥

ਹਰਿ ਅੰਕਿ ਸਮਾਣੀ ਜਾ ਪ੍ਰਭ ਭਾਣੀ ਸਾ ਸੋਹਾਗਣਿ
ਨਾਰੇ ॥

ਨਵ ਘਰ ਬਾਪਿ ਮਹਲ ਘਰੁ ਉਚਉ ਨਿਜ ਘਰਿ
ਵਾਸੁ ਮੁਰਾਰੇ ॥

ਸਭ ਤੇਰੀ ਤੂ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਨਿਸਿ ਬਾਸੁਰ ਰੰਗਿ
ਰਾਵੈ ॥

ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਬੀਹਾ ਕੋਕਿਲ ਸਬਦਿ
ਸੁਹਾਵੈ ॥੨॥

ਤੂ ਸੁਣਿ ਹਰਿ ਰਸ ਭਿੰਨੇ ਪ੍ਰੀਤਮ ਆਪਣੇ ॥

ਮਨਿ ਤਨਿ ਰਵਤ ਰਵੰਨੇ ਘੜੀ ਨ ਬੀਸਰੈ ॥

ਕਿਉ ਘੜੀ ਬਿਸਾਰੀ ਹਉ ਬਲਿਹਾਰੀ ਹਉ ਜੀਵਾ
ਗੁਣ ਗਾਏ ॥

ਨਾ ਕੋਈ ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ ਹਰਿ ਬਿਨੁ ਰਹਣੁ
ਨ ਜਾਏ ॥

ਓਟ ਗਹੀ ਹਰਿ ਚਰਣ ਨਿਵਾਸੇ ਭਏ ਪਵਿਤ੍ਰ
ਸਰੀਰਾ ॥

ਨਾਨਕ ਦ੍ਰਿਸਟਿ ਦੀਰਘ ਸੁਖ ਪਾਵੈ ਗੁਰ ਸਬਦੀ
ਮਨੁ ਧੀਰਾ ॥੩॥

ਬਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰ ਬੂੰਦ ਸੁਹਾਵਣੀ ॥

ਸਾਜਨ ਮਿਲੇ ਸਹਜਿ ਸੁਭਾਇ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ
ਬਣੀ ॥

ਹਰਿ ਮੰਦਰਿ ਆਵੈ ਜਾ ਪ੍ਰਭ ਭਾਵੈ ਧਨ ਉਭੀ ਗੁਣ
ਸਾਰੀ ॥

ਘਰਿ ਘਰਿ ਕੰਤੁ ਰਵੈ ਸੋਹਾਗਣਿ ਹਉ ਕਿਉ ਕੰਤਿ
ਵਿਸਾਰੀ ॥

ਉਨਵਿ ਘਨ ਛਾਏ ਬਰਸੁ ਸੁਭਾਏ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ
ਸੁਖਾਵੈ ॥

ਨਾਨਕ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਕਰਿ ਕਿਰਪਾ ਘਰਿ
ਆਵੈ ॥੪॥

baabeehaa pari-o bolay kokil
baanee-aa.

saa Dhan sabh ras cholai ank
samaanee-aa.

har ank samaanee jaa parabh bhaanee
saa sohagan naaray.

nav ghar thaap mahal ghar oocha-o nij
ghar vaas muraaray.

sabh tayree too mayraa pareetam nis
baasur rang raavai.

naanak pari-o pari-o chavai babeehaa
kokil sabad suhaavai. ||2||

too sun har ras bhinnay pareetam
aapnay.

man tan ravat ravannay gharhee na
beesrai.

ki-o gharhee bisaaree ha-o balihaaree
ha-o jeevaa gun gaa-ay.

naa ko-ee mayraa ha-o kis kayraa har
bin rahan na jaa-ay.

ot gahee har charan nivaasay bha-ay
pavitār sareeraa.

naanak darisat deeragh sukh paavai gur
sabdee man Dheeraa. ||3||

barsai amrit Dhaar boond suhaavane.

saajan milay sahj subhaa-ay har si-o
pareet banee.

har mandar aavai jaa parabh bhaavai
Dhan oobhee gun saaree.

ghar ghar kant ravai sohagan ha-o ki-o
kant visaaree.

unav ghan chhaa-ay baras subhaa-ay
man tan paraym sukhaavai.

naanak varsai amrit banee kar kirpaa
ghar aavai. ||4||

*Tukhaari Chhant Mehla-1**Baara Maaha*

As has been explained in the *Baara Maha* by fifth Guru Arjan Dev Ji in *Raag Maajh*, it was a style among the poets of those days to compose some of their poems around the alphabet, days, seasons, or months of the year. First Guru Nanak Dev Ji has also composed this hymn in the melody *Tukhaari*, around the twelve months of Indian calendar, which is based on the movement of Sun from one zodiac sign to the next. But in this or any other hymn in Guru Granth Sahib Ji, no particular importance is attached to any particular day or night of any month. Guru Ji considers all those months, days, and moments auspicious, when one remembers God's Name. He also stresses that our sorrow and happiness doesn't depend upon the pleasure or displeasure of any particular god or goddess, or any movement of stars and planets, but upon the destiny determined by God based on our past deeds. Therefore in the metaphor of a lonely bride, Guru Ji advises himself and indirectly us to pray to God to bless us with the guidance of the Guru, so that we may now do the right thing and get out of the perpetual pains of births and deaths.

So humbly addressing God, Guru Ji says: "(O' God), please listen (to my submission). On the basis of one's past deeds, whatever pleasures or pains You pre-ordain in one's destiny, that is the best (thing for that person). O' God, in this creation of Yours, (I don't know) what would be my state, (because) O' God, without You I cannot survive even for a moment. O' my Beloved, without You I am in utter pain, I don't see any well-wisher (who can help me)."

"O' God, show mercy and bless me that) by Guru's grace, I may drink the nectar (of Your bliss giving Name). O' formless God, we are emotionally involved in Your creation (but don't realize that) the right thing to do is to enshrine (You O') God, in our minds. Nanak says, listen O' the all-pervading God, the bride (soul) is longing to see Your sight."(1)

Continuing the same metaphor of a bride yearning to unite with her groom, Guru Ji tells us how we can also enjoy the bliss of uniting with our beloved God. He says: "(Just as in the rainy season a sparrow hawk) *Papeeha* chirps (for its beloved), and a nightingale sings sweet songs, similarly the bride (soul who remembers God) with sweet words, enjoys all the relishes (of love) and remains absorbed in His remembrance. Yes, blessed is that bride who seems pleasing to God and remains merged in His (sweet thoughts), she is a united wedded bride. Controlling her nine faculties (of two eyes, two ears, two nostrils, one tongue, and two organs of excretion), she obtains an abode in the lofty mansion (of God). Then while enjoying His love day and night, she says: "O' God, the entire universe belongs to You and You are mine, O' my Beloved." (Just as in the rainy season) a *Papeeha* chirps (for its beloved) and a nightingale sings sweet songs, similarly O' Nanak, (a bride soul) looks beautiful singing sweet songs (though *Gurbani*, the Guru's words)."(2)

Now expressing his own state of mind and describing how he longs to see the sight of God, Guru Ji says: "Listen O' my beloved delightful God, You are pervading throughout my body and mind, I cannot forget You even for a moment. I am always a sacrifice to You and I survive only by singing Your praises. (I have realized that except for God), nobody is my (everlasting companion, so how could) I be anyone's (companion forever)? I cannot survive without (remembering) God. The one who has sought the shelter (of God, who mediates on God's Name as if in one's heart) God's feet are enshrined, that one's body becomes immaculate. O' Nanak, attaining a profound insight, one obtains peace and through the Guru's word one's mind is contented."(3)

In the previous stanza Guru Ji depicted his own state of mind and described how he longed to see the sight of his beloved God. Continuing the same metaphor of a bride in the rainy season who has now been blessed with the company of her groom, Guru Ji says: "(O' my mates, I am in such a bliss as if) a steady stream of nectar is falling (on the land of my heart), delightful are the drops (of that nectar). In a very natural sort of way, my Friend has come to meet me and I have fallen in love with that God. (But this is all His own pleasure, because only when it) so pleases God, He comes in the temple (of the bride's heart), and then becoming attentive the bride remembers the merits (of her Groom. When she realizes that) in the heart of each and every happily married bride, God is (residing and) playing love games, (then she wonders), why her Spouse has forsaken her? (Then she humbly prays to her Guru, in the metaphor of low hanging cloud and says): "O' the low hanging dark cloud, please rain heartily (the words in praise of God, because such words uttered out of) God's love seem pleasing to my mind and body. (In short), O' Nanak when like rain, the nectar words (of the Guru) fall (on the ears of a bride soul), then showing His mercy (God) comes to reside in her heart."(4)

The message of these four stanzas is that to enjoy the company of God, we should sincerely love Him. We should be craving for His sight, just as a young bride longs for the sight of her beloved groom. By reflecting on the Guru's word, we should sing praises of God and express our love in a most loving manner. Then through the Guru, God would rain the nectar of His word and bless us with His union.

ਚੇਤੁ ਬਸੰਤੁ ਭਲਾ ਭਵਰ ਸੁਹਾਵੜੇ ॥

chayt̥ basant̥ bhalaa bhavar suhaavrhay.

ਪੰਨਾ ੧੧੦੮

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ਬਨ ਫੂਲੇ ਮੰਝ ਬਾਰਿ ਮੈ ਪਿਰੁ ਘਰਿ ਬਾਹੁੜੈ ॥

ban foolay manjh̥ baar mai pir ghar
baahurh̥ai.

ਪਿਰੁ ਘਰਿ ਨਹੀ ਆਵੈ ਧਨ ਕਿਉ ਸੁਖੁ ਪਾਵੈ
ਬਿਰਹਿ ਬਿਰੋਧੁ ਤਨੁ ਛੀਜੈ ॥

pir ghar nahee aavai Dhan ki-o sukh̥
paavai bireh biroDh̥ tan̥ chheejai.

ਕੋਕਿਲ ਅੰਬਿ ਸੁਹਾਵੀ ਬੋਲੈ ਕਿਉ ਦੁਖੁ ਅੰਕਿ
ਸਹੀਜੈ ॥

ਭਵਰੁ ਭਵੰਤਾ ਫੂਲੀ ਡਾਲੀ ਕਿਉ ਜੀਵਾ ਮਰੁ
ਮਾਏ ॥

ਨਾਨਕ ਚੇਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਵੈ ਜੇ ਹਰਿ ਵਰੁ
ਘਰਿ ਧਨ ਪਾਏ ॥੫॥

ਵੈਸਾਖੁ ਭਲਾ ਸਾਖਾ ਵੇਸ ਕਰੇ ॥

ਧਨ ਦੇਖੈ ਹਰਿ ਦੁਆਰਿ ਆਵਹੁ ਦਇਆ
ਕਰੇ ॥

ਘਰਿ ਆਉ ਪਿਆਰੇ ਦੁਤਰ ਤਾਰੇ ਤੁਧੁ ਬਿਨੁ
ਅਵੁ ਨ ਮੋਲੋ ॥

ਕੀਮਤਿ ਕਉਣ ਕਰੇ ਤੁਧੁ ਭਾਵਾਂ ਦੇਖਿ ਦਿਖਾਵੈ
ਢੋਲੋ ॥

ਦੂਰਿ ਨ ਜਾਨਾ ਅੰਤਰਿ ਮਾਨਾ ਹਰਿ ਕਾ ਮਹਲੁ
ਪਛਾਨਾ ॥

ਨਾਨਕ ਵੈਸਾਖੀ ਪ੍ਰਭੁ ਪਾਵੈ ਸੁਰਤਿ ਸਬਦਿ ਮਨੁ
ਮਾਨਾ ॥੬॥

ਮਾਹੁ ਜੇਨੁ ਭਲਾ ਪ੍ਰੀਤਮੁ ਕਿਉ ਬਿਸਰੈ ॥

ਬਲ ਤਾਪਹਿ ਸਰ ਭਾਰ ਸਾ ਧਨ ਬਿਨਉ ਕਰੈ ॥

ਧਨ ਬਿਨਉ ਕਰੇਦੀ ਗੁਣ ਸਾਰੇਦੀ ਗੁਣ ਸਾਰੀ
ਪ੍ਰਭੁ ਭਾਵਾ ॥

ਸਾਚੈ ਮਹਲਿ ਰਹੈ ਬੈਰਾਗੀ ਆਵਣ ਦੇਹਿ ਤ
ਆਵਾ ॥

ਨਿਮਾਣੀ ਨਿਤਾਣੀ ਹਰਿ ਬਿਨੁ ਕਿਉ ਪਾਵੈ ਸੁਖ
ਮਹਲੀ ॥

ਨਾਨਕ ਜੇਨਿ ਜਾਣੈ ਤਿਸੁ ਜੈਸੀ ਕਰਮਿ ਮਿਲੈ
ਗੁਣ ਗਹਿਲੀ ॥੭॥

ਆਸਾਤੁ ਭਲਾ ਸੂਰਜੁ ਗਗਨਿ ਤਪੈ ॥

ਧਰਤੀ ਦੁਖ ਸਹੈ ਸੋਖੈ ਅਗਨਿ ਭਧੈ ॥

ਅਗਨਿ ਰਸੁ ਸੋਖੈ ਮਰੀਐ ਧੋਖੈ ਭੀ ਸੋ ਕਿਰਤੁ
ਨ ਹਾਰੇ ॥

ਰਬੁ ਫਿਰੈ ਛਾਇਆ ਧਨ ਤਾਕੈ ਟੀਭੁ ਲਵੈ ਮੰਝਿ
ਬਾਰੇ ॥

ਅਵਗਣ ਬਾਧਿ ਚਲੀ ਦੁਖੁ ਆਗੈ ਸੁਖੁ ਤਿਸੁ
ਸਾਚੁ ਸਮਾਲੇ ॥

kokil amb suhaavee bolai ki-o dukh ank
saheejai.

bhavar bhavantaa foolee daalee ki-o
jeevaa mar maa-ay.

naanak chayt sahj sukh paavai jay har
var ghar Dhan paa-ay. ||5||

vaisaakh bhalaa saakh^haa vays karay.

Dhan daykhai har du-aar aavhu da-i-aa
karay.

ghar aa-o pi-aaray dutar taaray tuDh bin
adh na molo.

keemat ka-un karay tuDh bhaavaa^N
daykh dikhaavai dholo.

door na jaanaa antar maanaa har kaa
mahal pachhaanaa.

naanak vaisaakh^hee^N parabh paavai surat
saba^h man maanaa. ||6||

maahu jayth bhalaa pareetam ki-o bisrai.

thal taapeh sar bhaar saa Dhan bin-o
karai.

Dhan bin-o karay^{dee} gun saaray^{dee} gun
saaree parabh bhaavaa.

saachai mahal rahai bairaagee aavan deh
ta aavaa.

nimaanee nitaanee har bin ki-o paavai
sukh mahlee.

naanak jayth jaanai tis jaisee karam milai
gun gahilee. ||7||

aasaarh bhalaa sooraj gagan tapai.

Dhartee dookh sahai sokhai agan
bhakhai.

agan ras sokhai maree-ai Dhokhai bhee
so kira^t na haaray.

rath firai chhaa-i-aa Dhan taakai teed
lavai manjh baaray.

avgan baaDh chalee dukh aagai sukh tis
saach samaalay.

ਨਾਨਕ ਜਿਸ ਨੇ ਇਹੁ ਮਨੁ ਦੀਆ ਮਰਣੁ
ਜੀਵਣੁ ਪ੍ਰਭ ਨਾਲੇ ॥੮॥

ਸਾਵਣਿ ਸਰਸ ਮਨਾ ਘਣ ਵਰਸਹਿ ਰੁਤਿ
ਆਏ ॥

ਮੈ ਮਨਿ ਤਨਿ ਸਹੁ ਭਾਵੈ ਪਿਰ ਪਰਦੇਸਿ
ਸਿਧਾਏ ॥

ਪਿਰੁ ਘਰਿ ਨਹੀ ਆਵੈ ਮਰੀਐ ਹਾਵੈ ਦਾਮਨਿ
ਚਮਕਿ ਡਰਾਏ ॥

ਸੇਜ ਇਕੇਲੀ ਖਰੀ ਦੁਹੇਲੀ ਮਰਣੁ ਭਇਆ ਦੁਖੁ
ਮਾਏ ॥

ਹਰਿ ਬਿਨੁ ਨੀਦ ਭੂਖ ਕਹੁ ਕੈਸੀ ਕਾਪੜੁ ਤਨਿ
ਨ ਸੁਖਾਵਏ ॥

ਨਾਨਕ ਸਾ ਸੋਹਾਗਣਿ ਕੰਤੀ ਪਿਰ ਕੈ ਅੰਕਿ
ਸਮਾਵਏ ॥੯॥

ਭਾਦਉ ਭਰਮਿ ਭੁਲੀ ਭਰਿ ਜੋਬਨਿ ਪਛੁਤਾਣੀ ॥

ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਬਰਸ ਰੁਤੇ ਰੰਗੁ ਮਾਣੀ ॥

ਬਰਸੈ ਨਿਸਿ ਕਾਲੀ ਕਿਉ ਸੁਖੁ ਬਾਲੀ ਦਾਦਰ
ਮੋਰ ਲਵੰਤੇ ॥

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਬੀਹਾ ਬੋਲੇ ਭੁਇਅੰਗਮ
ਫਿਰਹਿ ਡਸੰਤੇ ॥

ਮਛਰ ਡੰਗ ਸਾਇਰ ਭਰ ਸੁਭਰ ਬਿਨੁ ਹਰਿ
ਕਿਉ ਸੁਖੁ ਪਾਈਐ ॥

ਨਾਨਕ ਪੂਛਿ ਚਲਉ ਗੁਰ ਅਪੁਨੇ ਜਹ ਪ੍ਰਭੁ ਤਹ
ਹੀ ਜਾਈਐ ॥੧੦॥

ਅਸੁਨਿ ਆਉ ਪਿਰਾ ਸਾ ਧਨ ਝੂਰਿ ਮੁਈ ॥

ਤਾ ਮਿਲੀਐ ਪ੍ਰਭ ਮੇਲੇ ਦੂਜੈ ਭਾਇ ਖੁਈ ॥

ਝੂਠਿ ਵਿਗੁਤੀ ਤਾ ਪਿਰ ਮੁਤੀ ਕੁਕਹ ਕਾਹ ਸਿ
ਫੁਲੇ ॥

ਪੰਨਾ ੧੧੦੯

ਆਗੈ ਘਾਮ ਪਿਛੈ ਰੁਤਿ ਜਾਡਾ ਦੇਖਿ ਚਲਤ ਮਨੁ
ਡੋਲੇ ॥

naanak jis no ih man dee-aa maran
jeevan parabh naalay. ||8||

saavan saras manaa ghan varseh rut
aa-ay.

mai man tan saho bhaavai pir pardays
siDhaa-ay.

pir ghar nahee aavai maree-ai haavai
daaman chamak daraa-ay.

sayj ikaylee kharee duhaylee maran
bha-i-aa dukh maa-ay.

har bin need bhookh kaho kaisee kaaparh
tan na sukhaava-ay.

naanak saa sohagan kanteer pir kai ank
samaav-ay. ||9||

bhaada-o bharam bhulee bhar joban
pachhutaanee.

jal thal neer bharay baras rutay rang
maanee.

barsai nis kaalee ki-o sukh baalee daadar
mor lavantay.

pari-o pari-o chavai babeehaa bolay
bhu-i-angam fireh dasantay.

machhar dang saa-ir bhar subhar bin har
ki-o sukh paa-ee-ai.

naanak poochh chala-o gur apunay jah
parabh tah hee jaa-ee-ai. ||10||

asun aa-o piraa saa Dhan jhoor mu-ee.

taa milee-ai parabh maylay doojai bhaa-
ay khu-ee.

jhooth viguteer taa pir muter kukah kaah
se fulay.

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aagai ghaam pichhai rut jaadaa daykh
chalaṭ man doly.

ਦਹ ਦਿਸਿ ਸਾਖ ਹਰੀ ਹਰੀਆਵਲ ਸਹਜਿ ਪਕੈ
ਸੋ ਮੀਠਾ ॥

ਨਾਨਕ ਅਸੁਨਿ ਮਿਲਹੁ ਪਿਆਰੇ ਸਤਿਗੁਰ ਭਏ
ਬਸੀਠਾ ॥੧੧॥

ਕਤਕਿ ਕਿਰਤੁ ਪਇਆ ਜੋ ਪ੍ਰਭ ਭਾਇਆ ॥
ਦੀਪਕੁ ਸਹਜਿ ਬਲੈ ਤਤਿ ਜਲਾਇਆ ॥
ਦੀਪਕ ਰਸ ਤੇਲੋ ਧਨ ਪਿਰ ਮੇਲੋ ਧਨ ਓਮਾਰੈ
ਸਰਸੀ ॥

ਅਵਗਣ ਮਾਰੀ ਮਰੈ ਨ ਸੀਝੈ ਗੁਣਿ ਮਾਰੀ ਤਾ
ਮਰਸੀ ॥

ਨਾਮੁ ਭਗਤਿ ਦੇ ਨਿਜ ਘਰਿ ਬੈਠੇ ਅਜਹੁ
ਤਿਨਾਤੀ ਆਸਾ ॥

ਨਾਨਕ ਮਿਲਹੁ ਕਪਟ ਦਰ ਖੋਲਹੁ ਏਕ ਘੜੀ
ਖਟੁ ਮਾਸਾ ॥੧੨॥

ਮੰਘਰ ਮਾਹੁ ਭਲਾ ਹਰਿ ਗੁਣ ਅੰਕਿ ਸਮਾਵਏ ॥

ਗੁਣਵੰਤੀ ਗੁਣ ਰਵੈ ਮੈ ਪਿਰੁ ਨਿਹਚਲੁ
ਭਾਵਏ ॥

ਨਿਹਚਲੁ ਚਤੁਰੁ ਸੁਜਾਣੁ ਬਿਧਾਤਾ ਚੰਚਲੁ ਜਗਤੁ
ਸਬਾਇਆ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਅੰਕਿ ਸਮਾਣੇ ਪ੍ਰਭ ਭਾਣੇ
ਤਾ ਭਾਇਆ ॥

ਗੀਤ ਨਾਦ ਕਵਿਤ ਕਵੇ ਸੁਣਿ ਰਾਮ ਨਾਮਿ ਦੁਖੁ
ਭਾਗੈ ॥

ਨਾਨਕ ਸਾ ਧਨ ਨਾਹੁ ਪਿਆਰੀ ਅਭ ਭਗਤੀ
ਪਿਰ ਆਗੈ ॥੧੩॥

ਪੋਖਿ ਤੁਖਾਰੁ ਪੜੈ ਵਣੁ ਤ੍ਰਿਣੁ ਰਸੁ ਸੋਧੈ ॥

ਆਵਤ ਕੀ ਨਾਹੀ ਮਨਿ ਤਨਿ ਵਸਹਿ ਮੁਖੈ ॥

ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਜੀਵਨੁ ਗੁਰ
ਸਬਦੀ ਰੰਗੁ ਮਾਣੀ ॥

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਘਟਿ ਘਟਿ ਜੋਤਿ
ਸਮਾਣੀ ॥

ਦਰਸਨੁ ਦੇਹੁ ਦਇਆਪਤਿ ਦਾਤੇ ਗਤਿ ਪਾਵਉ
ਮਤਿ ਦੇਹੋ ॥

ਨਾਨਕ ਰੰਗਿ ਰਵੈ ਰਸਿ ਰਸੀਆ ਹਰਿ ਸਿਉ
ਪ੍ਰੀਤਿ ਸਨੇਹੋ ॥੧੪॥

ḡah ḡis saakh haree haree-aaval sahj
pakai so meethaa.

naanak asun milhu pi-aaray satgur
bha-ay baseethaa. ||11||

kaṭak kirat pa-i-aa jo parabh bhāa-i-aa.

deepak sahj balai tat jalaa-i-aa.

deepak ras taylo Dhan pir maylo Dhan
omaahai sarsee.

avgan maaree marai na seejhai gun
maaree taa marsee.

naam bhagat day nij ghar baithay ajahu
tinaarhee aasaa.

naanak milhu kapat dar kholahu ayk
gharhee khat maasaa. ||12||

manghar maahu bhalaa har gun ank
samaav-ay.

gunvantee gun ravai mai pir nihchal
bhaav-ay.

nihchal chatur sujaan biDhaataa chanchal
jagat sabaa-i-aa.

gi-aan Dhi-aan gun ank samaanay parabh
bhaanay taa bhāa-i-aa.

geet naad kavit kavay sun raam naam
dukh bhaagai.

naanak saa Dhan naah pi-aaree abh
bhagtee pir aagai. ||13||

pokh tukhaar parhai van tarin ras sokhai.

aavat kee naahee man tan vasesh
mukhay.

man tan rav rahi-aa jagjeevan gur
sabdee rang maanee.

andaj jayraj saytaj ut-bhuj ghat ghat jot
samaanee.

darshan dayh da-i-aapat daatay gat paava-
o mat dayho.

naanak rang ravai ras rasee-aa har si-o
pareet sanayho. ||14||

ਮਾਘਿ ਪੁਨੀਤ ਭਈ ਤੀਰਥ ਅੰਤਰਿ
ਜਾਨਿਆ ॥

ਸਾਜਨ ਸਹਜਿ ਮਿਲੇ ਗੁਣ ਗਹਿ ਅੰਕਿ
ਸਮਾਨਿਆ ॥

ਪ੍ਰੀਤਮ ਗੁਣ ਅੰਕੇ ਸੁਣਿ ਪ੍ਰਭ ਬੰਕੇ ਤੁਧੁ ਭਾਵਾ
ਸਰਿ ਨਾਵਾ ॥

ਗੰਗ ਜਮੁਨ ਤਹ ਬੋਣੀ ਸੰਗਮ ਸਾਤ ਸਮੁੰਦ
ਸਮਾਵਾ ॥

ਪੁੰਨ ਦਾਨ ਪੂਜਾ ਪਰਮੇਸੁਰ ਜੁਗਿ ਜੁਗਿ ਏਕੋ
ਜਾਤਾ ॥

ਨਾਨਕ ਮਾਘਿ ਮਹਾ ਰਸੁ ਹਰਿ ਜਪਿ ਅਠਸਠਿ
ਤੀਰਥ ਨਾਤਾ ॥੧੫॥

ਫਲਗੁਨਿ ਮਨਿ ਰਹਸੀ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ ॥
ਅਨਦਿਨੁ ਰਹਸੁ ਭਇਆ ਆਪੁ ਗਵਾਇਆ ॥
ਮਨ ਮੋਹੁ ਚੁਕਾਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਕਰਿ
ਕਿਰਪਾ ਘਰਿ ਆਓ ॥

ਬਹੁਤੇ ਵੇਸ ਕਰੀ ਪਿਰ ਬਾਝਹੁ ਮਹਲੀ ਲਹਾ ਨ
ਥਾਓ ॥

ਹਾਰ ਡੋਰ ਰਸ ਪਾਟ ਪਟੰਬਰ ਪਿਰਿ ਲੋੜੀ
ਸੀਗਾਰੀ ॥

ਨਾਨਕ ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪਣੈ ਘਰਿ ਵਰੁ
ਪਾਇਆ ਨਾਰੀ ॥੧੬॥

ਬੇ ਦਸ ਮਾਹ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ਭਲੇ ॥
ਘੜੀ ਮੂਰਤ ਪਲ ਸਾਚੇ ਆਏ ਸਹਜਿ ਮਿਲੇ ॥

ਪ੍ਰਭ ਮਿਲੇ ਪਿਆਰੇ ਕਾਰਜ ਸਾਰੇ ਕਰਤਾ ਸਭ
ਬਿਧਿ ਜਾਣੈ ॥

ਜਿਨਿ ਸੀਗਾਰੀ ਤਿਸਹਿ ਪਿਆਰੀ ਮੇਲੁ ਭਇਆ
ਰੰਗੁ ਮਾਣੈ ॥

ਘਰਿ ਸੇਜ ਸੁਹਾਵੀ ਜਾ ਪਿਰਿ ਰਾਵੀ ਗੁਰਮੁਖਿ
ਮਸਤਕਿ ਭਾਗੋ ॥

ਪੰਨਾ ੧੧੧੦

ਨਾਨਕ ਅਹਿਨਿਸਿ ਰਾਵੈ ਪ੍ਰੀਤਮੁ ਹਰਿ ਵਰੁ
ਬਿਰੁ ਸੋਹਾਗੋ ॥੧੭॥੧॥

maagh puneet̃ bha-ee tīrath antar
jaani-aa.

saajan sahj milay gun geh ank
samaani-aa.

pareetam gun ankay sun parabh bankay
tuDh bhaavaa sar naavaa.

gang jamun tah baynee sangam saat
samund samaavaa.

punn daan poojaa parmaysur jug jug
ayko jaataa.

naanak maagh mahaa ras har jap athsath
tīrath naataa. ||15||

falgun man rahsee paraym subhhaa-i-aa.
an-dīn rahas bha-i-aa aap gavaa-i-aa.
man moh chukaa-i-aa jaa tis bhaa-i-aa
kar kirpaa ghar aa-o.

bahutay vays karee pir baajhahu mahlee
lahaa na thaa-o.

haar dor ras paat patambar pir lorhee
seegaaree.

naanak mayl la-ee gur apnai ghar var
paa-i-aa naaree. ||16||

bay das maah rut̃ee thit̃ee vaar bhalay.
gharhee moorat̃ pal saachay aa-ay sahj
milay.

parabh milay pi-aaray kaaraj saaray
kartaa sabh biDh jaanai.

jīn seegaaree t̃iseh pi-aaree mayl
bha-i-aa rang maanai.

ghar sayj suhaavee jaa pir raavee
gurmukh mastak bhaago.

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naanak ahinis raavai pareetam har var
thir sohaago. ||17||1||

In the first four stanzas, which were like an introduction to the main composition, Guru Ji told us that to enjoy the company of God we should sincerely love Him. Just as a young bride longs for the sight of her beloved groom, we should be craving for His sight. By reflecting on the Guru's word, we should sing praises of God and express our love in a most loving manner. Then through the Guru, God would rain the nectar of His word and bless us with His union. Now he composes the main body around the twelve calendar months. While referring to the changing seasons during these months, he tells us how, irrespective of outside conditions, we can be happy or unhappy depending upon whether we are united or separated from God who has created us and the entire universe. He states as follows:

Chait (start of spring season generally from middle of March to middle of April)

Still using the metaphor of a bride who is separated from her beloved groom to describe the state of his soul because of separation from God, Guru Ji says: “Pleasant is (the month) of *Chait* and the spring season called *Basantt* when the black bees beautifully fly from flower to flower. (At this time), wild flowers are blossoming in the meadows and I wish that (somehow) my groom may come home (and meet me). But the spouse doesn’t come home, so how can the bride enjoy peace; instead due to the agony of separation her body is becoming frail. When a nightingale sitting on a mango tree sings sweet songs, how can (the bride, separated from her spouse,) bear the pain (of separation?” As if crying out to her mother, she says): “I see that black bee is flying from one flower branch to the other (lovingly enjoying the fragrance of the flowers. Looking at these scenes of love), how could I live (in peace), O’ my mother?” O’ Nanak, only if (the bride soul) obtains the company of her groom (God), then alone she can enjoy peace and bliss in the month of *Chait*. (Similarly, no matter how pleasant the season, a human soul cannot feel happy unless it is united with God).”(5)

Vaisaakh (middle of April to middle of May)

In the month of *Vaisaakh*, spring season is in its full bloom, when the branches of the trees bring out new beautiful small leaves and the flowers are blossoming. Observing this beauty in the nature, a loving young bride also longs to adorn herself with new beautiful clothes (but in the absence of her beloved groom she restrains herself from doing this, because there is nobody to appreciate her embellishments. Comparing the state of mind of a human soul separated from God to such like feelings of a loving young bride, Guru Ji addresses God and says: “Beauteous is this month of *Vaisaakh*, when the tree branches are adorning themselves with new clothes (or leaves. Seeing this beauty a lonely soul) bride looks longingly towards her door, looking for God, (as if saying to Him): “O’ my Beloved, show mercy and come into the house (of my heart). Yes, please come into my heart and ferry me across this dreadful (worldly) ocean. Without You, (nobody has any respect for me; as if) I am not worth even half a penny. However, if after seeing himself, (the Guru) helps me see You, and if I become pleasing to You O’ my Beloved, then (I would become so respect worthy, that) no one would be able to assess my worth. Then, I wouldn’t deem You far and I would enjoy

(the bliss of Your company) inside me and realize the mansion of God. But O' Nanak, in the month of *Vaisaakh*, (only that bride soul) obtains God, whose consciousness is attuned to the word (of the Guru) and her mind truly believes (in it).”(6)

Jaith (middle of May to middle of June)

Now Guru Ji talks about the state of mind of the soul bride in the month of *Jaith*, which is very hot particularly in the northern parts of India. Many times the rivers start drying, the earth starts burning like a furnace, and one's body feels great discomfort. But even in such heat the bride who is enjoying the company of her spouse doesn't feel much pain.

Using the metaphor of such a happily wedded bride, Guru Ji says: “Even the month of *Jaith* is agreeable (to me if I) don't forsake my Beloved. When the earth burns like a furnace, (the faithful) bride supplicates and says: “(O' my Spouse), your bride prays to You (and says, O' God) I sing Your praises so that I may sound pleasing to You.” (She realizes that) the detached God abides in His eternal abode and she can enter it only if He allows her (and she can save her soul from the heat of worldly problems). So long as she is separated from her spouse (God), she cannot enjoy the comfort of His palace and she feels unworthy and powerless. But O' Nanak, even in the month of *Jaith*, the bride- soul who by (God's) grace knows Him and acquires His merits, becomes (cool) like Him.”(7)

Assaarih (from the middle of June to middle of July)

This month is even hotter and more discomforting than the previous month of *Jaith*. In this month even the sky seems to be burning and the earth seems to be suffering in pain as if it is burning like fire. Describing this month in reference to the state of the human soul, Guru Ji says: “(Even though, during the month of) *Assaarih* the sun blazes in the sky and the earth seems to be suffering in pain, because it is being parched and heated as if on fire, (yet) it is good (for the bride soul who is united with her spouse God). Even though with its fire like heat the Sun dries up (the earth) and everybody feels like dying in pain, yet the Sun still doesn't let up on its job (of sending more and more heat). While the chariot (of Sun) keeps making its rounds, the bride (soul) looks for the shade and in the woods the cricket wails in pain. The bride soul, who sets out (on the journey of her life) with the load of faults (on her head), suffers pain in the yond. She can enjoy peace only if she remembers the eternal (God). O' Nanak, whom (God) has blessed with such a (worshipping) mind, God remains with her both during life and death (and protects her from any kind of pain at all times).”(8)

Saawan (from middle of July to middle of August)

After the hot month of *Assaarih* comes the month of *Saawan*, which brings with it peace and comfort for the burning soul in the form of rain. But as Guru Ji stated earlier, that in the beginning of spring in the month of *Chait*, even though the season may be very pleasant, the bride who is separated from her groom does not find any peace. Similarly commenting on the pleasant conditions in this month of *Saawan*,

Guru Ji says: “(In this month, generally every human bride says: “O’ my mind, you should also feel delighted in this month of *Saawan*, because the low clouds are bringing showers. (But the bride who is separated from her spouse says: “(O’ my mother, looking at these pleasant conditions, in my mind and body my spouse seems even more loving), but my groom has gone to foreign lands. So long as my groom doesn’t come back home, I keep sighing to death and the flashing of lightning terrifies me. O’ my mother, I feel lonely in my bed and am in so much grief as if I am dying in pain. (Similarly how can the bride soul who is in love with God), have any hunger or sleep without (union with) God. No dress on her body seems pleasing to her. O’ Nanak, only she is a happily wedded bride who merges in the being of her Beloved (and remains absorbed in Him.”)(9)

Bhaadon (between middle of August to middle of September)

After the month of *Saawan* comes the month of *Bhaadon*, which is like a double-edged sword. Because in this month, some times it rains profusely, which brings lot of relief and pleasure to everybody. But at other times, it is so hot and humid that it becomes absolutely intolerable particularly for farmers working in the fields. Also on one side, the peacocks are seen dancing and birds chirping pleasantly, on the other side, snakes and mosquitoes are stinging people.

Relating these opposing conditions to the mental state of an ordinary human bride, Guru Ji says: “In the month of *Bhaadon*, (even though in this period) rivers and ponds are full and it is a time for enjoyment, (the bride) who has been strayed by the illusion in the prime of youth (and slipped from the righteous path), later regrets (when she loses the company of her spouse). How can the (separated) young bride feel at peace when during the dark nights rain falls and frogs and peacocks are shrieking? On one side, *Babeeha* (the sparrow hawk) is chirping sweetly, as if calling for its beloved, (yet on the other side) the snakes are seen moving around biting (humans and animals. Similarly on one side, she sees) pools filled with water, (but on the other side, she sees that) mosquitoes are stinging people. So, how can the bride soul enjoy peace without God? Therefore, Nanak says: “I would ask my Guru and follow the path (shown by him), so that I may go only where God is (and thus may obtain His union).”(10)

Assu (from middle of September to middle of October)

In this month of *Assu* the hot and humid season shows signs of ending and the cool comfort of winter season appears to be coming near. In such atmosphere a human bride once again longs to be united with her beloved groom because when

she compares this mid-season of the year to her state in mid-life, she realizes that like the summer heat she has lost the energy of her youth and like the approaching winter, the advent of old age is showing in the white hair on her head. So using this metaphor Guru Ji expresses the feelings of a bride (soul) who is separated from (God), her eternal Groom and says: “O’ my beloved (God), come in this month of *Assu*, Your bride is grieving in Your separation. (O’ God), being betrayed by the love of other

(worldly things), I can unite with You only if You unite. I have been beguiled by the false worldly attachment; I have been deserted by (God) my spouse. Now like white flowers appearing on wild reeds (my hair is getting grey. Reflecting on this stage of my life I realize that just as) the heat of summer has passed and the cold season of winter is approaching, (similarly the energy of my youth has passed and the weakness of old age is approaching). Realizing this phenomenon my mind trembles (in fear of never being able to see You, O' my Beloved. However when I see that all the tree branches are green and there is greenery in all the ten directions, (my mind re-assures itself and I feel that just as) the fruit which ripens slowly in its natural way is sweet, (similarly the bride soul who slowly and steadily keeps remembering God her spouse, is rewarded with His blissful union. Therefore) Nanak keeps praying and saying: "O' my beloved (God), now that the true Guru has become my intercessor, come (into the house of my heart, in this month of) *Assu* and meet me." (11)

Kattik (from middle of October to the middle of November)

Referring to the month of *Kattik*, in which the farmers reap and sell their rainy season crop and obtain the reward of their efforts, Guru Ji describes how a human bride obtains the reward or punishment of her past deeds. He also describes the kind of blessings a human bride (soul) receives, who instead of lighting lamps for the sake of some rituals in this month, lights the lamp of divine knowledge in her mind. Continuing the metaphor of a human bride, Guru Ji says: "(Just as in the month of) *Kattik*, a farmer reaps the reward of the crops sown during previous months, (similarly) as it pleased God (a human bride soul) receives the reward of her (past) deeds. The bride (soul who on the basis of her deeds) is united with God, (feels so enlightened, as if within her) imperceptibly burns the lamp (of divine knowledge, which has been) lighted by reflecting on the quintessence (of love with God). When the union between a bride (soul) and her Spouse takes place, (the bride feels so delighted, as if within her) is burning the) lamp which has been provided with the oil of love and that bride soul blooms in ecstasy. However, the bride (soul) who has been (spiritually) strangled by her vices, neither dies (to the world), nor succeeds (in achieving the object of life). However, if through merits she stills her self-conceit, then she would die (to the world, and overcome her self-conceit). Nanak says, they whom God blesses with His Name and devotion, (their mind doesn't wander in evil pursuits, as if) they keep abiding in their own homes, and in their hearts keep hoping for God's sight. (They keep praying: "(O' God), open the shutters of Your door and meet us, because even a moment of separation from You feels like (a long time)." (12)

Manghar (from middle of November to middle of December).

In this month of *Manghar*, the winter season starts to set in and people start feeling the discomfort of its coldness. In the spiritual sense, the bride (soul) who is separated from her spouse (God) starts feeling the discomfort of advanced age.

But Guru Ji says: "The month of *Manghar* looks pleasing to that bride (soul) who by singing praises of God merges in the bosom (of His remembrance). That virtuous

bride sings praises of God and says, “My immovable Spouse seems pleasing to me”. (She also says): “My (Spouse) is immortal, wise, sagacious, and the architect of our destiny, (but) the entire world is mercurial (and short-lived). When it so pleases God, divine knowledge, meditation and enshrining of (God’s) merits seems pleasing to her. By listening to songs, tunes, and poems (in praise of God), and the chanting of God’s Name, her pain (of separation) hastens away. O’ Nanak, that bride (soul) becomes dear to her Groom, (who loves Him so intensely that she) places before her Spouse the devotion of her heart.”(13)

Poakh (middle of December to middle of January)

In this month the cold season is at such a peak that even the sap in trees, bushes and plants dries up, and grass turns yellow. In spiritual sense, when forgetting God one becomes heartless like frost; one loses all charm of life. Commenting on the state of mind of a human bride (soul), Guru Ji says: “In the month of *Poakh*, frost falls, which dries even the sap in the forests and grass.”

(The devoted bride-soul asks): “O’ my Beloved, why don’t You come and reside in (the house of) my body, my mind and on my tongue? (The bride) in whose body and mind abides (God) the life of the world, (by singing His praises) through the Guru’s word, she enjoys the bliss of His loving union. (She realizes that His) light is pervading in all species, born from eggs, placenta, perspiration, or earth, and in each and every heart. (So she says): “O’ my merciful God, show me Your sight and bless me with such intellect that I may obtain (high spiritual) state. O’ Nanak, (the bride soul who) bears love and affection for God, enjoys the relish of His love.”(14)

Maagh (from middle of January to middle of February)

In this month while the winter season is still in its full intensity, people in India consider pilgrimage to holy stations, particularly to the junction of three rivers, *Ganga, Jamuna* and *Saraswati* near the city of Paryag (also called *Alahabad*) as most fruitful. But Guru Ji considers meditating on God’s Name more sacred and fruitful than any such pilgrimages or ablutions. Therefore he says: “(O’ God), in the month of *Maagh* that (bride soul) becomes immaculate, who in her heart has realized that the true pilgrimage station is right in her heart. Enshrining God’s merits in her mind, she merges in Him and imperceptibly God comes to meet her. She says: “O’ my handsome and meritorious beloved Spouse, if by enshrining Your merits in my heart and singing Your praises, I may look pleasing to You, I would deem that I have bathed in the holiest of places. (O’ God, for me to get absorbed in Your Name is like) taking a bath at the tri-junction of *Ganges, Jamuna, Saraswati*, and the seven seas. The person who has realized that through each and every age, it is the same one (God) who has been pervading (everywhere, has earned the merits of all kinds of) charity, alms, and worship of God. (In short), Nanak says that in the month of *Maagh*, one who has relished the great essence of God’s worship, has obtained the merit of bathing at (all the) sixty eight pilgrimage stations.”(15)

Phalgun (From middle of February to middle of March)

This is the last month of Indian calendar. After going through the coldness of winter, people again start to enjoy the pleasant warmth of the spring-like season. Perhaps that is why people celebrate the festival of *Holi* in this month by throwing colored water on each other and indulging in other festivities. But Guru Ji wants to point out that only that bride soul enjoys lasting happiness who is imbued with the true love of her beloved (God). He says: “In (the month of) *Phalgun*, true bliss arises in the mind of only that (soul bride) to whom love (of God) sounds sweet. She sheds her self (conceit) and within her wells up a state of ecstasy. But it is only when it so pleases God that she dispels the attachment of her mind (and humbly prays to God and says): “(O’ my Beloved), show mercy and come into the house (of my heart).” She realizes and says to herself: “(Even if) I adorn myself with numerous (holy) garbs, but without (true love for) the Groom, I cannot find a place in (His) mansion. (However, the bride soul) whom God has liked, (she has enjoyed the pleasure of adorning herself with all kinds of) necklaces, (pearl) strings, perfumes, and silken dresses. O’ Nanak, the Guru has united (such a bride) with him, and she has obtained her Groom in her own heart.”(16)

Concluding this hymn composed around twelve months of Indian calendar, Guru Ji says: “Auspicious are the twelve months, (six) seasons, lunar or solar days, and all the hours, moments, and instants (for that soul bride whom her spouse), the eternal God has come to meet imperceptibly. (Moreover), when the beloved Spouse meets her, then all her affairs are accomplished, because that Creator knows all the ways (to get things done). He who has adorned her (with all the merits), He loves her and on meeting Him she enjoys the love (of her Spouse). When she enjoys the company of (God) her groom, she feels that the couch (of her heart) has become truly comforting, and by Guru’s grace her destiny has been awakened. O’ Nanak, (such a happily wedded bride) day and night enjoys the company of her beloved Spouse and she obtains eternal union with God.”(17-1)

The message of this composition (*Baara Maha*) is that all the seasons, months and moments are auspicious for those human beings, who are in true love with (God) their eternal spouse and under Guru's advice keep singing His praises and meditating on His Name. For them, there is no need for going to any pilgrimages, or doing any other rituals. The merits of all such things are included in meditating on God's Name. On the other hand, just as a bride who is separated from her spouse suffers in pain even in the most pleasant month or season, similarly the one who has forsaken God always grieves and repents one's past deeds, no matter how many pilgrimages, fasts, or other faith rituals one may perform.

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

ਪਹਿਲੈ ਪਹਰੈ ਨੈਣ ਸਲੋਨੜੀਏ ਰੈਣਿ ਅੰਧਿਆਰੀ
ਰਾਮ ॥

ਵਖਰੁ ਰਾਖੁ ਮੁਈਏ ਆਵੈ ਵਾਰੀ ਰਾਮ ॥

ਵਾਰੀ ਆਵੈ ਕਵਣੁ ਜਗਾਵੈ ਸੂਤੀ ਜਮ ਰਸੁ ਚੂਸੇ ॥

ਰੈਣਿ ਅੰਧੇਰੀ ਕਿਆ ਪਤਿ ਤੇਰੀ ਚੋਰੁ ਪੜੈ ਘਰੁ
ਮੂਸੇ ॥

ਰਾਖਣਹਾਰਾ ਅਗਮ ਅਪਾਰਾ ਸੁਣਿ ਬੇਨੰਤੀ ਮੇਰੀਆ ॥

ਨਾਨਕ ਮੂਰਖੁ ਕਬਹਿ ਨ ਚੇਤੇ ਕਿਆ ਸੂਝੈ ਰੈਣਿ
ਅੰਧੇਰੀਆ ॥੧॥

ਦੂਜਾ ਪਹਰੁ ਭਇਆ ਜਾਗੁ ਅਚੇਤੀ ਰਾਮ ॥

ਵਖਰੁ ਰਾਖੁ ਮੁਈਏ ਖਾਜੈ ਖੇਤੀ ਰਾਮ ॥

ਰਾਖਹੁ ਖੇਤੀ ਹਰਿ ਗੁਰ ਹੇਤੀ ਜਾਗਤ ਚੋਰੁ ਨ ਲਾਗੈ ॥

ਜਮ ਮਗਿ ਨ ਜਾਵਹੁ ਨਾ ਦੁਖੁ ਪਾਵਹੁ ਜਮ ਕਾ ਡਰੁ
ਭਉ ਭਾਗੈ ॥

ਰਵਿ ਸਸਿ ਦੀਪਕ ਗੁਰਮਤਿ ਦੁਆਰੈ ਮਨਿ ਸਾਚਾ
ਮੁਖਿ ਧਿਆਵੇ ॥

ਨਾਨਕ ਮੂਰਖੁ ਅਜਹੁ ਨ ਚੇਤੇ ਕਿਵ ਦੂਜੈ ਸੁਖੁ ਪਾਵੇ
॥੨॥

ਤੀਜਾ ਪਹਰੁ ਭਇਆ ਨੀਦ ਵਿਆਪੀ ਰਾਮ ॥

ਮਾਇਆ ਸੁਤ ਦਾਰਾ ਦੂਖਿ ਸੰਤਾਪੀ ਰਾਮ ॥

ਮਾਇਆ ਸੁਤ ਦਾਰਾ ਜਗਤ ਪਿਆਰਾ ਚੋਗ ਚੁਗੈ ਨਿਤ
ਫਾਸੈ ॥

ਨਾਮੁ ਧਿਆਵੈ ਤਾ ਸੁਖੁ ਪਾਵੈ ਗੁਰਮਤਿ ਕਾਲੁ ਨ
ਗ੍ਰਾਸੈ ॥

ਜੰਮਣੁ ਮਰਣੁ ਕਾਲੁ ਨਹੀ ਛੋਡੈ ਵਿਣੁ ਨਾਵੈ ਸੰਤਾਪੀ ॥

ਨਾਨਕ ਤੀਜੈ ਤ੍ਰਿਬਿਧਿ ਲੋਕਾ ਮਾਇਆ ਮੋਹਿ
ਵਿਆਪੀ ॥੩॥

tukhaaree mehlāa 1.

pahilai pahrai nain salonrhee-ay rain
anDhi-aaree raam.

vakhar raakh mu-ee-ay aavai vaaree
raam.

vaaree aavai kavan jagaavai sootē
jam ras choos-ay.

rain anDhayree ki-aa pat̃ tayree chor
parhai ghar moos-ay.

raakhanhaaraa agam apaaraa sun
baynantē mayree-aa.

naanak moorakh kabeh na chaytai
ki-aa soojhai rain anDhayree-aa. ||1||

doojaa pahar bha-i-aa jaag achaytē
raam.

vakhar raakh mu-ee-ay khaajai
khaytē raam.

raakho khaytē har gur haytē jaagat
chor na laagai.

jam mag na jaavhu naa dukh paavhu
jam kaa dar bha-o bhaagai.

rav sas deepak gurmat̃ du-aarai man
saachaa mukh Dhi-aav-ay.

naanak moorakh ajahu na chaytai kiv
doojai sukh paav-ay. ||2||

teejaa pahar bha-i-aa need vi-aapee
raam.

maa-i-aa sut̃ daaraa dookh santapee
raam.

maa-i-aa sut̃ daaraa jagat̃ pi-aaraa
chog chugai nit̃ faasai.

naam Dhi-aavai taa sukh paavai
gurmat̃ kaal na garaasai.

jaman maran kaal nahee chhodai vin
naavai santapee.

naanak teejai taribaDh lokaa
maa-i-aa mohi vi-aapee. ||3||

ਚਉਥਾ ਪਹਰੁ ਭਇਆ ਦਉਤੁ ਬਿਹਾਗੈ ਰਾਮ ॥

ਤਿਨ ਘਰੁ ਰਾਖਿਅੜਾ ਜੋ ਅਨਦਿਨੁ ਜਾਗੈ ਰਾਮ ॥

ਗੁਰ ਪੂਛਿ ਜਾਗੇ ਨਾਮਿ ਲਾਗੇ ਤਿਨਾ ਰੈਣਿ
ਸੁਹੇਲੀਆ ॥

ਗੁਰ ਸਬਦੁ ਕਮਾਵਹਿ ਜਨਮਿ ਨ ਆਵਹਿ ਤਿਨਾ ਹਰਿ
ਪ੍ਰਭੁ ਬੇਲੀਆ ॥

ਕਰ ਕੰਪਿ ਚਰਣ ਸਰੀਰੁ ਕੰਪੈ ਨੈਣ ਅੰਧੁਲੇ ਤਨੁ ਭਸਮ
ਸੇ ॥

ਨਾਨਕ ਦੁਖੀਆ ਜੁਗ ਚਾਰੇ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮਨਿ
ਵਸੇ ॥੪॥

cha-uthaa pahar bha-i-aa da-ut
bihaagai raam.

tin ghar raakhi-arhaa jo an-din jaagai
raam.

gur poochh jaagay naam laagay tinaa
rain suhaylee-aa.

gur sabad kamaaveh janam na aavahi
tinaa har parabh baylee-aa.

kar kaⁿp charan sareer kampai nain
anDhulay tan bhasam say.

naanak dukhee-aa jug chaaray bin
naam har kay man vasay. ||4||

ਖੂਲੀ ਗੰਠਿ ਉਠੋ ਲਿਖਿਆ ਆਇਆ ਰਾਮ ॥

ਰਸ ਕਸ ਸੁਖ ਠਾਕੇ ਬੰਧਿ ਚਲਾਇਆ ਰਾਮ ॥

ਬੰਧਿ ਚਲਾਇਆ ਜਾ ਪ੍ਰਭ ਭਾਇਆ ਨਾ ਦੀਸੈ ਨਾ
ਸੁਣੀਐ ॥

ਆਪਣ ਵਾਰੀ ਸਭਸੈ ਆਵੈ ਪਕੀ ਖੇਤੀ ਲੁਣੀਐ ॥

ਘੜੀ ਚਸੇ ਕਾ ਲੇਖਾ ਲੀਜੈ ਬੁਰਾ ਭਲਾ ਸਹੁ ਜੀਆ ॥

ਨਾਨਕ ਸੁਰਿ ਨਰ ਸਬਦਿ ਮਿਲਾਏ ਤਿਨਿ ਪ੍ਰਭਿ
ਕਾਰਣੁ ਕੀਆ ॥੫॥੨॥

khoolee ganth utho likhi-aa aa-i-aa
raam.

ras kas sukh thaakay banDh
chala-i-aa raam.

banDh chala-i-aa jaa parabh
bha-i-aa naa deesai naa sunee-ai.

aapan vaaree sabhsai aavai pakee
khaytee lunee-ai.

gharhee chasay kaa laykhaa leejai
bura bhalaa saho jee-aa.

naanak sur nar sabad milaa-ay tin
parabh kaaran kee-aa. ||5||2||

Tukhaari Mehla-1

In the previous composition Guru Ji gave his immaculate sermon basing it on the concept of twelve calendar months and the seasons corresponding to those months. In this *shabad*, Guru Ji bases his advice on the four stages of life or childhood, youth, middle age and old age.

He compares these four stages to the four parts of a night in the life of a human bride soul, who is asleep (and unaware that) she is being robbed of her possessions by thieves.

So very affectionately addressing the human being, Guru Ji says: "O' mortal bride with bewitching eyes, remember that in this first part of the night it is very dark (because you are letting pass the first part of your life in complete ignorance). O' dear bride (soul), take good care of your commodity (of life breaths), because one day your turn would (also) come (to depart from here). When one's turn comes, nobody wakes that one up, and while still asleep, the demon of death would suck up the sap (of your

life and take out your breaths). If the night of your life passes in darkness (of ignorance) then you would have no honor (in this or the next world), because the thieves (of lust, anger, attachment, ego, and greed) would break in and rob the house (of your body of its valuable possessions or virtues). Therefore Nanak (suggests that you pray to God and say): “O’ the incomprehensible and limitless Savior, listen to my supplication, that on (her own) the foolish (human bride) never remembers You, so how can she find her way in the dark night (unless You guide her)?”(1)

Now Guru Ji comments on the second phase of night or the second part of human life and once again tries to awaken the soul bride from her sleep in worldly affairs. This time he uses the metaphor of a farmer who is supposed to keep a watch on his fields lest thieves loot them. He says: “O’ unconscious being, the second phase of night (of your life has come) wake up now (from the slumber of worldly allurements). O’ my dear, safeguard the commodity (of your life breaths), the crop (of your virtues) is being eaten away (and your life breaths are going waste). You can save your crop (of virtues) by developing love with God and Guru, and then you would remain awake (to the false worldly allurements). No thieves (of lust, anger and greed) would rob you. (By following the Guru’s advice and meditating on God’s Name, you would not commit any sins, and therefore) you wouldn’t have to tread on the path of demons of death and suffer any pain. Even your fear of death would go away. The bride (soul), who by following Guru’s instruction with a sincere mind, meditates on the eternal God with her tongue, (her mind gets so enlightened with divine wisdom and peace, as if) in her mind are burning the lamps of Sun and Moon. But O’ Nanak, if the foolish (human bride) still doesn’t remember (God, even in the second phase of her life, then) how can she obtain any peace by remaining in duality (or love of worldly possessions, instead of God)?”(2)

After passing through the first two periods of life (or childhood and youth), when the human bride enters the third phase (or mid-life), she is even more engrossed in the worldly entanglements. It is this period, when most of the problems including divorces, broken homes, and other family tragedies are noticed, particularly in western countries. Guru Ji, comments on this period in human life and says, “When the third phase of the night (or middle age comes, the man is even more obsessed with amassing worldly wealth and enjoying worldly pleasures, as if the bride soul) is even more overwhelmed by sleep, and remains tortured by the problems of worldly wealth, sons, and wife. (In this stage), the world looks endearing, and (like the birds getting caught, when trying to peck at food), one gets caught every day (in worldly entanglements. However, if one) meditates on God’s Name, one obtains peace. If one follows Guru’s instruction, (the spiritual) death doesn’t grasp. (Otherwise the pain of) birth and death, (and the fear of) death doesn’t leave one alone, and without meditating on God’s Name, one remains afflicted with pain. (In short) O’ Nanak, even in the third watch of the night (of life), a human bride remains unaware that she is entangled in the attachment for the three pronged *Maya* (the worldly riches and power).”(3)

Next are the fourth and the final phases in the night of human life (old age). In this age some people wake up and try to meditate on God's Name, but often find it very difficult because generally the body becomes very weak, frail and afflicted with many health issues. There are others who don't wake up even in this stage in life and stay engrossed in false worldly affairs. So commenting on this stage of life, Guru Ji says: "(O' my friend), the fourth watch of night has come: (your black hair has turned grey, as if) the sun has risen (indicating that the night of your life is almost over). They who have remained awake (to the worldly enticements) have saved their home (of the body from being robbed of its virtues). They who by taking guidance from the Guru have remained alert (to the worldly allurements) and got attuned to God's Name; their night (of life) passes in peace. They who lead their lives according to (*Gurbani*) the word of the Guru are not made to go through the pains of birth (and death) again, and God becomes their helper. In this age, one's hands, feet and body start trembling, the eyes become almost blind, and the body is listless like ashes. O' Nanak, without enshrining God's Name, one remains in pain in all the four ages."(4)

Finally Guru Ji comments on the state when the night of one's life ends and death overtakes one. He says: "When the knot (of one's allotted life breaths) gets loosened, (God's) written command comes for the soul to rise up and depart (from this world). Then all one's eating, drinking and (enjoying of) comforts is stopped; one is bound and driven away (to the next world). When it so pleases God, one is bound and driven away, and one can neither see nor hear anything. (This is the way of the world, and just) as when the crop is ripe, we must harvest it. Similarly everyone has to die on one's turn. Then the soul is asked to account for each and every hour and moment, and now O' soul, you have to bear the consequences of your good and bad (deeds in life). But O' Nanak, that God has arranged it so, that through the Guru's word, He unites the angelic (or Guru following) persons with Him, (and they don't suffer)."(5-2)

The message of this *shabad* is that we should remember that just as the night passes through its four stages, similarly human beings pass through the four stages of life. If we do not remain alert to allurements of the false worldly pleasures and do not remember God, then we remain caught in the noose of birth and death and keep suffering in pain. To end this perpetual suffering, we should listen and live according to the Guru's word and meditate on God's Name, so that in His mercy He may unite us with Him.

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

tukhaaree mehlāa 1.

ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ ਕਿਉਂ ਨਦਰਿ ਨਿਹਾਲਿਆ
ਰਾਮ ॥

taaraa charhi-aa lammaa ki-o naḁar
nihaali-aa raam.

ਸੇਵਕ ਪੂਰ ਕਰੰਮਾ ਸਤਿਗੁਰਿ ਸਬਦਿ ਦਿਖਾਲਿਆ
ਰਾਮ ॥

sayvak poor karammaa satgur sabad
ḁikhaali-aa raam.

ਗੁਰ ਸਬਦਿ ਦਿਖਾਲਿਆ ਸਚੁ ਸਮਾਲਿਆ
ਅਹਿਨਿਸਿ ਦੇਖਿ ਬੀਚਾਰਿਆ ॥

gur sabad ḁikhaali-aa sach samaali-aa
ahinis ḁaykh beechaari-aa.

ਧਾਵਤ ਪੰਚ ਰਹੇ ਘਰੁ ਜਾਣਿਆ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ
ਮਾਰਿਆ ॥
ਅੰਤਰਿ ਜੋਤਿ ਭਈ ਗੁਰ ਸਾਖੀ ਚੀਨੇ ਰਾਮ
ਕਰੰਮਾ ॥

Dhaavat panch rahay ghar jaani-aa
kaam kroDh bikh maari-aa.
antar jot bha-ee gur saakhee cheenay
raam karammaa.

ਪੰਨਾ ੧੧੧੧

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ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ
॥੧॥

naanak ha-umai maar pateenay taraa
charhi-aa lammaa. ||1||

ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਚੂਕੀ ਅਭਿਮਾਨੀ ਰਾਮ ॥

gurmukh jaag rahay chookee
abhimaanee raam.

ਅਨਦਿਨੁ ਭੋਰੁ ਭਇਆ ਸਾਚਿ ਸਮਾਨੀ ਰਾਮ ॥

an-din bhor bha-i-aa saach samaanee
raam.

ਸਾਚਿ ਸਮਾਨੀ ਗੁਰਮੁਖਿ ਮਨਿ ਭਾਨੀ ਗੁਰਮੁਖਿ
ਸਾਬਤੁ ਜਾਗੇ ॥

saach samaanee gurmukh man
bhaanee gurmukh saabat jaagay.

ਸਾਚੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਦੀਆ ਹਰਿ ਚਰਨੀ ਲਿਵ
ਲਾਗੇ ॥

saach naam amrit gr dee-aa har
charnee liv laagay.

ਪ੍ਰਗਟੀ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਮਨਮੁਖਿ ਭਰਮਿ
ਭੁਲਾਣੀ ॥

paratee jot jot meh jaata manmukh
bharam bhulaanee.

ਨਾਨਕ ਭੋਰੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਜਾਗਤ ਰੈਣਿ
ਵਿਹਾਣੀ ॥੨॥

naanak bhor bha-i-aa man maani-aa
jaagat rain vihaanee. ||2||

ਅਉਗਣ ਵੀਸਰਿਆ ਗੁਣੀ ਘਰੁ ਕੀਆ ਰਾਮ ॥

a-ugan veesri-aa gune ghar kee-aa
raam.

ਏਕੋ ਰਵਿ ਰਹਿਆ ਅਵਰੁ ਨ ਬੀਆ ਰਾਮ ॥

ayko rav rahi-aa avar na bee-aa raam.

ਰਵਿ ਰਹਿਆ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਮਨ ਹੀ ਤੇ ਮਨੁ
ਮਾਨਿਆ ॥

rav rahi-aa so-ee avar na ko-ee man
hee tay man maani-aa.

ਜਿਨਿ ਜਲ ਥਲ ਤ੍ਰਿਭਵਣ ਘਟੁ ਘਟੁ ਥਾਪਿਆ ਸੋ
ਪ੍ਰਭੁ ਗੁਰਮੁਖਿ ਜਾਨਿਆ ॥

jin jal thal tribhavan ghat ghat
thaapi-aa so parabh gurmukh
jaani-aa.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਅਪਾਰਾ ਤ੍ਰਿਬਿਧਿ ਮੇਟਿ
ਸਮਾਈ ॥

karan kaaran samrath apaaraa
tribaDh mayt samaa-ee.

ਨਾਨਕ ਅਵਗਣ ਗੁਣਹ ਸਮਾਣੇ ਐਸੀ ਗੁਰਮਤਿ
ਪਾਈ ॥੩॥

naanak avgan gunah samaanay aisee
gurmat paa-ee. ||3||

ਆਵਣ ਜਾਣ ਰਹੇ ਚੂਕਾ ਭੋਲਾ ਰਾਮ ॥

aavan jaan rahay chookaa bholaa
raam.

ਹਉਮੈ ਮਾਰਿ ਮਿਲੇ ਸਾਚਾ ਚੋਲਾ ਰਾਮ ॥

ha-umai maar milay saachaa cholaa
raam.

ਹਉਮੈ ਗੁਰਿ ਖੋਈ ਪਰਗਟੁ ਹੋਈ ਚੂਕੈ ਸੋਗ ਸੰਤਾਪੈ ॥

ਜੋਤੀ ਅੰਦਰਿ ਜੋਤਿ ਸਮਾਣੀ ਆਪੁ ਪਛਾਤਾ ਆਪੈ ॥

ਪੇਈਅੜੈ ਘਰਿ ਸਬਦਿ ਪਤੀਣੀ ਸਾਹੁਰੜੈ ਪਿਰ
ਭਾਣੀ ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਚੂਕੀ ਕਾਣਿ
ਲੋਕਾਣੀ ॥੪॥੩॥

ha-umai gur kho-ee pargat ho-ee
chookay sog santaapai.

joṭee andar joṭ samaaṇee aap
pachhaataa aapai.

pay-ee-arḥai ghar sabad̥ paṭeenee
saahurḥai pir bhaaṇee.

naanak satgur mayl milaa-ee chookee
kaan lokaane. ||4||3||

Tukhaari Mehla-1

Guru Ji concluded the previous *shabad* by saying: “O’ Nanak, that God has arranged it so, that through the Guru’s word, He unites the angelic (or Guru following) persons with Him.” In that sense, the Guru’s advice is like a source of light, which leads them to the mansion of God. In this *shabad*, he describes the enlightenment of Guru’s followers by comparing them to a widely shining star rising in the sky of their minds and leading them to union with God.

He says: “(O’ my friends, a Guru’s follower’s mind is so enlightened with divine light, as if a comet) has arisen (in the sky of one’s mind. The question is how does one realize this enlightenment and) see this star with one’s internal eyes? The answer is that) it was the fulfillment of the destiny of the (God’s) servant and through his word the Guru showed him this star (and blessed him with divine enlightenment). When through his word the Guru shows (the divine light, one) meditates on the eternal (God) and seeing Him day and night reflects on one’s own life conduct. When one’s five sense faculties are held (in place and stop wandering), one realizes one’s true home (or the mansion of God within) and destroys the poison of lust and anger. Through the Guru’s instruction, (the divine) light becomes manifest within and one understands God’s (wondrous) deeds. (In this way) O’ Nanak, they, who by stilling their ego, are attuned to God, (obtain divine enlightenment, as if in the sky of their mind) has risen a comet.”(1)

Elaborating on the blessings received by the Guru’s followers, Guru Ji says: “(O’ my friends), the Guru’s followers remain awake (and alert to the false worldly allurements) and their self-conceit is removed. Day and night, they remain enlightened with (divine wisdom and their consciousness) remains absorbed in the eternal (God). The merging of (their consciousness) in the eternal (God) is pleasing to their minds and the Guru’s followers remain awake and whole (because the capital of their life-breaths is not lost in useless worldly pursuits). The Guru blesses them with the nectar of eternal Name and they remain attuned to God’s feet (and always remember Him). Within them manifests the divine light, and they realize that this (divine) light pervades in all creatures. However the self-conceited (bride soul) remains lost in illusion. O’ Nanak, (when one receives divine enlightenment, one feels as if) the dawn (of wisdom) has broken, one’s mind is convinced (about the truth of Guru’s word), and one spends the night (of one’s life remaining) awake (and alert to the attacks of worldly allurements).”(2)

Now Guru Ji tells us what kind of merits a Guru following person acquires when he or she is so enlightened by the divine wisdom. He says: “(O’ my friends, when one receives divine enlightenment), one forsakes one’s vices, and virtues come to reside (in one’s mind. One realizes that) one (God) is pervading all over and there is no other (God). One’s mind is convinced. The Guru’s follower has realized that God, who has created the water, the earth, the three worlds, and is in the hearts (of all beings). Erasing the influence of the three-pronged *Maya* (the worldly riches, one remains absorbed in God, who) is limitless and the cause of all causes. (In short), O’ Nanak, one obtains such an intellect from the Guru, that one’s vices merge (or turn into) virtues.”(3)

But that is not all. Listing still more blessings received by Guru following persons, when their mind gets enlightened by divine wisdom, Guru Ji says: “(O’ my friends, the Guru’s followers who are blessed with divine wisdom), their comings and goings cease and all their misgiving is removed. Stilling their self-conceit, they get attuned to the eternal (God, and they so purify their life conduct, as if) they are wearing the gown of truth (free of evil thoughts. Such a bride soul), whose ego the Guru has dispelled becomes known (in the world), and all her sorrows and sufferings vanish. Her light (soul) merges in the supreme light (of God) and she realizes herself (and keeps examining her own conduct. Such a bride soul, who keeps believing (and following the Guru’s) word (in this world, which is like) her father’s house, becomes pleasing to her Spouse in (the next world or) her in-laws’ house. O’ Nanak, (the bride soul whom, after) uniting with him, the true Guru has united (with God), her dependence on other people is ended.”(4-3)

The message of this *shabad* is that if we want to get rid of our evil intellect, false worldly allurements, and our impulses of lust, anger, attachment, greed, and ego. Then we should faithfully reflect and act on the Guru’s word (or *Gurbani* as contained in Guru Granth Sahib Ji).

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

ਭੋਲਾਵਤੈ ਭੁਲੀ ਭੁਲਿ ਭੁਲਿ ਪਛੋਤਾਣੀ ॥

ਪਿਰਿ ਛੋਡਿਅਤੀ ਸੁਤੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣੀ ॥

ਪਿਰਿ ਛੋਡੀ ਸੁਤੀ ਅਵਗਣਿ ਮੁਤੀ ਤਿਸੁ ਧਨ ਵਿਧਣ ਰਾਤੇ ॥

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਗੁਤੀ ਹਉਮੈ ਲਗੀ ਤਾਤੇ ॥

ਉਡਰਿ ਹੰਸੁ ਚਲਿਆ ਫੁਰਮਾਇਆ ਭਸਮੈ ਭਸਮ ਸਮਾਣੀ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਹੁਣੀ ਭੁਲਿ ਭੁਲਿ ਪਛੋਤਾਣੀ ॥੧॥

tukhaaree mehlā 1.

bholaavarhai bhulee bhul bhul pachhotaanee.

pir chhodi-arhee suttee pir kee saar na jaanee.

pir chhodee suttee avgan muttee tis Dhan viDhan raatay.

kaam kroDh aha^Nkaar vigutee ha-umai lagee taatay.

udar hans chali-aa furmaa-i-aa bhasmai bhasam samaanee.

naanak sachay naam vihoonee bhul bhul pachhotaanee. ||1||

ਸੁਣਿ ਨਾਹ ਪਿਆਰੇ ਇਕ ਬੇਨੰਤੀ ਮੇਰੀ ॥
 ਤੂ ਨਿਜ ਘਰਿ ਵਸਿਅਤਾ ਹਉ ਰੁਲਿ ਭਸਮੈ
 ਵੇਰੀ ॥
 ਬਿਨੁ ਅਪਨੇ ਨਾਹੈ ਕੋਇ ਨ ਚਾਹੈ ਕਿਆ ਕਹੀਐ
 ਕਿਆ ਕੀਜੈ ॥
 ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਸਨ ਰਸੁ ਰਸਨਾ ਗੁਰ ਸਬਦੀ ਰਸੁ
 ਪੀਜੈ ॥
 ਵਿਣੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ ਆਵੈ ਜਾਇ
 ਘਨੇਰੀ ॥
 ਨਾਨਕ ਲਾਹਾ ਲੈ ਘਰਿ ਜਾਈਐ ਸਾਚੀ ਸਚੁ ਮਤਿ
 ਤੇਰੀ ॥੨॥

ਸਾਜਨ ਦੇਸਿ ਵਿਦੇਸੀਅਤੇ ਸਾਨੇਹਤੇ ਦੇਦੀ ॥
 ਸਾਰਿ ਸਮਾਲੇ ਤਿਨ ਸਜਣਾ ਮੁੰਧ ਨੈਣ ਭਰੇਦੀ ॥
 ਮੁੰਧ ਨੈਣ ਭਰੇਦੀ ਗੁਣ ਸਾਰੇਦੀ ਕਿਉ ਪ੍ਰਭ ਮਿਲਾ
 ਪਿਆਰੇ ॥
 ਮਾਰਗੁ ਪੰਥੁ ਨ ਜਾਣਉ ਵਿਖੜਾ ਕਿਉ ਪਾਈਐ
 ਪਿਰੁ ਪਾਰੇ ॥
 ਸਤਿਗੁਰ ਸਬਦੀ ਮਿਲੈ ਵਿਛੁੰਨੀ ਤਨੁ ਮਨੁ ਆਗੈ
 ਰਾਖੈ ॥
 ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਮਹਾ ਰਸ ਫਲਿਆ ਮਿਲਿ
 ਪ੍ਰੀਤਮ ਰਸੁ ਚਾਖੈ ॥੩॥
 ਮਹਲਿ ਬੁਲਾਇਝੀਏ ਬਿਲਮੁ ਨ ਕੀਜੈ ॥

ਪੰਨਾ ੧੧੧੨

ਅਨਦਿਨੁ ਰਤਤੀਏ ਸਹਜਿ ਮਿਲੀਜੈ ॥
 ਸੁਖਿ ਸਹਜਿ ਮਿਲੀਜੈ ਰੋਸੁ ਨ ਕੀਜੈ ਗਰਬੁ
 ਨਿਵਾਰਿ ਸਮਾਣੀ ॥
 ਸਾਚੈ ਰਾਤੀ ਮਿਲੈ ਮਿਲਾਈ ਮਨਮੁਖਿ ਆਵਣ
 ਜਾਣੀ ॥
 ਜਬ ਨਾਚੀ ਤਬ ਘੁਘਟੁ ਕੈਸਾ ਮਟੁਕੀ ਫੋਤਿ
 ਨਿਰਾਰੀ ॥
 ਨਾਨਕ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ਗੁਰਮੁਖਿ ਤਤੁ
 ਬੀਚਾਰੀ ॥੪॥੪॥

sun naah pi-aaray ik baynantē mayree.
 too nij ghar vasi-arhaa ha-o rul bhasmai
 dhayree.
 bin apnay naahai ko-ay na chaahai ki-aa
 kahee-ai ki-aa keejai.
 amrit naam rasan ras rasnaa gur
 sabdee ras peejai.
 vin naavai ko sang na saathē aavai
 jaa-ay ghanayree.
 naanak laahaa lai ghar jaa-ee-ai
 saachee sach mat tayree. ||2||

saajan days vidaysee-arhay
 saanayhrhay daydee.
 saar samaalay tin sajnaa munDh nain
 bharaydee.
 munDh nain bharaydee gun saaraydee
 ki-o parab milaa pi-aaray.
 maarag panth na jaana-o vikh-rhaa ki-o
 paa-ee-ai pir paaray.
 satgur sabdee milai vichhunnee tan
 man aagai raakhai.
 naanak amrit birakh mahaa ras fali-aa
 mil pareetam ras chaakhai. ||3||
 mahal bulaa-irhee-ay bilam na keejai.

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an-din rat-rhee-ay sahj mileejai.
 sukh sahj mileejai ros na keejai garab
 nivaar samaanee.
 saachai raatee milai milaa-ee manmukh
 aavan jaanee.
 jab naachee tab ghooghat kaisaa
 matukee forh niraaree.
 naanak aapai aap pachhaanai gurmukh
 tat beechaaree. ||4||4||

Tukhaari Mehla-1

Guru Ji concluded the previous *shabad*, with the remark that the bride soul who keeps believing (and following the Guru's) word becomes pleasing to God and whom after uniting with him, the true Guru has united with God and her dependence on other people has ended. In this *shabad*, Guru Ji first paints the opposite side of the picture or what happens to that bride (soul) who remains deluded by doubt and repeatedly errs, and her spouse (God) abandons her. Then Guru Ji shows us what a soul bride needs to do in such a situation.

He says: "(O' my friends), the bride (soul) who is mislead by doubt and keeps erring again and again, regrets (in the end). Forsaking her spouse (God) she remains asleep (in the worldly pleasures) and doesn't know her Groom (or what are His likes and dislikes). The Spouse has deserted (such a bride) who remains asleep (in worldly enjoyments) and beguiled by vices, she passes the night (of her life) in agony. She is ruined by lust, anger, and arrogance, and is also afflicted by self-conceit and jealousy. When as per (God's) command, the swan (soul) flies away (and she dies, her body is reduced to dust and ultimately that) dust mingles with (other) dust. In short O' Nanak, without meditating on God's Name, (the bride soul) errs repeatedly and then regrets it." (1)

Now Guru Ji indirectly tells us what that bride soul should do who has repeatedly erred. So praying to God on behalf of such a bride, he says: "O' my beloved Spouse, listen to one prayer of mine. (Even though) You are abiding in Your own home (in my heart, yet being separated from You) I am becoming like a heap of dust. (I have realized, that) without her own spouse, nobody likes (or loves her. So in this situation), what should such a bride say or do? (The answer is) that through the Guru's word we should drink the supreme nectar (of God's) Name with our tongue. Without the Name, one has neither any friend nor any companion (and without the Name) most of the world keeps coming and going. By meditating on the eternal Name, your intellect would become true (and immune from worldly evils, and in this way) by earning the profit of Name, O' Nanak we can go to our house (and be in the presence of God)." (2)

Now Guru Ji describes the state of a human being who although realizing the consequences of forsaking God, sets out in search of Him, but in wrong places and using wrong methods, such as going on pilgrimages or doing other such ritualistic deeds. He compares the state of such a person to an ignorant young bride whose groom is present in her home, but she is searching him in foreign lands. Using this analogy, Guru Ji says: "Her friend (God) is abiding in her own country (her heart), but she is sending messages to foreign lands (and looking for Him in mountains and jungles). With her eyes filled with tears she intensely remembers God. Yes, the bride (soul) with eyes filled with tears, remembers the merits (of her Spouse) and thinks about how she can meet her beloved God. (She realizes that) she doesn't know the way or the arduous route, (so she says to herself): "How can I meet my Groom, who is on the other shore?"

Now Guru Ji tells us how such a bride can meet her Spouse. He says: "That separated one can meet (her spouse), if through the word of the Guru she surrenders her body and mind before Him. O' Nanak, (God's) Name (is like a) tree laden with the fruits which are filled with the supreme (divine) relish. Meeting with her beloved Spouse (through meditation on His Name), she enjoys this supreme relish."(3)

Guru Ji concludes this *shabad* by advising us not to be tardy in remembering God, or sleep in the early morning hours when it is the time to meditate on His Name, or join the holy congregation. He also tells us what our attitude should be when we do meet Him. He says: "(O' young bride), when called into His mansion, don't delay even for a moment. You should always remain imbued with (His) love (so that) you may imperceptibly meet Him. (When you do meet Him), remain in peace and poise and don't protest, and stilling your ego, get absorbed (in His Being. Because the bride, who is truly) imbued with the love of the eternal (God), once united remains united (with Him), but the self-conceited one keeps coming and going (in and out of this world)."

Finally advising us not to worry if other people make fun or criticize us for loving God or meditating on His Name, Guru Ji says: "(O' my friends, just as when a young maiden) steps out to dance, she doesn't keep her veil (similarly the bride soul who sets out on the path of God's love shouldn't try to hide it from others. Breaking her bonds of love for worldly riches, she should become detached). O' Nanak, by following the Guru's advice she realizes her own self and keeps reflecting on the quintessence (of true life conduct)."(4-4)

The message of this *shabad* is that we should understand that God is abiding in our own heart but because of our veil of ego we are not able to recognize Him, and we keep erring. Therefore we suffer and repent. To meet God we need not go to jungles or mountains. All we need to do is to reflect on the Guru's word and remember God in our heart. We should surrender our body and mind to God and while walking on this path of love we should not care whether the rest of the world criticizes us. We should keep meditating on His Name with true love and devotion. One day, He would show mercy and join us in His blissful union.

Personal Note: - This reminds the author, of an incident during a survey camp at Solan, India. The author was sharing a room with four other engineering students. In the evening, we all went for a walk. After accompanying others for a distance, the author would pretend that he remembered something important, and return to his room to do his evening prayer *Rehras Sahib*. On the third day of this happening, when the author finished his *Paath* and *Ardaas*, he found that his friends were standing behind him, and smiling. The author felt very much embarrassed at being caught, but then one of the sikh friends said to the author, "Daljit, you should not have tried to hide your good habit, rather you should have told us frankly, may be we would have liked to join you."

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

ਮੇਰੇ ਲਾਲ ਰੰਗੀਲੇ ਹਮ ਲਾਲਨ ਕੇ ਲਾਲੇ ॥

ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਲੇ ॥

ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਜਾ
ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥

ਜਗਜੀਵਨੁ ਦਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਸਹਜਿ ਮਿਲੇ
ਬਨਵਾਰੀ ॥

ਨਦਰਿ ਕਰਹਿ ਤੂ ਤਾਰਹਿ ਤਰੀਐ ਸਚੁ ਦੇਵਹੁ
ਦੀਨ ਦਇਆਲਾ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸਾ ਤੂ ਸਰਬ ਜੀਆ
ਪ੍ਰਤਿਪਾਲਾ ॥੧॥

ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੇ ਅਤਿ ਪਿਆਰੇ ॥

ਸਬਦੇ ਰਵਿ ਰਹਿਆ ਗੁਰ ਰੂਪਿ ਮੁਰਾਰੇ ॥

ਗੁਰ ਰੂਪ ਮੁਰਾਰੇ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ਤਾ ਕਾ ਅੰਤੁ ਨ
ਪਾਇਆ ॥

ਰੰਗੀ ਜਿਨਸੀ ਜੰਤ ਉਪਾਏ ਨਿਤ ਦੇਵੈ ਚੜੈ
ਸਵਾਇਆ ॥

ਅਪਰੰਪਰੁ ਆਪੇ ਬਾਪਿ ਉਬਾਪੇ ਤਿਸੁ ਭਾਵੈ ਸੋ
ਹੋਵੈ ॥

ਨਾਨਕ ਹੀਰਾ ਹੀਰੈ ਬੇਧਿਆ ਗੁਣ ਕੈ ਹਾਰਿ ਪਰੋਵੈ
॥੨॥

ਗੁਣ ਗੁਣਹਿ ਸਮਾਣੇ ਮਸਤਕਿ ਨਾਮ ਨੀਸਾਣੇ ॥

ਸਚੁ ਸਾਚਿ ਸਮਾਇਆ ਚੂਕਾ ਆਵਣ ਜਾਣੇ ॥

ਸਚੁ ਸਾਚਿ ਪਛਾਤਾ ਸਾਚੈ ਰਾਤਾ ਸਾਚੁ ਮਿਲੈ ਮਨਿ
ਭਾਵੈ ॥

ਸਾਚੇ ਉਪਰਿ ਅਵਰੁ ਨ ਦੀਸੈ ਸਾਚੇ ਸਾਚਿ
ਸਮਾਵੈ ॥

ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਬੰਧਨ ਖੋਲਿ
ਨਿਰਾਰੇ ॥

ਨਾਨਕ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਜਾ ਮਿਲਿਆ ਅਤਿ
ਪਿਆਰੇ ॥੩॥

tukhaaree mehlā 1.

mayray laal rangeelay ham laalan kay
laalay.

gur alakh lakhāa-i-aa avar na dōojaa
bhaalay.

gur alakh lakhāa-i-aa jaa tis bhaa-i-aa
jaa parabh kirpaa Dhaaree.

jagjeevan daatā purakh biDhaatā sahj
milay banvaaree.

nadar karahi too taareh taree-ai sach
dayvhu deen da-i-aalaa.

paranvat naanak daasan daasaa too
sarab jee-aa partipaalaa. ||1||

bharipur Dhaar rahay at pi-aaray.

sabday rav rahi-aa gur roop muraaray.

gur roop muraaray taribhavan Dhaaray
taa kaa ant na paa-i-aa.

rangee jinsee jant upaa-ay nit dayvai
charhai savaa-i-aa.

aprampar aapay thaap uthaapay tis
bhaavai so hovai.

naanak heeraa heera bayDhi-aa gun
kai haar parovai. ||2||

gun guneh samaanay mastak naam
neesaano.

sach saach samaa-i-aa chookaa aavan
jaano.

sach saach pachhaatā saachai raatā
saach milai man bhaavai.

saachay oopar avar na deesai saachay
saach samaavai.

mohan mohi lee-aa man mayraa
banDhan khol niraaray.

naanak jotee jot samaanee jaa mili-aa
at pi-aaray. ||3||

ਸਚ ਘਰੁ ਖੋਜਿ ਲਹੇ ਸਾਚਾ ਗੁਰ ਥਾਨੋ ॥

ਮਨਮੁਖਿ ਨਹ ਪਾਈਐ ਗੁਰਮੁਖਿ ਗਿਆਨੋ ॥

ਦੇਵੈ ਸਚੁ ਦਾਨੋ ਸੋ ਪਰਵਾਨੋ ਸਦ ਦਾਤਾ ਵਡ ਦਾਣਾ ॥

ਅਮਰੁ ਅਜੋਨੀ ਅਸਥਿਰੁ ਜਾਪੈ ਸਾਚਾ ਮਹਲੁ ਚਿਰਾਣਾ ॥

ਦੋਤਿ ਉਚਾਪਤਿ ਲੇਖੁ ਨ ਲਿਖੀਐ ਪ੍ਰਗਟੀ ਜੋਤਿ ਮੁਰਾਰੀ ॥

ਨਾਨਕ ਸਾਚਾ ਸਾਚੈ ਰਾਚਾ ਗੁਰਮੁਖਿ ਤਰੀਐ ਤਾਰੀ ॥੪॥੫॥

sach ghar khoj lahay saachaa gur thaano.

manmukh nah paa-ee-ai gurmukh gi-aano.

dayvai sach daano so parvaano sad daataa vad daanaa.

amar ajonee asthir jaapai saachaa mahal chiraanaa.

dot uchaapat laykh na likee-ai pargatee jot muraaree.

naanak saachaa saachai raachaa gurmukh taree-ai taaree. ||4||5||

Tukhaari Mehla-1

In the previous *shabad*, Guru Ji advised us that God is abiding in our own heart, but because of our veil of ego we are not able to recognize Him, and we keep erring. Therefore we suffer and repent. To meet God we need not go to jungles or mountains, all we need to do is to reflect on the Guru's word and remember God, and search Him in our own heart. In this *shabad*, Guru Ji shows us how to pray to God when by His grace and the guidance of the Guru we are blessed with God's sight.

First expressing his love and appreciation for some of the unique qualities of God, Guru Ji says: "(O' my friends), I am a slave of my beloved God. The one (whom) the Guru has helped to realize that incomprehensible (God) doesn't look for another. When it so pleased God and when He showed His mercy, the Guru helped (one) to know the unknowable (God). That beneficent Creator who is the life of the world and the Master of woods meets one in a natural sort of way."

Now humbly addressing God, Guru Ji says: "(O' God), only if You show mercy and help us cross, only then we swim across (the worldly ocean). O' merciful Master of the meek, bless us with the truth (of Your eternal Name). Nanak the slave of (Your) slaves submits that You are the preserver of all beings."(1)

Describing how through the Guru, we come to know about the vast expanse, all pervasiveness and other unique qualities of God, he says: "(O' my friends, through) the word of the Guru, (we come to realize) that the most loving God is pervading and supporting all and that destroyer of demons is pervading all places in the form of the Guru. (He) is providing support to all the three worlds, and nobody has found His limit. He has created beings of various colors and kinds, and gives more and more (to all) everyday. That limitless God, Himself creates and destroys, and whatever pleases Him that happens. Nanak (says that the one who enshrines the virtues of God), as if weaving oneself into His merits, (becomes pure and immaculate like) a diamond, pierced by (God), the (supreme) diamond." (2)

Now Guru Ji tells us what kinds of blessings, those persons enjoy who are blessed with God's Name. He says: "(O' my friends, they who have been pre-destined and) whose foreheads bear the mark of (meditation on) God's Name, by uttering the merits of God, remain absorbed in (thinking about) those merits. (The one, who meditates) on the eternal (Name of God), merges in the eternal (God Himself), and that one's coming and going (in and out of the world) is ended. Being imbued with the love of the eternal (God), one realizes that eternal (God), and when one meets that eternal (God), it pleases the mind. To such a one nobody seems higher than the eternal (God), and one remains absorbed in the eternal (God. O' my friends), the captivating God has enticed my mind, and loosening my (worldly) bonds, He has set me free. Nanak says that when he met his most loving God, his soul got merged into (God's prime) soul."(3)

Finally Guru Ji shares with us the unique merits of the Guru and his holy congregation. He says: "(O' my friends), the Guru's true house is (his holy congregation. The person) who finds this true home, finds the eternal abode (of God). But the self-conceited person doesn't obtain this boon; it is only a Guru's follower who obtains this (divine) knowledge. The one whom (the Guru) blesses with the gift of eternal Name is approved (by God). That (Guru) is the all-wise and eternal Giver of blessings. (Then that person contemplates) the immortal, unborn, and imperishable God and finds His primordial abode. The light of God becomes manifest (in one's mind, and then one stops it from committing any evils). The account of one's daily deeds is not written any more. Then O' Nanak, by merging in the eternal (God) one also becomes eternal, and this is how by the grace of the Guru, we swim across (the worldly ocean)."(4-5)

The message of this *shabad* is that if we want to end our circles of births and deaths, and meet our beloved God, then we should listen to the Guru's advice (*Gurbani* contained in *Guru Granth Sahib Ji*). Following that advice, we should acquire the virtues as listed by the Guru and sing praises of God with utmost love and devotion. We would then know how the eternal God is abiding everywhere and in each and every heart, and we would get so absorbed in His thoughts that ultimately we would merge in Him.

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

tukhaaree mehlāa 1.

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਮਝੁ ਅਚੇਤ
ਇਆਣਿਆ ਰਾਮ ॥

ay man mayri-aa too samajh achayt
i-aañi-aa raam.

ਏ ਮਨ ਮੇਰਿਆ ਛਡਿ ਅਵਗਣ ਗੁਣੀ
ਸਮਾਣਿਆ ਰਾਮ ॥

ay man mayri-aa chhad avgan gunee
samaañi-aa raam.

ਬਹੁ ਸਾਦ ਲੁਭਾਣੇ ਕਿਰਤ ਕਮਾਣੇ ਵਿਛੁੜਿਆ
ਨਹੀ ਮੇਲਾ ॥

baho saad lubhaanay kirat kamaanay
vichhurji-aa nahee maylaa.

ਕਿਉ ਦੁਤਰੁ ਤਰੀਐ ਜਮ ਡਰਿ ਮਰੀਐ ਜਮ
ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ ॥

ki-o dutar taree-ai jam dar maree-ai jam
kaa panth duhaylaa.

ਮਨਿ ਰਾਮੁ ਨਹੀ ਜਾਤਾ ਸਾਝ ਪ੍ਰਭਾਤਾ
ਅਵਘਟਿ ਰੁਧਾ ਕਿਆ ਕਰੇ ॥
ਬੰਧਨਿ ਬਾਧਿਆ ਇਨ ਬਿਧਿ ਛੂਟੈ ਗੁਰਮੁਖਿ
ਸੇਵੈ ਨਰਹਰੇ ॥੧॥

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਛੋਡਿ ਆਲ ਜੰਜਾਲਾ
ਰਾਮ ॥
ਏ ਮਨ ਮੇਰਿਆ ਹਰਿ ਸੇਵਹੁ ਪੁਰਖੁ ਨਿਰਾਲਾ
ਰਾਮ ॥

ਪੰਨਾ ੧੧੧੩

ਹਰਿ ਸਿਮਰਿ ਏਕੰਕਾਰੁ ਸਾਚਾ ਸਭੁ ਜਗਤੁ
ਜਿੰਨਿ ਉਪਾਇਆ ॥
ਪਉਣੁ ਪਾਣੀ ਅਗਨਿ ਬਾਧੇ ਗੁਰਿ ਖੇਲੁ
ਜਗਤਿ ਦਿਖਾਇਆ ॥
ਆਚਾਰਿ ਤੂ ਵੀਚਾਰਿ ਆਪੇ ਹਰਿ ਨਾਮੁ
ਸੰਜਮ ਜਪ ਤਪੋ ॥
ਸਖਾ ਸੈਨੁ ਪਿਆਰੁ ਪ੍ਰੀਤਮੁ ਨਾਮੁ ਹਰਿ ਕਾ
ਜਪੁ ਜਪੋ ॥੨॥

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਥਿਰੁ ਰਹੁ ਚੋਟ ਨ
ਖਾਵਹੀ ਰਾਮ ॥
ਏ ਮਨ ਮੇਰਿਆ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ
ਸਮਾਵਹੀ ਰਾਮ ॥
ਗੁਣ ਗਾਇ ਰਾਮ ਰਸਾਇ ਰਸੀਅਹਿ ਗੁਰ
ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਹੇ ॥
ਤੈ ਲੋਕ ਦੀਪਕੁ ਸਬਦਿ ਚਾਨਣੁ ਪੰਚ ਦੂਤ
ਸੰਘਾਰਹੇ ॥
ਭੈ ਕਾਟਿ ਨਿਰਭਉ ਤਰਹਿ ਦੁਤਰੁ ਗੁਰਿ
ਮਿਲਿਐ ਕਾਰਜ ਸਾਰਏ ॥
ਰੂਪੁ ਰੰਗੁ ਪਿਆਰੁ ਹਰਿ ਸਿਉ ਹਰਿ ਆਪਿ
ਕਿਰਪਾ ਧਾਰਏ ॥੩॥

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਕਿਆ ਲੈ ਆਇਆ
ਕਿਆ ਲੈ ਜਾਇਸੀ ਰਾਮ ॥
ਏ ਮਨ ਮੇਰਿਆ ਤਾ ਛੁਟਸੀ ਜਾ ਭਰਮੁ
ਚੁਕਾਇਸੀ ਰਾਮ ॥

man raam nahee jaatā saajh parbhataa
avghat ruDhaa ki-aa karay.

banDhan baaDhi-aa in biDh chhootai
gurmukh sayvai narharay. ||1||

ay man mayri-aa too chhod aal janjaalaa
raam.

ay man mayri-aa har sayvhu purakh
niraalaa raam.

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har simar aykankaar saachaa sabh jagat
jinn upaa-i-aa.

pa-un paanee agan baaDhay gur khayl
jagat dikhaa-i-aa.

aachaar too veechaar aapay har naam
sanjam jap tapo.

sakhaa sain pi-aar pareetam naam har kaa
jap japo. ||2||

ay man mayri-aa too thir rahu chot na
khaavhee raam.

ay man mayri-aa gun gaavahi sahj
samaavahee raam.

gun gaa-ay raam rasaa-ay rasee-ah gur
gi-aan anjan saarhay.

tarai lok deepak sabad chanaan panch doot
sanghaarahay.

bhai kaat nirbha-o tareh dutar gur mili-ai
kaaraj saar-ay.

roop rang pi-aar har si-o har aap kirpaa
Dhaar-ay. ||3||

ay man mayri-aa too ki-aa lai aa-i-aa ki-aa
lai jaa-isee raam.

ay man mayri-aa taa chhutsee jaa bharam
chukaa-isee raam.

ਧਨੁ ਸੰਚਿ ਹਰਿ ਹਰਿ ਨਾਮ ਵਖਰੁ ਗੁਰੁ
ਸਬਦਿ ਭਾਉ ਪਛਾਣਹੇ ॥

ਮੈਲੁ ਪਰਹਰਿ ਸਬਦਿ ਨਿਰਮਲੁ ਮਹਲੁ ਘਰੁ
ਸਚੁ ਜਾਣਹੇ ॥

ਪਤਿ ਨਾਮੁ ਪਾਵਹਿ ਘਰਿ ਸਿਧਾਵਹਿ ਝੋਲਿ
ਅੰਮ੍ਰਿਤੁ ਪੀ ਰਸੇ ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਸਬਦਿ ਰਸੁ ਪਾਈਐ
ਵਡਭਾਗਿ ਜਪੀਐ ਹਰਿ ਜਸੇ ॥੪॥

Dhan sanch har har naam vakhar gur
sabad bhāa-o pachhaanahay.

mail parhar sabad nirmal mahal ghar sach
jaanhay.

pat naam paavahi ghar siDhaaveh jhol
amrit pee raso.

har naam Dhi-aa-ee-ai sabad ras paa-ee-ai
vadbhaag japee-ai har jaso. ||4||

ਏ ਮਨ ਮੇਰਿਆ ਬਿਨੁ ਪਉੜੀਆ ਮੰਦਰਿ
ਕਿਉ ਚੜੈ ਰਾਮ ॥

ਏ ਮਨ ਮੇਰਿਆ ਬਿਨੁ ਬੇੜੀ ਪਾਰਿ ਨ ਅੰਬੜੈ
ਰਾਮ ॥

ਪਾਰਿ ਸਾਜਨੁ ਅਪਾਰੁ ਪ੍ਰੀਤਮੁ ਗੁਰੁ ਸਬਦੁ
ਸੁਰਤਿ ਲੰਘਾਵਏ ॥

ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਕਰਹਿ ਰਲੀਆ ਫਿਰਿ ਨ
ਪਛੋਤਾਵਏ ॥

ਕਰਿ ਦਇਆ ਦਾਨੁ ਦਇਆਲ ਸਾਚਾ ਹਰਿ
ਨਾਮ ਸੰਗਤਿ ਪਾਵਓ ॥

ਨਾਨਕੁ ਪਇਅੰਧੈ ਸੁਣਹੁ ਪ੍ਰੀਤਮ ਗੁਰੁ ਸਬਦਿ
ਮਨੁ ਸਮਝਾਵਓ ॥੫॥੬॥

ay man mayri-aa bin pa-urhee-aa mandar
ki-o charhai raam.

ay man mayri-aa bin bayrhee paar na
ambrhai raam.

paar saajan apaar pareetam gur sabad
surat langhaava-ay.

mil saaDhsangat karahi ralee-aa fir na
pachhotava-ay.

kar da-i-aa daan da-i-aal saachaa har
naam sangat paava-o.

naanak pa-i-ampai sunhu pareetam gur
sabad man sanjhaava-o. ||5||6||

Tukhaari Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to end our circles of births and deaths, and meet our beloved God, then we should listen to the Guru's advice. Following that advice, we should acquire the virtues as listed by the Guru and sing praises of God with utmost love and devotion. In this *shabad*, addressing his own mind, Guru Ji lists those virtues and methods by which we can obtain God and become one with Him.

He says: "O' my unaware and ignorant mind try to understand. O' my mind, shed your faults and remain absorbed (in remembering God's) virtues. They who remain involved in enjoying many (worldly) pleasures, are only realizing the writ of their destiny (based on their past deeds), but these separated ones won't have union (with God. O' my mind, I am worried) how we can swim across the dreadful (worldly) ocean and avoid punishment at the hands of demons of death. In fact I am) dying from the fear of the demons of death, (because) very agonizing is the way of these demons (who punish their victims very severely). O' my mind, one who hasn't worshipped God, gets stuck in the difficult path (of worldly involvements and) doesn't know what he or she should do. Being thus bound in (worldly) bonds, one can get liberated if under the guidance of the Guru, one serves (worships) God."(1)

Therefore advising his own mind (actually us) to forsake the useless worldly involvements and meditate on God's Name, Guru Ji says: "O' my mind, discard the household entanglements. O' my mind, (remember and) serve that God who is pervading everywhere and yet detached (from everyone). Meditate on that eternal Creator who has created the entire universe, and who has kept the air, water, and fire under control. The Guru has shown (and explained) this play of God to the world. O' my mind, if you meditate on the Name and make it as your austerity, penance, and worship, then you would become (the person of) right conduct and thought. God's Name is your (true) companion, relative, and beloved spouse, therefore keep remembering and repeating God's Name."(2)

Next, telling his mind (and indirectly us), what kinds of blessings one obtains when one meditates on God's Name, Guru Ji says: "O' my mind, remain steady (in meditating on God's Name, then) you won't suffer any blows (of evils). O' my mind, if you lovingly sing praises (of God), you will merge in a state of poise. By singing praises of God with relish (you would be so enlightened as if you have) put the eye powder of Guru's knowledge (in your eyes, and the) Guru's word has lighted a lamp within you, which is illuminating all the three worlds. (Then you would so completely bring under control your impulses for lust, anger, greed, attachment and ego, as if you have) annihilated these five demons. Getting rid of (all) your fears, you would become fearless, and swim across the dreadful (worldly) ocean. This way by meeting the Guru, you would accomplish all your tasks. (O' my mind, the one upon whom) God Himself shows mercy, enjoys the beauty, color, and love of God."(3)

As if talking to an intimate friend, asking him to do introspection and think about the very purpose of his life, Guru Ji talks to his mind and says: "O' my dear mind, (just think about) what did you bring (when you came into this world), and what are you going to take (when you leave)? O' my mind, you get rid (of this coming and going, only) if you wipe out all your illusion. (Instead of running after worldly riches), O' my mind, amass the wealth and commodity of God's Name, and through the Guru's word know the price (which you have to pay to obtain these commodities). By removing the dirt (of evil thoughts) through the word of the Guru, you become immaculate and come to know the abode of the eternal (God. O' my mind, with) great relish and discrimination keep drinking the nectar of God's Name, (because) if you depart (from this world) with the glory of (God's) Name, then you would reach (God's) home. Therefore, we should meditate on God's Name and enjoy its relish through (the Guru's) word, (but remember that) it is only by good fortune that we meditate on God and sing His praise."(4)

However before concluding this *shabad*, Guru Ji wants to impress upon us the necessity of Guru's guidance on our spiritual journey. Giving some very cogent examples from our day to day life, he says: "O' my mind, just as we cannot climb a high mansion without a ladder, and without a boat one cannot reach across (a river, similarly we cannot reach God without Guru's guidance. O' my mind), our beloved God is on the other side of the shore (of this world), and it is the conscious reflection

on the Guru's word which ferries us across (to His abode). O' my mind, if joining the society of saints you enjoy the pleasures (of singing praises of God), then you wouldn't repent again."

Therefore, showing us how to pray to God before starting on this spiritual journey, Guru Ji says: "O' my merciful God, bless me with this bounty, that I may obtain God's Name through the company (of the saintly persons). Nanak, humbly prays, please listen O' my beloved God, (bless me) that through the Guru's word I may instruct my mind."(5-6)

The message of this *shabad* is that if we want to swim across this worldly ocean and get rid of our fears of birth and death, then we should pray to God to grant us the company of the saints. In their company we may sing praises of God and wash the dirt of our mind by reflecting on the Guru's word. By consciously reflecting on the Guru's word, we may recognize the mansion of God within us, and unite with Him.

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੪

tukhaaree chhant mehlāa 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur paryaad.

ਅੰਤਰਿ ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਪਿਰ ਬਿਨੁ
ਜੀਵੀਐ ਰਾਮ ॥

antar pīree pi-aar ki-o pīr bin jeevee-ai
raam.

ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਹੋਇ ਕਿਉ ਅੰਮ੍ਰਿਤੁ
ਪੀਵੀਐ ਰਾਮ ॥

jab lag daras na ho-ay ki-o amrit
peevee-ai raam.

ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਹਰਿ ਬਿਨੁ ਜੀਵੀਐ
ਤਿਸੁ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਏ ॥

ki-o amrit peevee-ai har bin jeevee-ai tis
bin rahan na jaa-ay.

ਅਨਦਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਪਿਰ
ਬਿਨੁ ਪਿਆਸ ਨ ਜਾਏ ॥

an-din pari-o pari-o karay din raatee pīr
bin pi-aas na jaa-ay.

ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਹਰਿ ਪਿਆਰੇ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਸਦ ਸਾਰਿਆ ॥

apnee kirpaa karahu har pi-aaray har har
naam sad saari-aa.

ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਿਆ ਮੈ ਪ੍ਰੀਤਮੁ ਹਉ
ਸਤਿਗੁਰ ਵਟਿਹੁ ਵਾਰਿਆ ॥੧॥

gur kai sabad mili-aa mai preeetam ha-o
satgur vitahu vaari-aa. ||1||

ਜਬ ਦੇਖਾਂ ਪਿਰੁ ਪਿਆਰਾ ਹਰਿ ਗੁਣ ਰਸਿ ਰਵਾ
ਰਾਮ ॥

jab daykhaa^N pīr pi-aaraa har gun ras
ravaa raam.

ਪੰਨਾ ੧੧੧੪

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ਮੇਰੈ ਅੰਤਰਿ ਹੋਇ ਵਿਗਾਸੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਸਚੁ
ਨਿਤ ਚਵਾ ਰਾਮ ॥

mayrai antar ho-ay vigaas pari-o pari-o
sach nit chavaa raam.

ਪ੍ਰਿਉ ਚਵਾ ਪਿਆਰੇ ਸਬਦਿ ਨਿਸਤਾਰੇ ਬਿਨੁ
ਦੇਖੇ ਤ੍ਰਿਪਤਿ ਨ ਆਵਏ ॥

pari-o chavaa pi-aaray sabad nistaaray
bin daykhay taripat na aav-ay.

ਸਬਦਿ ਸੀਗਾਰੁ ਹੋਵੈ ਨਿਤ ਕਾਮਣਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਵਏ ॥

ਦਇਆ ਦਾਨੁ ਮੰਗਤ ਜਨ ਦੀਜੈ ਮੈ ਪ੍ਰੀਤਮੁ ਦੇਹੁ
ਮਿਲਾਏ ॥

ਅਨਦਿਨੁ ਗੁਰੁ ਗੋਪਾਲੁ ਧਿਆਈ ਹਮ ਸਤਿਗੁਰ
ਵਿਟਹੁ ਘੁਮਾਏ ॥੨॥

ਹਮ ਪਾਥਰ ਗੁਰੁ ਨਾਵ ਬਿਖੁ ਭਵਜਲੁ ਤਾਰੀਐ
ਰਾਮ ॥

ਗੁਰ ਦੇਵਹੁ ਸਬਦੁ ਸੁਭਾਇ ਮੈ ਮੂੜ
ਨਿਸਤਾਰੀਐ ਰਾਮ ॥

ਹਮ ਮੂੜ ਮੁਗਧ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਪਾਈ ਤੂ
ਅਗੰਮੁ ਵਡ ਜਾਣਿਆ ॥

ਤੂ ਆਪਿ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਮੇਲਹਿ ਹਮ
ਨਿਰਗੁਣੀ ਨਿਮਾਣਿਆ ॥

ਅਨੇਕ ਜਨਮ ਪਾਪ ਕਰਿ ਭਰਮੇ ਹੁਣਿ ਤਉ
ਸਰਣਾਗਤਿ ਆਏ ॥

ਦਇਆ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਹਰਿ ਜੀਉ ਹਮ
ਲਾਗਹ ਸਤਿਗੁਰ ਪਾਏ ॥੩॥

ਗੁਰ ਪਾਰਸ ਹਮ ਲੋਹ ਮਿਲਿ ਕੰਚਨੁ ਹੋਇਆ
ਰਾਮ ॥

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ
ਰਾਮ ॥

ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਮੋਹਿਆ
ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ॥

ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਪਕੜਿਆ ਗੁਰ ਸਬਦੀ ਹਉ
ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੀਐ ॥

ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ ਭੇਟ ਦੇਉ ਜੇ ਸਤਿਗੁਰ
ਸਾਚੇ ਭਾਵੈ ॥

ਆਪੇ ਦਇਆ ਕਰਹੁ ਪ੍ਰਭ ਦਾਤੇ ਨਾਨਕ ਅੰਕਿ
ਸਮਾਵੈ ॥੪॥੧॥

sabaḁ seegaar hovai nit̃ kaamañ har har
naam Dhi-aav-ay.

ḁa-i-aa ḁaan mangat̃ jan ḁeejai mai
pareet̃am ḁayh milaa-ay.

an-ḁin gur gopaal Dhi-aa-ee ham sat̃gur
vitahu ghumaa-ay. ||2||

ham paathar gur naav bikh̃ bhavjal
ṭaaree-ai raam.

gur ḁayvhu sabaḁ subhaa-ay mai moorh̃
nist̃aaree-ai raam.

ham moorh̃ mugaDh̃ kichh̃ mit̃ nahee
paa-ee ṭoo agamm vād jaañi-aa.

ṭoo aap ḁa-i-aal ḁa-i-aa kar mayleh ham
nirguñee nimaañi-aa.

anayk janam paap kar bharmay huñ ṭa-o
sarñaagaṭ̃ aa-ay.

ḁa-i-aa karahu rak̃h̃ layvhu har jee-o ham
laagah sat̃gur paa-ay. ||3||

gur paaras ham loh mil kanchan ho-i-aa
raam.

joṭee joṭ̃ milaa-ay kaa-i-aa garh̃ sohi-aa
raam.

kaa-i-aa garh̃ sohi-aa mayrai parabh̃
mohi-aa ki-o saas giraas visaaree-ai.

aḁrist agochar pak̃rh̃i-aa gur sabḁee ha-o
sat̃gur kai balihaaree-ai.

sat̃gur aagai sees bhayt ḁay-o jay sat̃gur
saachay bhaavai.

aapay ḁa-i-aa karahu parabh̃ ḁaatay
naanak ank samaavai. ||4||1||

Tukhaari Chhantt Mehla-4

In the previous *shabad* Guru Ji advised us that if we want to swim across this worldly ocean and get rid of our fears of birth and death then we should pray to God to grant us the company of saintly persons. In their company we may sing praises of God and wash the dirt of our mind by reflecting on the Guru's word. By doing this, we may recognize the mansion of God within us and unite with Him. In this *shabad* he shares

with us the love and craving for God which has welled up in his own mind and tells us how by coming in contact with the true Guru and following his advice, we can also become virtuous and pure enough to merge in God Himself.

First expressing his love for his beloved God, Guru Ji says: “(O’ my friends), within my mind is (so much) love for my Beloved, (that I wonder) how can I live without Him? So long as I am not blessed with His sight, how can I drink the nectar of (life rejuvenating Name)? Yes, how could I drink the (rejuvenating) nectar and live without (the company of) God, because without Him I cannot survive. (The bride, whose heart is imbued with the love of her spouse), day and night, keeps remembering her Beloved. Without meeting her Spouse her thirst (for worldly riches) doesn’t go away.”

Therefore, Guru Ji says: “O’ my beloved (God), the one on whom You show Your mercy, always contemplates Your Name. I am a sacrifice to my true Guru, because through the Guru’s word, I have met my beloved Spouse.”(1)

Describing the joy and ecstasy which he feels when he sees his beloved God and how he feels when he cannot see Him, Guru Ji says: “(O’ my friend), when I see my beloved Spouse, with great relish I start remembering praises of God. (When I remember Him), a great delight wells up in me, and every day I keep uttering the Name of my eternal Beloved. Yes, I always utter (the Name) of my Beloved, because through the word (of the Guru), He helps us cross (the worldly ocean), and without seeing Him one doesn’t obtain contentment (from worldly riches). The bride soul who is embellished daily through the word of the Guru, meditates on God’s Name. (Therefore, I keep praying to the Guru and saying): “(O’ Guru), show mercy and give charity to Your beggarly devotee, and unite me with my Beloved, (and bless me that) day and night I may keep meditating on Guru-God. I am a sacrifice to the true Guru.”(2)

But since we cannot obtain the guidance of the Guru without the grace of God, Guru Ji shows us how to pray to God, for this purpose. He uses a very beautiful metaphor to make his point. Humbly addressing God, Guru Ji says: “O’ God, (we are so full of sins, as if) we are (like) stones. (Please help us) swim across (the worldly ocean by blessing us with) the boat of Guru’s (guidance). Please imbue us with Your love and by blessing me with the guidance of the Guru’s word, free me the foolish one. O’ God, we the ignorant fools have not understood Your worth at all, but You are known as great and incomprehensible. O’ merciful God, on Your own show mercy and unite us the meritless unrespected ones with You. By committing sins, we have been wandering for myriad of births, but now we have come to your shelter. O’ God, show mercy and save us, (and bless us that we) remain attuned to the feet, (the word) of the true Guru.”(3)

Guru Ji concludes the *shabad* by explaining what happened when he made this kind of prayer to God and acceding to his request, God united him with Guru. Explaining with a beautiful example, he says: “I am (like a piece of) iron, and Guru is (like) a philosopher’s stone. But upon coming in touch (with the Guru) I became (immaculate

like) gold. By uniting my light (soul) with the light of (God the prime soul, the Guru) has beautified the fortress of my body. This beautified fort of my body has enchanted my God, whom I never want to forget. Through the word of the Guru, I have obtained that invisible and incomprehensible (God, so) I am a sacrifice to the true Guru. Therefore, I am ready to surrender my head, if it so pleases the true Guru. Nanak says, O' beneficent God, the one on whom You Yourself show mercy, merges in Your being." (4-1)

The message of this *shabad* is that if we want to meet God, then we should love Him so much, that we don't forsake Him even for a single moment. We should utter God's Name with love and devotion, and pray to Him to show mercy and bless us with the Guru's guidance, so that we may make this sinful body of ours so immaculate that God can come and reside in it and we may become one with Him.

ਤੁਖਾਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਅਪਰੰਪਰ
ਅਪਰਪਰਾ ॥

ਜੋ ਤੁਮ ਧਿਆਵਹਿ ਜਗਦੀਸ ਤੇ ਜਨ ਭਉ ਬਿਖਮੁ
ਤਰਾ ॥

ਬਿਖਮ ਭਉ ਤਿਨ ਤਰਿਆ ਸੁਹੇਲਾ ਜਿਨ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

ਗੁਰ ਵਾਕਿ ਸਤਿਗੁਰ ਜੋ ਭਾਇ ਚਲੇ ਤਿਨ ਹਰਿ
ਹਰਿ ਆਪਿ ਮਿਲਾਇਆ ॥

ਜੋਤੀ ਜੋਤਿ ਮਿਲਿ ਜੋਤਿ ਸਮਾਣੀ ਹਰਿ ਕ੍ਰਿਪਾ
ਕਰਿ ਧਰਣੀਧਰਾ ॥

ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਅਪਰੰਪਰ ਅਪਰਪਰਾ
॥੧॥

ਤੁਮ ਸੁਆਮੀ ਅਗਮ ਅਥਾਹ ਤੂ ਘਟਿ ਘਟਿ ਪੂਰਿ
ਰਹਿਆ ॥

ਤੂ ਅਲਖ ਅਭੇਉ ਅਗੰਮੁ ਗੁਰ ਸਤਿਗੁਰ ਬਚਨਿ
ਲਹਿਆ ॥

ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ ਪੁਰਖ ਪੂਰੇ ਜਿਨ ਗੁਰ
ਸੰਤਸੰਗਤਿ ਮਿਲਿ ਗੁਣ ਰਵੇ ॥

ਬਿਬੇਕ ਬੁਧਿ ਬੀਚਾਰਿ ਗੁਰਮੁਖਿ ਗੁਰ ਸਬਦਿ ਖਿਨੁ
ਖਿਨੁ ਹਰਿ ਨਿਤ ਚਵੇ ॥

ਜਾ ਬਹਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਬੋਲਹਿ ਜਾ ਖੜੇ
ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਕਹਿਆ ॥

ਤੁਮ ਸੁਆਮੀ ਅਗਮ ਅਥਾਹ ਤੂ ਘਟਿ ਘਟਿ ਪੂਰਿ
ਰਹਿਆ ॥੨॥

tukhaaree mehlāa 4.

har har agam agaaDh aprampar
aparparaa.

jo tum Dhi-aavahi jagdees tay jan bha-o
bikham taraa.

bikham bha-o tin tari-aa suhaylaa jin
har har naam Dhi-aa-i-aa.

gur vaak satgur jo bhaa-ay chalay tin
har har aap milaa-i-aa.

joṭee joṭ mil joṭ samaanee har kirpaa
kar DharneeDharaa.

har har agam agaaDh aprampar
aparparaa. ||1||

tum su-aamee agam athaah too ghat
ghat poor rahi-aa.

too alakh abhay-o agamm gur satgur
bachan lahi-aa.

Dhan Dhan tay jan purakh pooray jin
gur sant̃sangaṭ mil gun ravay.

bibayk buDh beechaar gurmukh gur
sabad khin khin har nit chavay.

jaa baheh gurmukh har naam boleh jaa
kharhay gurmukh har har kahi-aa.

tum su-aamee agam athaah too ghat
ghat poor rahi-aa. ||2||

ਸੇਵਕ ਜਨ ਸੇਵਹਿ ਤੇ ਪਰਵਾਣੁ ਜਿਨ ਸੇਵਿਆ
ਗੁਰਮਤਿ ਹਰੇ ॥

ਤਿਨ ਕੇ ਕੋਟਿ ਸਭਿ ਪਾਪ ਖਿਨੁ ਪਰਹਰਿ ਹਰਿ
ਦੂਰਿ ਕਰੇ ॥

ਤਿਨ ਕੇ ਪਾਪ ਦੋਖ ਸਭਿ ਬਿਨਸੇ ਜਿਨ ਮਨਿ
ਚਿਤਿ ਇਕੁ ਅਰਾਧਿਆ ॥

ਪੰਨਾ ੧੧੧੫

ਤਿਨ ਕਾ ਜਨਮੁ ਸਫਲਿਓ ਸਭੁ ਕੀਆ ਕਰਤੈ
ਜਿਨ ਗੁਰ ਬਚਨੀ ਸਚੁ ਭਾਖਿਆ ॥

ਤੇ ਧੰਨੁ ਜਨ ਵਡ ਪੁਰਖ ਪੂਰੇ ਜੋ ਗੁਰਮਤਿ ਹਰਿ
ਜਪਿ ਭਉ ਬਿਖਮੁ ਤਰੇ ॥

ਸੇਵਕ ਜਨ ਸੇਵਹਿ ਤੇ ਪਰਵਾਣੁ ਜਿਨ ਸੇਵਿਆ
ਗੁਰਮਤਿ ਹਰੇ ॥੩॥

ਤੂ ਅੰਤਰਜਾਮੀ ਹਰਿ ਆਪਿ ਜਿਉ ਤੂ ਚਲਾਵਹਿ
ਪਿਆਰੇ ਹਉ ਤਿਵੈ ਚਲਾ ॥

ਹਮਰੈ ਹਾਥਿ ਕਿਛੁ ਨਾਹਿ ਜਾ ਤੂ ਮੇਲਹਿ ਤਾ ਹਉ
ਆਇ ਮਿਲਾ ॥

ਜਿਨ ਕਉ ਤੂ ਹਰਿ ਮੇਲਹਿ ਸੁਆਮੀ ਸਭੁ ਤਿਨ
ਕਾ ਲੇਖਾ ਛੁਟਕਿ ਗਇਆ ॥

ਤਿਨ ਕੀ ਗਣਤ ਨ ਕਰਿਅਹੁ ਕੋ ਭਾਈ ਜੋ ਗੁਰ
ਬਚਨੀ ਹਰਿ ਮੇਲਿ ਲਇਆ ॥

ਨਾਨਕ ਦਇਆਲੁ ਹੋਆ ਤਿਨ ਊਪਰਿ ਜਿਨ ਗੁਰ
ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਭਲਾ ॥

ਤੂ ਅੰਤਰਜਾਮੀ ਹਰਿ ਆਪਿ ਜਿਉ ਤੂ ਚਲਾਵਹਿ
ਪਿਆਰੇ ਹਉ ਤਿਵੈ ਚਲਾ ॥੪॥੨॥

sayvak jan sayveh tay parvaan jin
sayvi-aa gurmat haray.

tin kay kot sabh paap khin parhar har
door karay.

tin kay paap dokh sabh binsay jin man
chit ik araaDhi-aa.

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tin kaa janam safli-o sabh kee-aa kartai
jin gur bachnee sach bhaakhi-aa.

tay Dhan jan vad purakh pooray jo
gurmat har jap bha-o bikham taray.

sayvak jan sayveh tay parvaan jin
sayvi-aa gurmat haray. ||3||

too antarjaamee har aap ji-o too
chalaaveh pi-aaray ha-o tivai chala.

hamrai haath kichh naahi jaa too
mayleh taa ha-o aa-ay milaa.

jin ka-o too har mayleh su-aamee sabh
tin kaa laykhaa chhutak ga-i-aa.

tin kee ganat na kari-ahu ko bhaa-ee jo
gur bachnee har mayl la-i-aa.

naanak da-i-aal ho-aa tin oopar jin gur
kaa bhaanaa mani-aa bhalaa.

too antarjaamee har aap ji-o too
chalaaveh pi-aaray ha-o tivai chala.

||4||2||

Tukhaari Mehla-4

In the previous *shabad* Guru Ji advised us that if we want to meet God, we have to have so much love within us for Him that even taking a breath without His sight should be impossible. We should utter God's Name with love and devotion, and pray to Him to show His mercy and bless us with the Guru's advice. In this *shabad*, he describes some of the qualities and the excellences of God, and shows us how to sing His praises.

Addressing God, he says: "O' inaccessible, unfathomable, limitless, and boundless Master, they who meditate on You, swim across the dreadful and arduous (worldly) ocean. Yes, they who have meditated on Your Name have easily crossed the terrible

(worldly) ocean. Those who have walked on the path shown by the true Guru's word (have conducted their life according to *Gurbani*) and God has united them with Him. O' the Support of the earth, those on whom, You showed Your mercy; their light (soul) has merged in Your light (the Prime soul). O' God, You are inaccessible, unfathomable, limitless.”(1)

Next listing the merits and virtues of those Guru's followers who joining the holy congregation sing praises of God and reflect on His virtues, Guru Ji says: “O' the unperceivable, unfathomable Master, You are pervading each and every heart. You are imperceptible, mysterious, and inaccessible; it is only (by reflecting on *Gurbani*), the Guru's word that anybody has realized You. Therefore, blessed are those devotees and perfect persons, who by joining the congregation of the saint Guru have uttered Your praises. With a discriminating intellect, these Guru's followers reflect on the Guru's word at each and every moment and daily, they meditate on God's Name. When the Guru's followers sit anywhere, they utter God's Name and when they stand, they repeat God's Name (and thus they keep remembering God at all times). O' Master, You are unapproachable, unfathomable, and You are pervading each and every heart.”(2)

Continuing to describe merits of the Guru's followers and the blessings obtained by them, Guru Ji says: “(O' my friends), those devotees who have served God as per Guru's instruction, are approved (in God's court). God has destroyed their myriad of sins in an instant, who in their heart have single mindedly meditated on God. Yes, all their sins and evil deeds have vanished, who have meditated on God with single-minded concentration. The Creator has rendered fruitful the life of those who through the Guru's word have uttered the eternal (God's Name). Blessed are those perfect great persons, who by following Guru's advice have contemplated on God and crossed the dreadful and arduous (worldly) ocean. Approved are those servants who serve (remember) God as per Guru's instruction.”(3)

Guru Ji concludes the *shabad* by showing us that only when God so blesses us, do we start on the path of meditating on His Name. So addressing God, he says: “O' my God, You are the inner knower of hearts and O' my Beloved, as You make me to do, I act accordingly. There is nothing under our control. When You unite, only then do I come and meet You. O' God, the Master, they whom You unite (with Yourself), all the account (of their deeds) is settled. (O' my friends), no one should examine the account (of deeds) of those, whom (God) has united with Him by making them act in accordance with Guru's words. O' Nanak, God has become gracious on those, who have accepted the Guru's will as good (for them). O' God, You are the inner knower of all hearts, O' my Beloved, as You make me to do, I do that.”(4-2)

The message of this *shabad* is that if we want to swim across this worldly ocean, and unite with the limitless God, then we should reflect and act on the Guru's word (*Gurbani* as contained in *Guru Granth Sahib Ji*). Then God would accept us in His court, all our accounts of sins would be erased, our entire life would become fruitful, and our light (soul) would merge in the light of God (the Prime soul).

ਤੁਖਾਰੀ ਮਹਲਾ ੪ ॥

ਤੂ ਜਗਜੀਵਨੁ ਜਗਦੀਸੁ ਸਭ ਕਰਤਾ ਸ੍ਰਿਸਟਿ
ਨਾਥੁ ॥

ਤਿਨ ਤੂ ਧਿਆਇਆ ਮੇਰਾ ਰਾਮੁ ਜਿਨ ਕੈ ਧੁਰਿ
ਲੇਖੁ ਮਾਥੁ ॥

ਜਿਨ ਕਉ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਸੁਆਮੀ ਤਿਨ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਿਆ ॥

ਤਿਨ ਕੇ ਪਾਪ ਇਕ ਨਿਮਖ ਸਭਿ ਲਾਥੇ ਜਿਨ ਗੁਰ
ਬਚਨੀ ਹਰਿ ਜਾਪਿਆ ॥

ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ ਜਿਨ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਤਿਨ
ਦੇਖੇ ਹਉ ਭਇਆ ਸਨਾਥੁ ॥

ਤੂ ਜਗਜੀਵਨੁ ਜਗਦੀਸੁ ਸਭ ਕਰਤਾ ਸ੍ਰਿਸਟਿ
ਨਾਥੁ ॥੧॥

ਤੂ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਸਭ ਊਪਰਿ
ਸਾਚੁ ਧਣੀ ॥

ਜਿਨ ਜਪਿਆ ਹਰਿ ਮਨਿ ਚੀਤਿ ਹਰਿ ਜਪਿ ਜਪਿ
ਮੁਕਤੁ ਘਣੀ ॥

ਜਿਨ ਜਪਿਆ ਹਰਿ ਤੇ ਮੁਕਤ ਪ੍ਰਾਣੀ ਤਿਨ ਕੇ
ਊਜਲ ਮੁਖ ਹਰਿ ਦੁਆਰਿ ॥

ਓਇ ਹਲਤਿ ਪਲਤਿ ਜਨ ਭਏ ਸੁਹੇਲੇ ਹਰਿ ਰਾਖਿ
ਲੀਏ ਰਖਨਹਾਰਿ ॥

ਹਰਿ ਸੰਤਸੰਗਤਿ ਜਨ ਸੁਣਹੁ ਭਾਈ ਗੁਰਮੁਖਿ ਹਰਿ
ਸੇਵਾ ਸਫਲ ਬਣੀ ॥

ਤੂ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਸਭ ਊਪਰਿ
ਸਾਚੁ ਧਣੀ ॥੨॥

ਤੂ ਬਾਨ ਬੰਨਤਰਿ ਹਰਿ ਏਕੁ ਹਰਿ ਏਕੋ ਏਕੁ
ਰਵਿਆ ॥

ਵਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਸਭ ਸ੍ਰਿਸਟਿ ਮੁਖਿ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਚਵਿਆ ॥

ਸਭਿ ਚਵਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਰਤੇ ਅਸੰਖ
ਅਗਣਤ ਹਰਿ ਧਿਆਵੇ ॥

ਸੋ ਧੰਨੁ ਧਨੁ ਹਰਿ ਸੰਤੁ ਸਾਧੂ ਜੋ ਹਰਿ ਪ੍ਰਭ ਕਰਤੇ
ਭਾਵੇ ॥

ਸੋ ਸਫਲੁ ਦਰਸਨੁ ਦੇਹੁ ਕਰਤੇ ਜਿਸੁ ਹਰਿ ਹਿਰਦੈ
ਨਾਮੁ ਸਦ ਚਵਿਆ ॥

ਤੂ ਬਾਨ ਬੰਨਤਰਿ ਹਰਿ ਏਕੁ ਹਰਿ ਏਕੋ ਏਕੁ
ਰਵਿਆ ॥੩॥

tukhaaree mehlā 4.

too jagjeevan jagdees sabh kartāa
sarisat naath.

tin too Dhi-aa-i-aa mayraa raam jin kai
Dhur laykh maath.

jin ka-o Dhur har likhi-aa su-aamee tin
har har naam araaDhi-aa.

tin kay paap ik nimakh sabh laathay jin
gur bachnee har jaapi-aa.

Dhan Dhan tay jan jin har naam japi-aa
tin daykhay ha-o bha-i-aa sanaath.

too jagjeevan jagdees sabh kartāa
sarisat naath. ||1||

too jal thal mahee-al bharpoor sabh
oopar saach Dhanee.

jin japi-aa har man cheet har jap jap
mukat ghanee.

jin japi-aa har tay mukat paraanee tin
kay oojal mukh har du-aar.

o-ay halat palat jan bha-ay suhaylay har
raakh lee-ay rakhanhaar.

har santangat jan sunhu bhaa-ee
gurmukh har sayvaa safal banee.

too jal thal mahee-al bharpoor sabh
oopar saach Dhanee. ||2||

too thaana thanantar har ayk har ayko
ayk ravi-aa.

van tarin taribhavan sabh sarisat mukh
har har naam chavi-aa.

sabh chavah har har naam kartay
asa^Nkh agnat har Dhi-aav-ay.

so Dhan Dhan har sant saaDhoo jo har
parabh kartay bhaav-ay.

so safal darsan dayh kartay jis har
hirdai naam sad chavi-aa.

too thaana thanantar har ayk har ayko
ayk ravi-aa. ||3||

ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਅਸੰਖ ਜਿਸੁ ਤੂ ਦੇਵਹਿ ਮੇਰੇ
ਸੁਆਮੀ ਤਿਸੁ ਮਿਲਹਿ ॥
ਜਿਸ ਕੈ ਮਸਤਕਿ ਗੁਰ ਹਾਥੁ ਤਿਸੁ ਹਿਰਦੈ ਹਰਿ
ਗੁਣ ਟਿਕਹਿ ॥
ਹਰਿ ਗੁਣ ਹਿਰਦੈ ਟਿਕਹਿ ਤਿਸ ਕੈ ਜਿਸੁ ਅੰਤਰਿ
ਭਉ ਭਾਵਨੀ ਹੋਈ ॥

tayree bhagat bhandaar asa^Nkh jis too
dayveh mayray su-aamee tis mileh.
jis kai mastak gur haath tis hir^udai har
gun tikeh.
har gun hir^udai tikeh tis kai jis antar
bha-o bhaavnee ho-ee.

ਪੰਨਾ ੧੧੧੬

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ਬਿਨੁ ਭੈ ਕਿਨੈ ਨ ਪ੍ਰੇਮੁ ਪਾਇਆ ਬਿਨੁ ਭੈ ਪਾਰਿ
ਨ ਉਤਰਿਆ ਕੋਈ ॥
ਭਉ ਭਾਉ ਪ੍ਰੀਤਿ ਨਾਨਕ ਤਿਸਹਿ ਲਾਗੈ ਜਿਸੁ ਤੂ
ਆਪਣੀ ਕਿਰਪਾ ਕਰਹਿ ॥
ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਅਸੰਖ ਜਿਸੁ ਤੂ ਦੇਵਹਿ ਮੇਰੇ
ਸੁਆਮੀ ਤਿਸੁ ਮਿਲਹਿ ॥੪॥੩॥

bin bhai kinai na paraym paa-i-aa bin
bhai paar na utri-aa ko-ee.
bha-o bhaa-o pareet naanak tiseh
laagai jis too aap^unee kirpaa karahi.
tayree bhagat bhandaar asa^Nkh jis too
dayveh mayray su-aamee tis mileh.
||4||3||

Tukhaari Mehla-4

In the previous *shabad* Guru Ji told us that if we want to swim across this worldly ocean, and unite with the limitless God, then we should reflect and act on the Guru's word. Then God would accept us in His court, all our accounts of sins would be erased, our entire life would become fruitful, and our light (soul) would merge in the light of God (the Prime soul). In this *shabad*, he shows us how to address God and utter His praises with due humility, love, and respect. He also describes the virtues of joining the company of saints and other Guru's followers, who meditate on God's Name and how their company helps us in our spiritual journey.

So addressing God once again, Guru Ji says: "O' God, You are the life of the world, Master of the earth, the Creator and owner of the entire universe. Only they have meditated on You in whose destiny it is so pre-written (by You). Yes, in

whose destiny the Master has so pre-ordained, they have contemplated on God's Name again and again. Following Guru's instruction, they who have meditated on God's Name, all their sins have been wiped out in an instant. Blessed are they, who have mediated on God, seeing them I too have got a master, (because I have started meditating on God). Yes O' God, You are the life of the world, Master of the earth, Creator and owner of the entire universe."(1)

Continuing to utter praises of God and describing blessings those who have meditated on God obtain, Guru Ji says: "(O' God), You are pervading in all waters, lands and skies, and You are the eternal Master of all. They who have meditated on You have been freed (from worldly evils). Saved are those beings who have mediated on God,

they obtain honor at God's door. They obtain peace both in this and the next world; the savior (God) has saved them. (Therefore), listen O' my saintly brothers, service (worship) of God, done under Guru's guidance becomes fruitful. (Yes, O' my God), You are pervading in all waters, lands and skies, and You are the eternal Master of all."(2)

Next describing how God is pervading everywhere and how all are remembering Him, Guru Ji says: "O' God, You are the only one who is pervading everywhere. (The creatures in) all the forests, the blades of grass, the three worlds, and the entire universe are uttering Your Name with their tongues. All utter the Name of the Creator, and myriad of unaccountable beings meditate on the Creator's Name. Blessed are those saints of God, who are pleasing to God, the Creator. O' my Maker, bless me with the fruitful sight of that (devotee of Yours), who has always uttered God's Name in the heart. (Once again, I say): "You are the only one who is pervading everywhere."(3)

Before concluding this *shabad* Guru Ji wants to stress that not everyone gets the opportunity to meditate on God's Name. It is only a rare fortunate one, who is blessed by God to obtain the company of saints and meditate on God's Name in their company. Therefore Guru Ji says: "O' my Master, only that person obtains that treasure (the opportunity to meditate on You), whom You bless (with this gift). On whose forehead is the hand of (guidance of) the Guru, in that person's heart reside the merits of God. The merits of God only reside in the hearts of those, within whose heart is fear and love of God. Because without the fear (of God), nobody has obtained the feeling of love (for God) and without that fear, nobody has ever crossed over (the worldly ocean). But O' Nanak, only that person is imbued with Your fear, love, and affection, on whom You show Your mercy. (In short), O' God although innumerable are the storehouses of Your worship, only those obtain it whom You bless with (this gift)."(4-3)

The message of this *shabad* is that if we want to get rid of our sins and find peace both in this and the next world, then we should serve and meditate on God with true love, devotion, fear and respect.

ਤੁਖਾਰੀ ਮਹਲਾ ੪ ॥

tukhaaree mehlāa 4.

ਨਾਵਣੁ ਪੁਰਬੁ ਅਭੀਚੁ ਗੁਰ ਸਤਿਗੁਰ ਦਰਸੁ
ਭਇਆ ॥

ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੀ ਅਗਿਆਨੁ ਅੰਧੋਰੁ
ਗਇਆ ॥

ਗੁਰ ਦਰਸੁ ਪਾਇਆ ਅਗਿਆਨੁ ਗਵਾਇਆ
ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਾਸੀ ॥

ਜਨਮ ਮਰਣ ਦੁਖ ਖਿਨ ਮਹਿ ਬਿਨਸੇ ਹਰਿ
ਪਾਇਆ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥

naavan purab abheech gur satgur daras
bha-i-aa.

durmat mail haree agi-aan anDhayr
ga-i-aa.

gur daras paa-i-aa agi-aan gavaa-i-aa
antar jot pargaasee.

janam maran dukh khin meh binsay har
paa-i-aa parabh abhinaasee.

ਹਰਿ ਆਪਿ ਕਰਤੈ ਪੁਰਬੁ ਕੀਆ ਸਤਿਗੁਰੁ
ਕੁਲਖੇਤਿ ਨਾਵਣਿ ਗਇਆ ॥

ਨਾਵਣੁ ਪੁਰਬੁ ਅਭੀਚੁ ਗੁਰ ਸਤਿਗੁਰ ਦਰਸੁ
ਭਇਆ ॥੧॥

ਮਾਰਗਿ ਪੰਥਿ ਚਲੇ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਿਖਾ ॥

ਅਨਦਿਨੁ ਭਗਤਿ ਬਣੀ ਖਿਨੁ ਖਿਨੁ ਨਿਮਖ
ਵਿਖਾ ॥

ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਣੀ ਪ੍ਰਭ ਕੇਰੀ ਸਭੁ ਲੋਕੁ
ਵੇਖਣਿ ਆਇਆ ॥

ਜਿਨ ਦਰਸੁ ਸਤਿਗੁਰ ਗੁਰੂ ਕੀਆ ਤਿਨ ਆਪਿ
ਹਰਿ ਮੇਲਾਇਆ ॥

ਤੀਰਥ ਉਦਮੁ ਸਤਿਗੁਰੁ ਕੀਆ ਸਭ ਲੋਕ
ਉਧਰਣ ਅਰਥਾ ॥

ਮਾਰਗਿ ਪੰਥਿ ਚਲੇ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਿਖਾ
॥੨॥

ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ
ਹੋਆ ॥

ਖਬਰਿ ਭਈ ਸੰਸਾਰਿ ਆਏ ਤ੍ਵੇ ਲੋਆ ॥

ਦੇਖਣਿ ਆਏ ਤੀਨਿ ਲੋਕ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ
ਸਭਿ ਆਇਆ ॥

ਜਿਨ ਪਰਸਿਆ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਤਿਨ ਕੇ
ਕਿਲਵਿਖ ਨਾਸ ਗਵਾਇਆ ॥

ਜੋਗੀ ਦਿਗੰਬਰ ਸੰਨਿਆਸੀ ਖਟੁ ਦਰਸਨ ਕਰਿ
ਗਏ ਗੋਸਟਿ ਢੋਆ ॥

ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ
ਹੋਆ ॥੩॥

ਦੁਤੀਆ ਜਮੁਨ ਗਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਜਪਨੁ
ਕੀਆ ॥

ਜਾਗਾਤੀ ਮਿਲੇ ਦੇ ਭੇਟ ਗੁਰ ਪਿਛੈ ਲੰਘਾਇ
ਦੀਆ ॥

ਸਭ ਛੁਟੀ ਸਤਿਗੁਰੁ ਪਿਛੈ ਜਿਨਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਇਆ ॥

ਗੁਰ ਬਚਨਿ ਮਾਰਗਿ ਜੋ ਪੰਥਿ ਚਾਲੇ ਤਿਨ ਜਮੁ
ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਇਆ ॥

har aap kartai purab kee-aa satguroo
kul^{khayt} naavan ga-i-aa.

naavan purab ab^{hee}ch gur satgur ^{daras}
^{bha}-i-aa. ||1||

maarag panth chalay gur satgur sang
sik^{haa}.

an-din ^{bhagat} banee ^{khin} ^{khin} nimakh
vik^{haa}.

har har ^{bhagat} banee parabh kayree
^{sabh} lok vay^{khan} aa-i-aa.

jिन ^{daras} satgur guroo kee-aa ^{tin} aap har
may^{laa}-i-aa.

^{tirath} u^{dam} satguroo kee-aa ^{sabh} lok
u^{Dhran} ar^{thaa}.

maarag panth chalay gur satgur sang
sik^{haa}. ||2||

paratham aa-ay kul^{khayt} gur satgur
purab ho-aa.

^{kh}abar ^{bha}-ee sansaar aa-ay ^{tarai} lo-aa.

^{daykhan} aa-ay ^{teen} lok sur nar mun jan
^{sabh} aa-i-aa.

jिन ^{parsi}-aa gur satguroo pooraa ^{tin} kay
kil^{vikh} naas gavaa-i-aa.

jogee ^{digambar} sani-aasee ^{khat} ^{darsan}
kar ga-ay gosat ^{dho}-aa.

paratham aa-ay kul^{khayt} gur satgur
purab ho-aa. ||3||

^{du}tee-aa jamun ga-ay gur har har japan
kee-aa.

jaagaat^{ee} milay ^{day} ^{bhayt} gur pich^{hai}
lang^{haa}-ay ^{dee}-aa.

^{sabh} ^{chhutee} satguroo pich^{hai} jin har har
naam ^{Dhi}-aa-i-aa.

gur bachan maarag jo panth chaalay ^{tin}
jam jaagaat^{ee} nayth na aa-i-aa.

ਸਭ ਗੁਰੂ ਗੁਰੂ ਜਗਤੁ ਬੋਲੈ ਗੁਰ ਕੈ ਨਾਇ
ਲਾਇਐ ਸਭਿ ਛੁਟਕਿ ਗਇਆ ॥
ਦੁਤੀਆ ਜਮੁਨ ਗਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਜਪਨੁ
ਕੀਆ ॥੪॥

ਤ੍ਰਿਤੀਆ ਆਏ ਸੁਰਸਰੀ ਤਹ ਕਉਤਕੁ ਚਲਤੁ
ਭਇਆ ॥

ਸਭ ਮੋਹੀ ਦੇਖਿ ਦਰਸਨੁ ਗੁਰ ਸੰਤ ਕਿਨੈ ਆਵੁ
ਨ ਦਾਮੁ ਲਇਆ ॥

ਆਵੁ ਦਾਮੁ ਕਿਛੁ ਪਇਆ ਨ ਬੋਲਕ
ਜਾਗਾਤੀਆ ਮੋਹਣ ਮੁੰਦਣਿ ਪਈ ॥

ਭਾਈ ਹਮ ਕਰਹ ਕਿਆ ਕਿਸੁ ਪਾਸਿ ਮਾਂਗਹ
ਸਭ ਭਾਗਿ ਸਤਿਗੁਰ ਪਿਛੈ ਪਈ ॥

sabh guroo guroo jagat bolai gur kai
naa-ay la-i-ai sabh chhutak ga-i-aa.
duṭee-aa jamun ga-ay gur har har japan
kee-aa. ||4||

taritee-aa aa-ay sursaree tah ka-utak
chalaṭ bha-i-aa.

sabh mohee daykh darsan gur sant kinai
aadh na daam la-i-aa.

aadh daam kichh pa-i-aa na bolak
jaagaatee-aa mohan mundaṇ pa-ee.

bhaa-ee ham karah ki-aa kis paas
maa^Ngah sabh bhaag satgur pichhai
pa-ee.

ਪੰਨਾ ੧੧੧੭

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ਜਾਗਾਤੀਆ ਉਪਾਵ ਸਿਆਣਪ ਕਰਿ ਵੀਚਾਰੁ
ਡਿਠਾ ਭੰਨਿ ਬੋਲਕਾ ਸਭਿ ਉਠਿ ਗਇਆ ॥

ਤ੍ਰਿਤੀਆ ਆਏ ਸੁਰਸਰੀ ਤਹ ਕਉਤਕੁ ਚਲਤੁ
ਭਇਆ ॥੫॥

jaagaatee-aa upaav si-aanap kar
veechaar diṭhaa bhann bolkaa sabh uth
ga-i-aa.

taritee-aa aa-ay sursaree tah ka-utak
chalaṭ bha-i-aa. ||5||

ਮਿਲਿ ਆਏ ਨਗਰ ਮਹਾ ਜਨਾ ਗੁਰ ਸਤਿਗੁਰ
ਓਟ ਗਹੀ ॥

ਗੁਰੁ ਸਤਿਗੁਰੁ ਗੁਰੁ ਗੋਵਿੰਦੁ ਪੁਛਿ ਸਿਮ੍ਰਿਤਿ
ਕੀਤਾ ਸਹੀ ॥

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਸਭਨੀ ਸਹੀ ਕੀਤਾ ਸੁਕਿ
ਪ੍ਰਹਿਲਾਦਿ ਸ੍ਰੀਰਾਮਿ ਕਰਿ ਗੁਰ ਗੋਵਿੰਦੁ
ਧਿਆਇਆ ॥

ਦੇਹੀ ਨਗਰਿ ਕੋਟਿ ਪੰਚ ਚੋਰ ਵਟਵਾਰੇ ਤਿਨ ਕਾ
ਥਾਉ ਥੋਹੁ ਗਵਾਇਆ ॥

ਕੀਰਤਨ ਪੁਰਾਣ ਨਿਤ ਪੁੰਨ ਹੋਵਹਿ ਗੁਰ ਬਚਨਿ
ਨਾਨਕਿ ਹਰਿ ਭਗਤਿ ਲਹੀ ॥

ਮਿਲਿ ਆਏ ਨਗਰ ਮਹਾ ਜਨਾ ਗੁਰ ਸਤਿਗੁਰ
ਓਟ ਗਹੀ ॥੬॥੪॥੧੦॥

mil aa-ay nagar mahaa janaa gur satgur
ot gahee.

gur satgur gur govind puchh simrit keetaa
sahee.

simrit saastar sabhnee sahee keetaa suk
par-hilaaḍ sareeraam kar gur govind
Dhi-aa-i-aa.

dayhee nagar kot panch chor vatvaaray
tin kaa thaa-o thayhu gavaa-i-aa.

keertan puraṇ nit punn hoveh gur
bachan naanak har bhagaṭ lahee.

mil aa-ay nagar mahaa janaa gur satgur
ot gahee. ||6||4||10||

Tukhaari Mehla-4

This *shabad* is in reference to the visit of third Guru Amardas Ji to some of the holiest places of Hindus, such as *Kurkshetra*, (where epic war of *Mahabharata* is supposed

to have been fought). Before seeing the sight of the second Guru Angad Dev Ji, he used to go to different pilgrimage places as per the Hindu practices of those days, which to a large extent continue today. But after seeing the Guru, he came to understand that the true pilgrimage place is the sight of the true Guru. This time Guru Amardas Ji went again to those pilgrimage places to give people the true message of bathing in the word of the Guru, instead of bathing at holy places on certain auspicious occasions. In this *shabad* the 4th Guru Raam Daas Ji describes this tour of Guru Amardas Ji and the wondrous things which happened on this tour.

He says: “(O’ my friends), he who has been blessed with the sight of the Guru, that itself is *Abheech* (ablution at a holy place on the most auspicious occasion. Because by seeing the Guru and listening to his sermon), one’s filth of evil inclinations is removed and the darkness of ignorance is dispelled. Yes, the one who has obtained the sight of the Guru (and by respectfully listening to him has absorbed the advice of the true Guru), that one has got rid of ignorance and within that one (divine) light has become manifest. Such a person has obtained the imperishable God and his or her pains of birth and death have vanished. (O’ my friends), it is God Himself who has arranged this auspicious occasion that the true Guru went to *Kurkshetra* at the time of bathing fair (to give true guidance to people). The one who was blessed with the sight of the Guru became *Abheech* (or ablution at a holy place on the most auspicious occasion)”(1)

Giving account of this tour, Guru Ji says: “(O’ my friends), many *sikhs* (disciples) accompanied the great true Guru on this journey. Day and night and at every instant, an atmosphere of worshipping (God) prevailed (on that journey. Yes, on that tour an atmosphere of) worship prevailed at all times and (it looked like as if) the entire world had come to see the Guru. They who saw the sight of the true Guru, God Himself united them with Him. Yes, the true Guru made the effort of visiting holy places to free all people and many *sikhs* accompanied the true Guru on this journey.”(2)

Describing the first stage of the Guru's journey, he says: “(O’ my friends), first Guru Ji reached *Kurkshetra*, and the arrival of the great Guru became the auspicious occasion (for the people). This news spread far and wide, (and) visitors from all the three worlds came (to see him). Yes, the people from all the three worlds including all the angelic beings, sages, and everybody came to see the true Guru. Because they who saw the sight of the perfect true Guru, (and enshrined his advice in their minds), all their sins and evils were destroyed. Yes, all the yogis, *Digambars* (who do not wear cloths), *sanyasis* (recluses), and all the six types of saints came and saw the sight of the Guru, and went back after conversing (with Guru Ji) and making their offerings to him. (This is what happened, when) first the great true Guru came to *Kurkshetra*, and it became the auspicious occasion.”(3)

Now Guru Ji describes the second leg of the journey, how they who followed him were exempted from paying any toll tax, which used to be levied on all non-Muslims in those days, and what other spiritual blessings they received. He says: “(O’ my friends), next the Guru went to *Yamuna* (river), there he also meditated on God's Name. (There, instead of asking for toll tax), the tax collectors came with offerings for

the Guru and let all those who were following the Guru cross the toll barrier (without paying any tax. Similarly O' my friends), all those who follow the true Guru and meditate on (God's) Name, are saved (from the fear of death). They who tread the path shown by the Guru, and live according to the word of the Guru, the demon of death (who bothers the human soul like a) tax collector, doesn't even come near them. Therefore, all the followers were uttering Guru's Name again and again, because by uttering Guru's Name all were saved (both from the tax collectors and the demon of death. This is how, when) on the second leg the Guru went to Jamuna (river), all meditated again and again on God's Name.”(4)

The third place, which Guru Ji visited, was on the bank of (river Ganges, called) *Sursari*. Here even more strange things happened. Regarding this leg of the journey, Guru Ji says: “(O' my friends), in the third stage Guru (*Amardas Ji*) arrived at *Sursari*, where a miracle happened. Seeing the sight of the saint Guru, all (the population) was captivated, and no (tax collector) got even half a penny (of tax) from anybody. When (the tax collectors realized, that) they have not put even half a penny into their chests, their lips were sealed. They were then saying to each other: “O' brothers, what can we do, from whom can we ask (for the tax), when the entire (population) has run after (and sought the shelter of) the true Guru. (So in order to save them from any punishment), after deliberating over all the wise things to do, the tax collectors concluded, that (now they cannot do any thing, to collect the taxes, therefore) closing their chests, they ran away. Yes, when on the third leg of his journey, the Guru came to *Sursari*, a miracle happened there.”(5)

Guru Ji concludes the *shabad* by describing other interesting things, which happened during this journey, and the advice Guru Amardas Ji gave to the people who came to see him. He says: “(O' my friends), then the highly respected men of the city joined together and came to seek the shelter of the great true Guru. After asking the great Guru, they concluded that (to enshrine) the Guru-God in the heart is the true essence of *Simrities* (the Hindu holy books). They realized that all *Simrities* and *Shastras* endorse that even sages like *Sukk*, *Prehlaad*, and *Sri Raam* meditated on the Guru-God. (This is how), they completely wiped out and drove away the five thieves and robbers (of lust, anger, greed, ego and attachment) from the fortresses of their bodies. (This is how), through the words of Guru Nanak, (the most highly respected men of the city) obtained the (boon) of God's worship. Then the praises of God started being sung everyday, (and for those respected men this itself became their study of) *Puranaas* and doing of charitable deeds. This is how the most honorable men of the city joined together and came to seek the shelter of the great true Guru.”(6-4-10)

The message of this *shabad* is that if we want to wash off all our evil intellect and sins, then there is no need to go to any pilgrimage places like *Kurkshetra*, and banks of holy rivers like *Ganges* and *Jamuna*. For us the true pilgrimage place is our Guru (Granth Sahib Ji). All we need to do is to daily read, understand, and try to faithfully follow the advice given there in, and meditate on God's Name. Then we would be united with God Himself and would be freed from any further pains of births and deaths.

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਘੋਲਿ ਘੁਮਾਈ ਲਾਲਨਾ ਗੁਰਿ ਮਨੁ ਦੀਨਾ ॥

ਸੁਣਿ ਸਬਦੁ ਤੁਮਾਰਾ ਮੇਰਾ ਮਨੁ ਭੀਨਾ ॥

ਇਹੁ ਮਨੁ ਭੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਲਾਗਾ ਰੰਗੁ
ਮੁਰਾਰਾ ॥

ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਠਾਕੁਰ ਤੇਰਾ ਮਹਲੁ
ਅਪਾਰਾ ॥

ਸਗਲ ਗੁਣਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਬਿਨਉ ਸੁਨਹੁ
ਇਕ ਦੀਨਾ ॥

ਦੇਹੁ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀ ਜੀਅੜਾ ਬਲਿ
ਬਲਿ ਕੀਨਾ ॥੧॥

ਇਹੁ ਤਨੁ ਮਨੁ ਤੇਰਾ ਸਭਿ ਗੁਣ ਤੇਰੇ ॥

ਖੰਨੀਐ ਵੰਞਾ ਦਰਸਨ ਤੇਰੇ ॥

ਦਰਸਨ ਤੇਰੇ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ ਨਿਮਖ ਦ੍ਰਿਸਟਿ
ਪੇਖਿ ਜੀਵਾ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਨੀਜੈ ਤੇਰਾ ਕਿਰਪਾ ਕਰਹਿ ਤ
ਪੀਵਾ ॥

ਆਸ ਪਿਆਸੀ ਪਿਰ ਕੈ ਤਾਈ ਜਿਉ ਚਾੜ੍ਹਕੁ
ਬੂੰਦੇਰੇ ॥

ਕਹੁ ਨਾਨਕ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਦੇਹੁ ਦਰਸੁ ਪ੍ਰਭ
ਮੇਰੇ ॥੨॥

ਤੂ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਹੁ ਅਮਿਤਾ ॥

ਤੂ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਪ੍ਰਾਨ ਹਿਤ ਚਿਤਾ ॥

ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਗਲ ਰੰਗ ਬਨਿ
ਆਏ ॥

ਸੋਈ ਕਰਮੁ ਕਮਾਵੈ ਪ੍ਰਾਣੀ ਜੇਹਾ ਤੂ ਫੁਰਮਾਏ ॥

ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸੁਰਿ ਤਿਨਿ
ਸਾਧਸੰਗਿ ਮਨੁ ਜਿਤਾ ॥

ਕਹੁ ਨਾਨਕ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਜੀਉ ਪਿੰਡੁ ਤਉ
ਦਿਤਾ ॥੩॥

tukhaaree chhant mehlā 5

ik-o^Nkaar satgur parsaad.

ghol ghumaa-ee laalnaa gur man
deenaa.

sun sabad tumaaraa mayraa man
bheenaa.

ih man bheenaa ji-o jal meenaa laagaa
rang muraaraa.

keemat kahee na jaa-ee thaakur tayraa
mahal apaaraa.

sagal gunaa kay daatay su-aamee bin-o
sunhu ik deenaa.

dayh daras naanak balihaaree jee-arhaa
bal bal keenaa. ||1||

ih tan man tayraa sabh gun tayray.

khannee-ai vanjaa darsan tayray.

darsan tayray sun parabh mayray
nimakh darisat paykh jeevaa.

amrit naam suneejai tayraa kirpaa
karahi ta peevaa.

aas pi-aasee pir kai taa-ee Ji-o chaatrik
boon^Ndayray.

kaho naanak jee-arhaa balihaaree dayh
daras parabh mayray. ||2||

too saachaa saahib saahu amitaa.

too pareetam pi-aaraa paraan hit
chitaa.

paraan sukh-daatā gurmukh jaatā
sagal rang ban aa-ay.

so-ee karam kamaavai paraanee jayhaa
too furmaa-ay.

jaa ka-o kirpaa karee jagdeesur tin
saaDhsang man jitaa.

kaho naanak jee-arhaa balihaaree jee-o
pind ta-o ditaa. ||3||

ਨਿਰਗੁਣੁ ਰਾਖਿ ਲੀਆ ਸੰਤਨ ਕਾ ਸਦਕਾ ॥
ਸਤਿਗੁਰਿ ਵਾਕਿ ਲੀਆ ਮੋਹਿ ਪਾਪੀ ਪੜਦਾ ॥

ਵਾਕਨਹਾਰੇ ਪ੍ਰਭੂ ਹਮਾਰੇ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤੇ ॥

ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਸੁਆਮੀ ਪੂਰਨ ਪੁਰਖ
ਬਿਧਾਤੇ ॥

ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਤੁਮਾਰੀ ਕਉਣੁ ਕਹੈ ਤੂੰ
ਕਦ ਕਾ ॥

ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ ਬਲਿਹਾਰੀ ਮਿਲੈ ਨਾਮੁ ਹਰਿ
ਨਿਮਕਾ ॥੪॥੧॥੧੧॥

nirgun raakh lee-aa santan kaa sadkaa.
satgur dhaak lee-aa mohi paapee
parh-daa.

dhaakanhaaray parabho hamaaray
jee-a paraan sukh-daatay.

abhinaasee abigat su-aamee pooran
purakh biDhaatay.

ustat kahan na jaa-ay tumaaree ka-un
kahai too kad kaa.

naanak daas taa kai balihaaree milai
naam har nimkaa. ||4||1||11||

Tukhaari Chhantt Mehla-5

In this last *shabad* of *Raag Tukhaari*, Guru Ji shows us how and to what extent we need to be in love with God and how to pray to Him to show mercy upon us and bless us with His sight.

So addressing God in the most affectionate and humble manner, Guru Ji says: “O’ my dear beauteous Beloved, I am a sacrifice to You, because through the Guru’s (shelter) I have surrendered my mind to You. Listening to the word (of Your praise), my mind has been drenched in Your love. Yes, just as a fish is (in love with) water, similarly this mind (of mine) has been drenched and imbued with Your love. O’ Master, Your worth cannot be estimated, and beyond limit is Your mansion. O’, the Donor of all virtues, listen to one prayer of a humble person Bless Nanak with Your sight for he is a sacrifice to You, again and again I sacrifice my heart (for You).”(1)

Elaborating on his desire and craving for the sight of God, Guru Ji says: “(O’ my Beloved), this body and mind belong to You and all merits are Your (gifts). I am a sacrifice to You. Listen O’ my Master, even when I am able to see You for an instant, (I feel as if I have been) rejuvenated. Your Name is like an immortalizing elixir, but if You show mercy, only then can I drink it. Just as a sparrow hawk (craves for) the first drop of rain, similar is the desire and thirst in me for (the sight of my) Beloved. Nanak says, O’ my God, I sacrifice my life to You, please bless me with Your sight.”(2)

Now expressing his love and appreciation for granting his wish, Guru Ji says: “(O’ my God), You are the eternal Master and the King (whose kingdom) has no boundaries. You are my beloved Spouse, whom I cherish with my life’s breaths and mind. You are the giver of life and all comforts. Whosoever comes to know You through the Guru, in that person all kinds of joys well up. (O’ my God), a mortal does only those deeds, which You command him or her (to do). They on whom God of the universe has shown mercy, have conquered their mind by (joining) the congregation of the saint (Guru). Nanak says, this humble soul of his is a sacrifice to You, (because) this body and life are Your (gifts).”(3)

Guru Ji concludes the *shabad* by once again thanking God for His bounties. Indirectly he also shows us, how we need to humbly express our gratefulness towards our Guru who guides us on the right path. He says: "As a regard for the saint (Guru), God has saved a meritless person (like me). The true Guru has covered up the secret of mine, the sinner. O' my God, You cover up our shame, give us life and breaths; You are imperishable, invisible, perfect, and all-pervading. Your praise cannot be described and nobody can say how long You have been there. Servant Nanak is a sacrifice to (that Guru), from whom he obtains (God's) Name just for an instant." (4-1-11)

The message of this *shabad* is that we should know that our God is most merciful, gracious and has limitless power. It is only through the Guru's advice (and by reflecting on the *Gurbani*), that we understand the true way to meditate on God's Name and express our love for Him. Therefore, if we want to meet God, we should follow the Guru's advice with love and devotion, so that Guru may cover up our shortcomings, and God may save even the sinners like us.

Detail of Chhantts- Chhanttt M: 1=6, Chhanttt M: 4=4, Chhanttt M: 5=1, Total=11

ਪੰਨਾ ੧੧੧੮

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ਕੇਦਾਰਾ ਮਹਲਾ ੪ ਘਰੁ ੧

kaydaaraa mehlāa 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oṁkaar satgur parsaad.

ਮੇਰੇ ਮਨ ਰਾਮ ਨਾਮ ਨਿਤ ਗਾਵੀਐ ਰੇ ॥

mayray man raam naam nit gaavee-ai ray.

ਅਗਮ ਅਗੋਚਰੁ ਨ ਜਾਈ ਹਰਿ ਲਖਿਆ ਗੁਰੁ ਪੂਰਾ
ਮਿਲੈ ਲਖਾਵੀਐ ਰੇ ॥ ਰਹਾਉ ॥

agam agochar na jaa-ee har lakhi-aa gur pooraa milai lakhhaavee-ai ray. rahaa-o.

ਜਿਸੁ ਆਪੇ ਕਿਰਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਜਨ
ਕਉ ਹਰਿ ਲਿਵ ਲਾਵੀਐ ਰੇ ॥

jis aapay kirpaa karay mayraa su-aamee tis jan ka-o har liv laavee-ai ray.

ਸਭੁ ਕੋ ਭਗਤਿ ਕਰੇ ਹਰਿ ਕੇਰੀ ਹਰਿ ਭਾਵੈ ਸੋ ਥਾਇ
ਪਾਵੀਐ ਰੇ ॥੧॥

sabh ko bhagat karay har kayree har bhaavai so thaa-ay paavee-ai ray. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਕੁ ਹਰਿ ਪਹਿ ਹਰਿ ਦੇਵੈ ਤਾ
ਨਾਮੁ ਧਿਆਵੀਐ ਰੇ ॥

har har naam amolak har peh har dayvai taa naam Dhi-aavee-ai ray.

ਜਿਸ ਨੋ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਲੇਖਾ ਸਭੁ
ਛਡਾਵੀਐ ਰੇ ॥੨॥

jis no naam day-ay mayraa su-aamee tis laykhhaa sabh chhadavee-ai ray. ||2||

ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਸੇ ਧੰਨੁ ਜਨ ਕਹੀਅਹਿ ਤਿਨ
ਮਸਤਕਿ ਭਾਗੁ ਧੁਰਿ ਲਿਖਿ ਪਾਵੀਐ ਰੇ ॥

ਤਿਨ ਦੇਖੇ ਮੇਰਾ ਮਨੁ ਬਿਗਸੈ ਜਿਉ ਸੁਤੁ ਮਿਲਿ ਮਾਤ
ਗਲਿ ਲਾਵੀਐ ਰੇ ॥੩॥

ਹਮ ਬਾਰਿਕ ਹਰਿ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਮੋ ਕਉ ਦੇਹੁ
ਮਤੀ ਜਿਤੁ ਹਰਿ ਪਾਵੀਐ ਰੇ ॥

ਜਿਉ ਬਢਰਾ ਦੇਖਿ ਗਊ ਸੁਖੁ ਮਾਨੈ ਤਿਉ ਨਾਨਕ
ਹਰਿ ਗਲਿ ਲਾਵੀਐ ਰੇ ॥੪॥੧॥

har naam araaDheh say Dhan jan
kahee-ahi t̃in mastak bhaag Dhur likh
paavee-ai ray.

t̃in daykhay mayraa man bigsai ji-o sut̃
mil maat̃ gal laavee-ai ray. ||3||

ham baarik har piṭaa parabh mayray
mo ka-o dayh matee jiṭ har paavee-ai
ray.

ji-o bachhuraa daykh ga-oo sukh
maanai t̃i-o naanak har gal laavee-ai
ray. ||4||1||

Kedaara Mehla-4 Ghar-1

In the previous *shabad* Guru Ji advised us that we should know that our God is most merciful, gracious and has limitless power. It is only through the Guru's advice (and by reflecting on the *Gurbani*) that we understand the true way to meditate on God's Name and express our love for Him. He begins this new chapter in *Rag Kedaara*, by expressing his love for God and singing His praises. He also explains why it is only through the Guru that we can understand and know that God who is otherwise beyond the comprehension of our ordinary understanding.

First addressing his mind, Guru Ji says: "O' my mind, we should always sing praises of God's Name. That inaccessible, and imperceptible God cannot be comprehended. When we find the perfect Guru, then we understand (Him)." (pause)

However it depends on God to whom He wants to reveal Himself. Therefore, Guru Ji says: "He upon whom God shows His grace, God imbues him with His love. (Even though) everyone may worship God, but only that (worship), He (approves and) takes into account, which is pleasing to God." (1)

Now stressing upon the value of God's Name, Guru Ji says: "(O' my friends), God has the invaluable wealth of God's Name with Him. Only when God blesses (us with this Name, that) we are able to meditate upon it. Whom my Master blesses with His Name, that person is spared from rendering account of all his or her (past deeds)." (2)

Describing how much he respects and loves those devotees who meditate on God's Name, Guru Ji says: "They who meditate on God's Name, are considered blessed. They obtain the fruit of the destiny preordained for them. Seeing them, my mind feels delighted like the mother, who upon seeing her son embraces him to her bosom." (3)

Guru Ji concludes the *shabad* by addressing God with childlike true love and simplicity. He says: "O' my God, and Father, we are Your children. Please give us

such instruction through which we may obtain You. Nanak says that just as upon seeing its calf the cow feels comforted, (similarly we feel comforted) when You hug us to Your bosom.”(4-1)

The message of this *shabad* is that we should affectionately ask God to bless us with the guidance of the Guru, who may show us how to sing praises of God and meditate on His Name. So that we may become so dear to God, so that seeing us He may feel delighted and embrace us to His bosom.

ਕੇਦਾਰਾ ਮਹਲਾ ੪ ਘਰੁ ੧

kaydaaraa mehlāa 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsād.

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਗੁਨ ਕਹੁ ਰੇ ॥
ਸਤਿਗੁਰੁ ਕੇ ਚਰਨ ਧੋਇ ਧੋਇ ਪੂਜਹੁ ਇਨ ਬਿਧਿ
ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਲਹੁ ਰੇ ॥ ਰਹਾਉ ॥

mayray man har har gun kaho ray.
satguroo kay charan Dho-ay Dho-ay
poojahu in biDh mayraa har parabh
lahu ray. rahaa-o.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਬਿਖੈ ਰਸ ਇਨ
ਸੰਗਤਿ ਤੇ ਤੂ ਰਹੁ ਰੇ ॥
ਮਿਲਿ ਸਤਸੰਗਤਿ ਕੀਜੈ ਹਰਿ ਗੋਸਟਿ ਸਾਧੂ ਸਿਉ
ਗੋਸਟਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸਾਇਣੁ ਰਾਮ ਨਾਮੁ ਰਸਾਇਣੁ
ਹਰਿ ਰਾਮ ਨਾਮ ਰਾਮ ਰਮਹੁ ਰੇ ॥੧॥

kaam kroDh lobh moh abhimaan bikhai
ras in sangat̃ tay too rahu ray.
mil satsangat̃ keejai har gosat saaDhoo
si-o gosat har paraym rasaa-in raam
naam rasaa-in har raam naam raam
ramhu ray. ||1||

ਪੰਨਾ ੧੧੧੯

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ਅੰਤਰ ਕਾ ਅਭਿਮਾਨੁ ਜੋਰੁ ਤੂ ਕਿਛੁ ਕਿਛੁ ਕਿਛੁ
ਜਾਨਤਾ ਇਹੁ ਦੂਰਿ ਕਰਹੁ ਆਪਨ ਗਹੁ ਰੇ ॥

ant̃ar kaa abhimaan jor too kichh kichh
kichh jaant̃aa ih door karahu aapan
gahu ray.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਇਆਲ ਹੋਹੁ ਸੁਆਮੀ
ਹਰਿ ਸੰਤਨ ਕੀ ਪੂਰਿ ਕਰਿ ਹਰੇ ॥੨॥੧॥੨॥

jan naanak ka-o har da-i-aal hohu su-
aamee har sant̃an kee Dhoor kar haray.
||2||1||2||

Kedaara Mehla-4 Ghar-1

In the previous *shabad* Guru Ji advised us that we should affectionately ask God to bless us with the guidance of the Guru, who may show us how to sing praises of God and meditate on His Name. Then we may become so dear to God, that seeing us He may feel delighted and embrace us to His bosom. In this *shabad*, he gives us that guidance and tells us exactly what to do and what not to do, so that we may successfully obtain that God.

Once again addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, utter again and again the praises of God. (O’ my mind, most respectfully listen to the words of the Guru and faithfully act on those, as if) after repeatedly washing the Guru’s feet, you are worshipping the same. In this way, you would obtain to my God.” (pause)

The next advice which Guru Ji gives to his own mind (and indirectly us) is regarding our evil impulses. He says: “(O’ my mind), lust, anger, greed, attachment, and ego are (very harmful. You should) remain away from the company of such poisonous relishes. Instead joining the company of the saintly persons, you should discourse on God. Because discourse with the saints is like enjoying the relish of God’s love. In this way, meditate upon God’s Name.”(1)

Guru Ji concludes the *shabad* by warning us about our self-conceit and physical power. He says: “O’ man, remove your inner ego and this power-consciousness that you know something and restrain yourself. O’ my Master, be merciful to devotee Nanak, and make him the dust of God’s saints (by yoking him to their humble service).”(2-1-2)

The message of this *shabad* is that if we want to find God and enjoy His company then we should pray to Him to bless us with the company and guidance of the true Guru, so that we may get rid of our ego, and evil tendencies of lust, anger, and greed, and discoursing with God’s saints meditate on His Name.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੨

kaydaaraa mehlāa 5 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਮਾਣੀ ਸੰਤਸੰਗਿ ਜਾਗੀ ॥
ਪ੍ਰਿਅ ਰੰਗ ਦੇਖੈ ਜਪਤੀ ਨਾਮੁ ਨਿਧਾਨੀ ॥
ਰਹਾਉ ॥

maa-ee saṯsang jaagee.
pari-a rang daykhai japtee naam
niDhaanee. rahaa-o.

ਦਰਸਨ ਪਿਆਸ ਲੋਚਨ ਤਾਰ ਲਾਗੀ ॥
ਬਿਸਰੀ ਤਿਆਸ ਬਿਡਾਨੀ ॥੧॥

ḍarsan pi-aas lochan taar laagee.
bisree ṭi-aas bidaanee. ||1||

ਅਬ ਗੁਰੁ ਪਾਇਓ ਹੈ ਸਹਜ ਸੁਖਦਾਇਕ ਦਰਸਨੁ
ਪੇਖਤ ਮਨੁ ਲਪਟਾਨੀ ॥
ਦੇਖਿ ਦਮੋਦਰ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਨਾਨਕ ਪ੍ਰਿਅ
ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥੨॥੧॥

ab gur paa-i-o hai sahj sukh-ḍaa-ik
ḍarsan paykhaṭ man laptaanee.
daykh ḍamodar rahas man upji-o
naanak pari-a amrit baanee. ||2||1||

Kedaara Mehla-4 Ghar-1

Guru Ji concluded the previous *shabad* with the prayer: “O’ my Master, be merciful to devotee Nanak, and make him the dust of God’s saints by yoking him to their humble

service.” In this *shabad*, he shares with us what happens when we are yoked to the service of the saint Guru and we humbly start acting on the advice of the Guru.

As if talking to his mother (actually us), Guru Ji says: “O’ mother, in the company of the saint (Guru, my consciousness) has awakened (to the futility of worldly involvements). Now, it sees the wonders of my beloved God everywhere and by meditating on God’s Name it has become (so peaceful, as if it is the) owner of the treasure (of bliss).”(pause)

Describing how he craves to see his beloved God, Guru Ji says: “(O’ my mother, within me has welled up a) thirst for His sight, my (mind’s) eyes remain focused (on God, and) forsaken is my thirst for other (worldly things).”(1)

In closing, Guru Ji says: “I have now found the Guru, the giver of peace and poise. Seeing His sight my mind has been captivated. O’ Nanak, seeing God, joy has welled up in my mind and nectar sweet is the word of my Beloved.”(2-1)

The message of this *shabad* is that we should seek the humble service of the saint Guru and follow his immaculate advice. Then our consciousness would be awakened and instead of false worldly pleasures, it would be thirsty for the sight of God and on obtaining that sight, we would enjoy true peace and bliss.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੩

kaydaaraa mehlāa 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaaḍ.

ਦੀਨ ਬਿਨਉ ਸੁਨੁ ਦਇਆਲ ॥
ਪੰਚ ਦਾਸ ਤੀਨਿ ਦੋਖੀ ਏਕ ਮਨੁ ਅਨਾਥ ਨਾਥ ॥
ਰਾਖੁ ਹੋ ਕਿਰਪਾਲ ॥ ਰਹਾਉ ॥

ḍeen bin-o sun ḍa-i-aal.
panch ḍaas teen dokhee ayk man
anaath naath.
raakh ho kirpaal. rahaa-o.

ਅਨਿਕ ਜਤਨ ਗਵਨੁ ਕਰਉ ॥
ਖਟੁ ਕਰਮ ਜੁਗਤਿ ਧਿਆਨੁ ਧਰਉ ॥
ਉਪਾਵ ਸਗਲ ਕਰਿ ਹਾਰਿਓ ਨਹ ਨਹ ਹੁਟਹਿ
ਬਿਕਰਾਲ ॥੧॥

anik jaṭan gavan kara-o.
khat karam jugat Dhi-aan Dhara-o.
upaav sagal kar haari-o nah nah
huteh bikraal. ||1||

ਸਰਣਿ ਬੰਦਨ ਕਰੁਣਾ ਪਤੇ ॥
ਭਵ ਹਰਣ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥
ਏਕ ਤੂਹੀ ਦੀਨ ਦਇਆਲ ॥
ਪ੍ਰਭ ਚਰਨ ਨਾਨਕ ਆਸਰੋ ॥
ਉਧਰੇ ਭ੍ਰਮ ਮੋਹ ਸਾਗਰ ॥
ਲਗਿ ਸੰਤਨਾ ਪਗ ਪਾਲ ॥੨॥੧॥੨॥

saran bandan karuṇaa paṭay.
bhav haran har har har haray.
ayk toohee ḍeen ḍa-i-aal.
parabh charan naanak aasro.
uDhray bharam moh saagar.
lag santṇaa pag paal. ||2||1||2||

Kedaara Mehla-5 Ghar-3

In the previous *shabad* Guru Ji advised us that we should seek the humble service of the saint Guru and follow his immaculate advice. Then our consciousness would be awakened and instead of false worldly pleasures, it would be thirsty for the sight of God and we would enjoy true peace and bliss. In this *shabad*, he shows us how to pray to God to save us from the attacks of evil impulses, and the three modes of *Maya* (or impulses for vice, virtue, and power).

Addressing God on our behalf, he says: “O’ my merciful God, O’ the Master of the supportless, listen to the prayer of this humble one. This one mind (of mine) has become the slave of five (impulses), and is surrounded by three enemies. (In other words, on the one hand my mind is being controlled by the evil impulses of lust, anger, greed, attachment, and ego, and on the other, I am being constantly misled by my worldly desires for vice, virtue, or power to satisfy my ego). O’ my merciful (God), please save me (from these evil desires and impulses).”(pause).

Now describing how other ritualistic efforts, such as going on pilgrimages, performing six kinds of ritualistic deeds as recommended in Hindu philosophies, have proved ineffective in fighting these evil tendencies, Guru Ji prays to God and says: “(O’ God), I make innumerable efforts (to protect myself from these enemies). I go around (holy) places, do the six deeds (as recommended by *Brahmins*), and meditate as (suggested by them). I have been completely exhausted, trying all the things (recommended by them), but still my dreadful tendencies don’t go away.”(1)

Therefore humbly praying to God, Guru Ji says: “O’ compassionate God, I have sought Your shelter and make obeisance to You. O’ God, You are the destroyer of all fear. You alone are the merciful God of the meek. O’ God, Your feet are the support of Nanak. (By following the advice of Your saints, as if) by clinging to the feet and holding to the gowns of Your saints, many people have been saved from drowning in the sea of worldly attachment and fear.”(2-1-2)

The message of this *shabad* is that if we want to get rid of our evil impulses of lust, anger, greed, attachment, and ego, and be immune to the three modes for vice, virtue, or power, and unite with God, then instead of doing ritual worships, we should seek and follow the advice of the true Guru. By doing so we would get rid of all these problems, as if we have been ferried across the worldly ocean of *Maya*.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੩

kayḍaaraa mehlāa 5 ghar 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਸਰਨੀ ਆਇਓ ਨਾਥ ਨਿਧਾਨ ॥

sarnē aa-i-o naath niḍhaan.

ਨਾਮ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮਨ ਭੀਤਰਿ ਮਾਗਨ ਕਉ ਹਰਿ ਦਾਨ ॥੧॥ ਰਹਾਉ ॥

naam pareet laagee man bheetar maagan ka-o har ḍaan. ||1|| rahaa-o.

ਸੁਖਦਾਈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ
ਮਾਨ ॥
ਦੇਹੁ ਪ੍ਰੀਤਿ ਸਾਧੂ ਸੰਗਿ ਸੁਆਮੀ ਹਰਿ ਗੁਨ ਰਸਨ
ਬਖਾਨ ॥੧॥

sukh-daa-ee pooran parmaysur kar
kirpaa raakho maan.

dayh pareet saadhoo sang su-aamee
har gun rasan bakhaan. ||1||

ਗੋਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ ਦਮੋਦਰ ਨਿਰਮਲ ਕਥਾ
ਗਿਆਨ ॥
ਨਾਨਕ ਕਉ ਹਰਿ ਕੈ ਰੰਗਿ ਰਾਗਹੁ ਚਰਨ ਕਮਲ
ਸੰਗਿ ਧਿਆਨ ॥੨॥੧॥੩॥

gopaal da-i-aal gobind damodar nirmal
kathaa gi-aan.

naanak ka-o har kai rang raagahu
charan kamal sang Dhi-aan.
||2||1||3||

Kedaara Chhant Mevla-5 Ghar-4

Guru Ji concluded the previous *shabad* by saying: “O’ compassionate God, I have sought Your shelter and make obeisance to You. You are the destroyer of all fear; You alone are the merciful God of the meek.” He makes a similar humble prayer in this *shabad* and shows us how to approach God in a most affectionate and devoted way.

Expressing his love and devotion to God, Guru Ji says: “O’ my Master, the treasure (of bliss), I have come to Your shelter. In my mind has arisen the love for Your Name, and I have come to beg You for the charity of Name.” (1-pause)

Continuing his prayer to God, Guru Ji says: “O’ peace giving perfect God, show mercy and save my honor. O’ my Master, bless me with the love for the company of saints, so that with my tongue I may sing praises of God.” (1)

In conclusion, he says: “O’ *Gopal, Dyaal Gobind, Damodar* (cherisher of the world, merciful Master of the universe, who has string around His belly), bless me with the knowledge of Your immaculate discourse. (In short), imbue Nanak with the love of God and bless him that he may keep meditating on Your lotus feet, (the immaculate Name).”(2-1-3)

The message of this *shabad* is that if we want to be attuned to the love of God and His Name, then we should pray to Him to bless us with the company of the holy saints, so that we may sing praises of God, and learn how to humbly and affectionately keep praying for His blessings and love.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlaa 5.

ਹਰਿ ਕੇ ਦਰਸਨ ਕੋ ਮਨਿ ਚਾਉ ॥
ਕਰਿ ਕਿਰਪਾ ਸਤਸੰਗਿ ਮਿਲਾਵਹੁ ਤੁਮ ਦੇਵਹੁ ਅਪਨੋ
ਨਾਉ ॥ ਰਹਾਉ ॥

har kay darsan ko man chaa-o.
kar kirpaa satsang milaavhu tum
dayvhu apno naa-o. rahaa-o.

ਕਰਉ ਸੇਵਾ ਸਤ ਪੁਰਖ ਪਿਆਰੇ ਜਤ ਸੁਨੀਐ ਤਤ
ਮਨਿ ਰਹਸਾਉ ॥

kara-o sayvaa sat̃ purakh pi-aaray jat̃
sune-ai tat̃ man rahsaa-o.

ਪੰਨਾ ੧੧੨੦

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ਵਾਰੀ ਫੇਰੀ ਸਦਾ ਘੁਮਾਈ ਕਵਨੁ ਅਨੂਪੁ ਤੇਰੇ ਠਾਉ
॥੧॥

vaaree fayree sadaa ghumaa-ee
kavan anoop tayro thaa-o. ||1||

ਸਰਬ ਪ੍ਰਤਿਪਾਲਹਿ ਸਗਲ ਸਮਾਲਹਿ ਸਗਲਿਆ ਤੇਰੀ
ਛਾਉ ॥

sarab paraṭpaalahi sagal samaaleh
sagli-aa tayree chhaa-o.

ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪੁਰਖ ਬਿਧਾਤੇ ਘਟਿ ਘਟਿ ਤੁਝਹਿ
ਦਿਖਾਉ ॥੨॥੨॥੪॥

naanak kay parabh purakh biDhaatay
ghat ghat tujheh dikhaa-o. ||2||2||4||

Kedaara Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be attuned to the love of God and His Name, then we should pray to Him to bless us with the company of saints, so that we may sing praises of God and learn how to humbly pray for His blessings. In this *shabad*, he describes how much he longs to see God, and prays to Him to bless him with the company of saint (Guru) and His Name, because he knows that this is the only way to see God.

So he says: “(O’ my friends), within my mind is a craving to see God. (Therefore, I pray to God and say to Him: “(O’ God), showing mercy, unite me with the company of saints and bless me with Your Name.”(pause)

Also expressing his desire to serve the saints and how he longs to see that beautiful place where his Beloved resides, Guru Ji says: “(O’ God), I wish that I may serve Your beloveds, the men of true character, (because in their company), wherever we listen to Your Name, our mind feels delighted. (O’ God), I am again and again a sacrifice to You; (I wonder), where is that abode of unparalleled beauty where You reside?”(1)

Guru Ji concludes the *shabad* by realizing the fact that God takes care of all. Therefore expressing his desire to see Him in all hearts, he says: “(O’ God), You sustain all, take care of all, and over all is Your shade (of protection. Therefore), O’ the Maker of Nanak, (bless me that) I may see You in each and every heart.”(2-2-4)

The message of this *shabad* is that if we want to see God, then we should pray to Him to unite us with the company of His saints, in whose company we may sing God’s praises and meditate on His Name.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਪ੍ਰਿਅ ਕੀ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥

ਮਗਨ ਮਨੈ ਮਹਿ ਚਿਤਵਉ ਆਸਾ ਨੈਨਹੁ ਤਾਰ
ਤੁਹਾਰੀ ॥ ਰਹਾਉ ॥

pari-a kee pareet̃ pi-aaree.

magan manai meh chit̃va-o aasaa
nainhu taar tuhaaree. rahaa-o.

ਓਇ ਦਿਨ ਪਹਰ ਮੂਰਤ ਪਲ ਕੈਸੇ ਓਇ ਪਲ
ਘਰੀ ਕਿਹਾਰੀ ॥

ਖੂਲੇ ਕਪਟ ਧਪਟ ਬੁਝਿ ਤ੍ਰਿਸਨਾ ਜੀਵਉ ਪੇਖਿ
ਦਰਸਾਰੀ ॥੧॥

o-ay dīn pahar moorat̃ pal kaisay o-ay
pal gharee kihaaree.

khoolay kapat̃ Dhapat̃ bujh̃ tarisnaa
jeeva-o paykh̃ darsaaree. ||1||

ਕਉਨੁ ਸੁ ਜਤਨੁ ਉਪਾਉ ਕਿਨੇਹਾ ਸੇਵਾ ਕਉਨ
ਬੀਚਾਰੀ ॥

ਮਾਨੁ ਅਭਿਮਾਨੁ ਮੋਹੁ ਤਜਿ ਨਾਨਕ ਸੰਤਹ ਸੰਗਿ
ਉਧਾਰੀ ॥੨॥੩॥੪॥

ka-un so jaṭan upaa-o kinayhaa sayvaa
ka-un beechaaree.

maan abhimaan moh̃ taj̃ naanak sant̃h
sang̃ uDhaaree. ||2||3||4||

Kedaara Mehla-5

In the opening lines of the previous *shabad*, Guru Ji stated that within his mind is a craving to see the sight of God. In this beautiful and very popular *shabad*, he once again describes the depth of his love for his Beloved (God).

He says: “(O’ my friends), endearing to me is the love of my Beloved. (O’ God), remaining immersed in my mind, I keep entertaining the hopes (of seeing Your sight), and my eyes always remain longing to see You.”(pause)

Just as a young bride considers that moment as the most auspicious, when she is able to see her Beloved spouse, and satisfy the longing of her heart, similarly Guru Ji says: “(O’ my friends), how auspicious are those days, hours, moments and instants, and how (beautiful) would that occasion be, when with the quenching of the fire of worldly desires, the shutters of my mind would be flung open, and I would live seeing the sight (of my beloved God)?”(1)

So with this kind of craving, Guru Ji wonders what else he can do to see his Beloved, he says: “(I wonder), what other effort or way I may adopt, or what other thing I can think of, (which may unite me with my Groom? Finding the answer to his own query, he says) “O’ Nanak, by abandoning one’s ego, self-conceit, and false attachment in the company of saints, one is freed (and then united with God).”(2-3-5)

The message of this *shabad* is that if we want to see God, we should shed our ego, self-conceit, and false attachment with worldly affairs. Then in the company of saints, we should sing God’s praises with utmost love and affection, and keep longing and craving for His sight.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਵਹੁ ॥
ਕਰਹੁ ਕ੍ਰਿਪਾ ਗੋਪਾਲ ਗੋਬਿੰਦੇ ਅਪਨਾ ਨਾਮੁ
ਜਪਾਵਹੁ ॥ ਰਹਾਉ ॥

har har har gun gaavhu.
karahu kirpaa gopaal gobinday apnaa
naam japaavhu. rahaa-o.

ਕਾਢਿ ਲੀਏ ਪ੍ਰਭ ਆਨ ਬਿਖੈ ਤੇ ਸਾਧਸੰਗਿ ਮਨੁ
ਲਾਵਹੁ ॥
ਭ੍ਰਮੁ ਭਉ ਮੋਹੁ ਕਟਿਓ ਗੁਰ ਬਚਨੀ ਅਪਨਾ ਦਰਸੁ
ਦਿਖਾਵਹੁ ॥੧॥

kaadh lee-ay parabh aan bikhai tay
saaDhsang man laavhu.
bharam bha-o moh kati-o gur bachnee
apnaa daras dikhaavhu. ||1||

ਸਭ ਕੀ ਰੇਨ ਹੋਇ ਮਨੁ ਮੇਰਾ ਅਹੰਬੁਧਿ
ਤਜਾਵਹੁ ॥
ਅਪਨੀ ਭਗਤਿ ਦੇਹਿ ਦਇਆਲਾ ਵਡਭਾਗੀ
ਨਾਨਕ ਹਰਿ ਪਾਵਹੁ ॥੨॥੪॥੬॥

sabh kee rayn ho-ay man mayraa aha^N-
buDh tajaavahu.
apnee bhagat deh da-i-aalaa
vadbhaagee naanak har paavhu.
||2||4||6||

Kedaara Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to see God, we should shed our ego, self-conceit, and false attachment with worldly affairs. Then in the company of saints, we should sing God's praises with utmost love and affection, and keep craving Him. But all such understanding and motivation, one gets only when God blesses one with His love and grace. Therefore, we should pray to God to show mercy on us and yoke us into the task of singing His praises and dispel our self-conceit and other evil tendencies, which keep us separated from Him.

Therefore Guru Ji begins this *shabad* by addressing his own mind and also praying to God. He says: "(O' my mind), sing praises of God. O' merciful Master, show Your mercy and make me meditate on Your Name." (pause)

Now as if reminding God what kinds of favors He bestows on others, Guru Ji says: "(O' God, they whom) You have pulled out of poisonous worldly attachments, You have attuned their mind to the company of saintly persons. They whom You show Your sight, through the Guru's words, their dread, doubt, and worldly attachment are dispelled." (1)

Guru Ji concludes this *shabad* by stating for what He Himself begs of God. He says: "(O' God, show mercy, and help me) shed my self-conceit, (and bless me that) my mind may become (humble like) the dust of the feet of all. O' merciful God, bless me with Your devotion, and O' God, if such be my good fortune that (I) Nanak may see You." (2-4-6)

The message of this *shabad* is that if we want to see God, we should pray to Him to bless us with the company of the saints, so that we may sing His praises and get rid of our evil intellect, ego, and worldly attachment. Also we should pray to God to bless us with His devotion so that we may also see Him.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਹਰਿ ਬਿਨੁ ਜਨਮੁ ਅਕਾਰਥ ਜਾਤੁ ॥
ਤਜਿ ਗੋਪਾਲ ਆਨ ਰੰਗਿ ਰਾਚਤੁ ਮਿਥਿਆ
ਪਹਿਰਤੁ ਖਾਤੁ ॥ ਰਹਾਉ ॥

har bin janam akaarath jaat.
taj gopaal aan rang raachat mithi-aa
pahirat khaat. rahaa-o.

ਧਨੁ ਜੋਬਨੁ ਸੰਪੈ ਸੁਖ ਭੋਗਵੈ ਸੰਗਿ ਨ ਨਿਬਹਤੁ
ਮਾਤੁ ॥
ਮਿਰਗ ਤ੍ਰਿਸਨਾ ਦੇਖਿ ਰਚਿਓ ਬਾਵਰ ਦੁਮ ਛਾਇਆ
ਰੰਗਿ ਰਾਤੁ ॥੧॥

Dhan joban sampai sukh bhogvai sang
na nibhat maat.
marig tarisnaa daykh rachi-o baavar
darum chhaa-i-aa rang raat. ||1||

ਮਾਨ ਮੋਹ ਮਹਾ ਮਦ ਮੋਹਤ ਕਾਮ ਕ੍ਰੋਧ ਕੈ ਖਾਤੁ ॥
ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਾਸ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਜੀਉ
ਹੋਇ ਸਹਾਤੁ ॥੨॥੫॥੭॥

maan moh mahaa mad mohat kaam
kroDh kai khaat.
kar geh layho daas naanak ka-o parabh
jee-o ho-ay sahaat. ||2||5||7||

Kedaara Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to see God, we should pray to Him to bless us, so that we may sing His praises and get rid of our evil intellect, ego, and worldly attachment. In this *shabad*, he tells us why he asks us to shed such things as ego and worldly attachment, and pray for the gift of God's Name.

He says: “(O’ my friends), without (meeting) God, our life goes waste. Forsaking God, one who gets involved in other worldly pleasures. False (and useless) is all that one’s food and wear.”(pause)

Elaborating on the above statement, he says: “(O’ my friends, one amasses) wealth, enjoys youth, and other (worldly) comforts, but not even a little bit (of these things) accompanies him or her (after death. Like) a deer who keeps running towards a mirage, the foolish mortal is imbued with (worldly wealth, which is short lived like) the shade of a tree.”(1)

Guru Ji concludes the *shabad* by humbly praying to God on our behalf, and says: “(O’ God), being intoxicated with the wine of self-conceit and worldly attachment, we have fallen into the pit of lust and anger. (O’ God), becoming helper of slave Nanak, hold him by Your hand, become his helper (and pull him out of this pit of false worldly bonds).”(2-5-7)

The message of this *shabad* is that none of our wealth, youth, or other worldly possessions accompanies us after death. Therefore, we should pray to God to pull us out of this pit of poisonous worldly attachments, false pleasures, and impulses of lust and anger, and bless us with the gift of His Name.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਹਰਿ ਬਿਨੁ ਕੋਇ ਨ ਚਾਲਸਿ ਸਾਥ ॥
 ਦੀਨਾ ਨਾਥ ਕਰੁਣਾਪਤਿ ਸੁਆਮੀ ਅਨਾਥਾ ਕੇ
 ਨਾਥ ॥ ਰਹਾਉ ॥
 ਸੁਤ ਸੰਪਤਿ ਬਿਖਿਆ ਰਸ ਭੋਗਵਤ ਨਹ ਨਿਬਹਤ
 ਜਮ ਕੈ ਪਾਥ ॥
 ਨਾਮੁ ਨਿਧਾਨੁ ਗਾਉ ਗੁਨ ਗੋਬਿੰਦ ਉਧਰੁ ਸਾਗਰ
 ਕੇ ਖਾਤ ॥੧॥
 ਸਰਨਿ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਹਰਿ ਸਿਮਰਤ
 ਦੁਖ ਲਾਥ ॥
 ਨਾਨਕ ਦੀਨ ਧੁਰਿ ਜਨ ਬਾਂਛਤ ਮਿਲੈ ਲਿਖਤ ਧੁਰਿ
 ਮਾਥ ॥੨॥੬॥੮॥

har bin ko-ay na chaalas saath.
deenaa naath karunaapat su-aamee
 anaathaa kay naath. rahaa-o.
 sut sampat bikhi-aa ras bhogvat nah
 nibhat jam kai paath.
 naam niDhaan gaa-o gun gobind uDhar
 saagar kay khaat. ||1||
 saran samrath akath agochar har simrat
dukh laath.
 naanak deen Dhoor jan baa^Nchhat milai
 likhat Dhur maath. ||2||6||8||

Kedaara Mehla-5

In the previous *shabad* Guru Ji told us that none of our wealth, youth, or other worldly possessions accompanies us after death. Therefore, we should pray to God to pull us out of this pit of poisonous worldly attachments, false pleasures, and impulses of lust and anger, and bless us with the gift of His Name. In this *shabad*, he again reminds us that except for God, nobody accompanies us. He tells us what the best thing is, which we should always beg from God.

He says: “(O’ my friends), except for God, nobody accompanies (us after death).”(pause)

Reminding us once again about the inability of any of our relatives to help us after death, Guru Ji says: “(O’ my friends, one may enjoy the company of one’s) sons, wealth and other worldly pleasures, but none of these accompany one (when one is being driven) on the path of *Yama* (and is being punished by the demon of death).”

“(O’ my friends), God’s Name alone (is the real) treasure, (which accompanies a person till the end. Therefore), always sing praises of God (and pray to Him) to save you from falling into the pit of (the evils) of the worldly ocean.”(1)

Guru Ji concludes the *shabad* by praying to God on our behalf. He says: “O’ the all-powerful incomprehensible God, I have sought Your shelter, (because) by meditating on Your Name, all one’s afflictions go away. Humble Nanak begs for the dust of Your saints, (which one obtains only) if it is so pre-ordained in one’s destiny.”(2-6-8)

The message of this *shabad* is that neither our relatives, nor our possessions can accompany us after death. Therefore, we should pray to God to bless us with the company of the saints, so that in their company we may sing God's praises and meditate on the His Name. When we are being driven by the demons of death, it is only God's Name which can help us and save us from their tortures.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੫

kaydaaraa mehlāa 5 ghar 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਬਿਸਰਤ ਨਾਹਿ ਮਨ ਤੇ ਹਰੀ ॥

bisrat naahi man tay haree.

ਅਬ ਇਹ ਪ੍ਰੀਤਿ ਮਹਾ ਪ੍ਰਬਲ ਭਈ ਆਨ ਬਿਖੈ
ਜਰੀ ॥ ਰਹਾਉ ॥

ab ih pareet mahaa parabal bha-ee
aan bikhai jaree. rahaa-o.

ਬੂੰਦ ਕਹਾ ਤਿਆਗਿ ਚਾਤ੍ਰਕ ਮੀਨ ਰਹਤ ਨ ਘਰੀ ॥

boond kahaa ti-aag chaatrik meen
rahat na gharee.

ਪੰਨਾ ੧੧੨੧

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ਗੁਨ ਗੋਪਾਲ ਉਚਾਰੁ ਰਸਨਾ ਟੇਵ ਏਹ ਪਰੀ ॥੧॥

gun gopaal uchaar rasnaa tayv ayh
paree. ||1||

ਮਹਾ ਨਾਦ ਕੁਰੰਕ ਮੋਹਿਓ ਬੇਧਿ ਤੀਖਨ ਸਰੀ ॥

mahaa naad kurank mohi-o bayDh
teekhan saree.

ਪ੍ਰਭ ਚਰਨ ਕਮਲ ਰਸਾਲ ਨਾਨਕ ਗਾਠਿ ਬਾਧਿ ਧਰੀ
॥੨॥੧॥੯॥

parabh charan kamal rasaal naanak
gaath baaDh Dharee. ||2||1||9||

Kedaara Mehla-5 Ghar-5

In one of the previous *shabads*, Guru Ji described how enticing for him is the love of his beloved God, and how his mind always remains attached to Him and longs to see Him. In this *shabad*, he expresses the extent of his love for God and illustrates it with many beautiful examples, so that we may also be inspired to develop the same kind of love.

He says: “(O’ my friends), God is never forsaken from (my) mind. This love (for God) has now become so extremely strong, (that I have discarded all) other worldly affairs (as if, they all have been) burnt down.”(pause)

Now Guru Ji gives some beautiful examples to show the extent of his love. He says: “(O’ my friends, just as) a *chatrik* (sparrow hawk) cannot forsake (its desire for the) *Swanti Boond* (a special drop of rain at a particular auspicious occasion), and a fish cannot survive (without water) even for a moment, similarly my tongue (cannot remain without) singing praises of God; such has become its habit now.”(1)

Guru Ji concludes the *shabad* with the remark: “(O’ my friends, just as) a deer is so enchanted by *naad* (the musical tune of a special instrument played by the hunter), that it (cannot resist going towards it, and) gets pierced by the sharp arrow, similarly Nanak has tied down a knot (of love with his beloved) God.”(2-1-9)

The message of this *shabad* is that if we want to see the sight of God and get out of the rounds of births and deaths, then we should develop such an intense love and devotion for God that we should not be able to live even for a moment without remembering Him and experiencing His presence in our heart.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਪ੍ਰੀਤਮ ਬਸਤ ਰਿਦ ਮਹਿ ਖੋਰ ॥
ਭਰਮ ਭੀਤਿ ਨਿਵਾਰਿ ਠਾਕੁਰ ਗਹਿ ਲੇਹੁ ਅਪਨੀ
ਓਰ ॥੧॥ ਰਹਾਉ ॥

pareetam basat rid meh khor.
bharam bheet nivaar thaakur geh layho
apnee or. ||1|| rahaa-o.

ਅਧਿਕ ਗਰਤ ਸੰਸਾਰ ਸਾਗਰ ਕਰਿ ਦਇਆ
ਚਾਰਹੁ ਧੋਰ ॥
ਸੰਤਸੰਗਿ ਹਰਿ ਚਰਨ ਬੋਹਿਥ ਉਧਰਤੇ ਲੈ ਮੋਰ
॥੧॥

aDhik garat sansaar saagar kar da-i-aa
chaarahu Dhor.
satsang har charan bohith uDhratay lai
mor. ||1||

ਗਰਭ ਕੁੰਟ ਮਹਿ ਜਿਨਹਿ ਧਾਰਿਓ ਨਹੀ ਬਿਖੈ ਬਨ
ਮਹਿ ਹੋਰ ॥
ਹਰਿ ਸਕਤ ਸਰਨ ਸਮਰਥ ਨਾਨਕ ਆਨ ਨਹੀ
ਨਿਹੋਰ ॥੨॥੨॥੧੦॥

garabh kunt meh jineh Dhaari-o nahee
bikhai ban meh hor.
har sakat saran samrath naanak aan
nahee nihor. ||2||2||10||

Kedaara Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to see the sight of God and get out of the rounds of births and deaths, then we should develop such an intense love and devotion for God that we should not be able to live even for a moment without Him and experiencing His presence. In this *shabad*, he notes another interesting point that even though God resides in a special cave within our body, yet still we remain separated from Him, because of a wall of ego between us and Him. Therefore putting himself in our position, he shows us how to pray to God to remove this wall between Him and us and save us from drowning in the ocean of worldly involvements.

First addressing us, Guru Ji says: “(O’ my friends), my Beloved abides in a cave (within my body, but because of a wall of doubt between my mind and Him, I cannot see Him. Therefore, I pray): “O’ my Master, please remove this wall of doubt (between us, and) pull me toward You.”(1-pause)

Continuing his prayer, he says: “(O’ God, this world is full of so many evil attractions that one can easily be trapped, as if) this worldly ocean is (full of) innumerable (deep)

pools. Showing Your mercy, please raise me to the bank. Ferry me across by keeping me in the company of saints, and giving me a ride) on the ship of Your feet (Your Name).”(1)

Guru Ji concludes the *shabad* by once again pointing to the all pervasiveness and the omnipotence of God, and advising us not to depend upon anyone else. He says: “(O’ man), He who has supported you in the fire of the womb, in the poisonous jungle of this world, (except for Him) there is no other (Savior). Nanak says that God is all-powerful and capable (of providing whatever support any one needs. Therefore O’ man), don’t look to anyone else.”(2-2-10)

The message of this *shabad* is that if we want to be saved from drowning in this worldly ocean of *Maya*, we should seek the shelter of the all-powerful God, who resides in our heart, but we cannot realize Him because of a veil of ego between Him and us. Therefore, we should pray to God to remove this veil and pull us towards Him and make us as meditate on His Name.

ਕੇਦਾਰ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਰਸਨਾ ਰਾਮ ਰਾਮ ਬਖਾਨੁ ॥

rasnaa raam raam bakhaan.

ਗੁਨ ਗੋਪਾਲ ਉਚਾਰੁ ਦਿਨੁ ਰੈਨਿ ਭਏ ਕਲਮਲ
ਹਾਨੁ ॥ ਰਹਾਉ ॥

gun gopaal uchaar din rain bha-ay
kalmal haan. rahaa-o.

ਤਿਆਗਿ ਚਲਨਾ ਸਗਲ ਸੰਪਤਿ ਕਾਲੁ ਸਿਰ ਪਰਿ
ਜਾਨੁ ॥

ti-aag chalnaa sagal sampat kaal sir
par jaan.

ਮਿਥਨ ਮੋਹ ਦੁਰੰਤ ਆਸਾ ਝੂਠੁ ਸਰਪਰ ਮਾਨੁ ॥੧॥

mithan moh durant aasaa jhooth
sarpar maan. ||1||

ਸਤਿ ਪੁਰਖ ਅਕਾਲ ਮੂਰਤਿ ਰਿਦੈ ਧਾਰਹੁ
ਧਿਆਨੁ ॥

sat purakh akaal moorat ridai
Dhaarahu Dhi-aan.

ਨਾਮੁ ਨਿਧਾਨੁ ਲਾਭੁ ਨਾਨਕ ਬਸਤੁ ਇਹ ਪਰਵਾਨੁ
॥੨॥੩॥੧੧॥

naam niDhaan laabh naanak basat ih
parvaan. ||2||3||11||

Kedaara Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to be saved from drowning in this worldly ocean of *Maya*, then we should seek the shelter of the all-powerful God, who resides in our heart, but we cannot realize Him because of a veil of ego between Him and us. Therefore, we should pray to God to remove this veil and pull us to His side and make us meditate on His Name. In this *shabad*, he tells us exactly what to do, so that our efforts are fruitful.

He says: “(O’ man), utter God’s Name and sing (His) praises, (so) your sins would be destroyed.”(pause)

Now advising us what we should keep in mind, he says: “(O’ man), deem death as always hanging over your head, (remember that any moment) renouncing (all your wealth), you have to depart from here. (O’ my friend), believe firmly that the attachment to false worldly things or one’s desires, is surely false and short-lived.”(1)

In closing, Guru Ji says: “(O’ man), cherish that eternal, all-pervading and imperishable God in your mind. Nanak says, that (God’s) Name is (the everlasting) treasure and only this commodity is approved (in God’s court).”(2-3-11)

The message of this *shabad* is that we should remember that any day we might have to depart from this world, leaving all our worldly possessions and relatives. So instead of focusing our attention on amassing worldly wealth, and getting involved in false worldly attachments, we should focus on amassing the wealth of God’s Name, which is the only commodity approved in God’s court.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਹਰਿ ਕੇ ਨਾਮ ਕੋ ਆਧਾਰੁ ॥
ਕਲਿ ਕਲੇਸ ਨ ਕਛੁ ਬਿਆਪੈ ਸੰਤਸੰਗਿ
ਬਿਉਹਾਰੁ ॥ ਰਹਾਉ ॥

har kay naam ko aaDhaar.
kal kalays na kachh bi-aapai saṭsang
bi-uhaar. rahaa-o.

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਰਾਖਿਓ ਨਹ ਉਪਜਤਉ
ਬੇਕਾਰੁ ॥
ਜਿਸੁ ਪਰਾਪਤਿ ਹੋਇ ਸਿਮਰੈ ਤਿਸੁ ਦਹਤ ਨਹ
ਸੰਸਾਰੁ ॥੧॥

kar anoograhu aap raakhi-o nah upajṭa-o
baykaar.
jis paraapat ho-ay simrai tis dhaṭ nah
sansaar. ||1||

ਸੁਖ ਮੰਗਲ ਆਨੰਦ ਹਰਿ ਹਰਿ ਪ੍ਰਭ ਚਰਨ
ਅੰਮ੍ਰਿਤ ਸਾਰੁ ॥
ਨਾਨਕ ਦਾਸ ਸਰਨਾਗਤੀ ਤੇਰੇ ਸੰਤਨਾ ਕੀ ਛਾਰੁ
॥੨॥੪॥੧੨॥

sukh mangal aanand har har parabh
charan amrit saar.
naanak daas sarnaagatee tayray santnaa
kee chhaar. ||2||4||12||

Kedaara Mehla-5

In the previous *shabad*, Guru Ji advised us that any day we might have to depart from this world, leaving all our worldly possessions and relatives. Instead of focusing our attention on amassing worldly wealth and getting involved in false worldly attachments, we should focus on amassing the wealth of God’s Name. In this *shabad*, he describes the kinds of blessings and merits one acquires by meditating on God’s Name.

He says: “(O’ my friends), no conflicts or quarrels afflict the person who depends on the support of God’s Name, and trades (God’s Name) with the saintly persons.”(pause)

Elaborating on the blessings bestowed by God on whom He becomes gracious, Guru Ji says: “Bestowing grace, whom (God) Himself has saved, within that person arises no evil (thought. But that person) alone meditates (on God), who has been blessed (with this gift, and then the fire of worldly desires) cannot burn (or destroy that person’s merits).”(1)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), God’s feet (His Name) is the essence of nectar and the source of peace, joy, and bliss. (O’ God), slave Nanak has sought (Your) shelter (and begs for the dust of the feet (the most humble service) of Your saints, (so that in that company, he may meditate on Your Name).”(2-4-12)

The message of this *shabad* is that if we want to be free from worldly tensions and all other evil desires and thoughts, then we should pray to God to bless us with humble service of the saint (Guru), so that in that company we may meditate on God’s Name, which is the treasure of peace, pleasure, and bliss.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਧ੍ਰਿਗੁ ਸ੍ਰੋਤੁ ॥

har kay naam bin Dharig sarot.

ਜੀਵਨ ਰੂਪ ਬਿਸਾਰਿ ਜੀਵਹਿ ਤਿਹ ਕਤ ਜੀਵਨ ਹੋਤੁ ॥
ਰਹਾਉ ॥

jeevan roop bisaar jeeveh tih kat
jeevan hot. rahaa-o.

ਖਾਤ ਪੀਤ ਅਨੇਕ ਬਿੰਜਨ ਜੈਸੇ ਭਾਰ ਬਾਹਕ ਖੋਤੁ ॥

khaat peet anayk binjan jaisay bhaar
baahak khot.

ਆਠ ਪਹਰ ਮਹਾ ਸ੍ਰਮੁ ਪਾਇਆ ਜੈਸੇ ਬਿਰਖ ਜੰਤੀ
ਜੋਤੁ ॥੧॥

aath pahar mahaa saram paa-i-aa
jaisay birakh jantee jot. ||1||

ਤਜਿ ਗੋਪਾਲ ਜਿ ਆਨ ਲਾਗੇ ਸੇ ਬਹੁ ਪ੍ਰਕਾਰੀ ਰੋਤੁ ॥

taj gopaal je aan laagay say baho
parkaaree rot.

ਕਰ ਜੋਰਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਹਰਿ ਰਖਉ ਕੰਠਿ ਪਰੋਤੁ ॥੨॥੫॥੧੩॥

kar jor naanak daan maagai har
rakha-o kanth parot. ||2||5||13||

Kedaara Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be free from worldly tensions, and all other evil desires and thoughts, we should pray to God to bless us with the humble service of the saint (Guru), so that in that company we may meditate on God’s Name, which is the treasure of peace, pleasure, and bliss. In this *shabad*, he tells us how useless are all other things, and how our life compares to that of animals if we don’t meditate on God’s Name.

He says: “(O’ my friends), accursed are the ears, which don’t listen to God’s Name (because, one listens to slander and lies. Absolutely useless is the) life of those who live forsaking (that God, who is the) Giver of life.”(pause)

Commenting on our eating and wearing without meditating on God's Name, he says: "(O' my friends, they who indulge) in eating or drinking innumerable dishes (without meditating on God's Name) are like the load carrying donkeys. They who always keep toiling hard for (worldly wealth), obtain tiredness like a bull yoked to the oil press."(1)

In conclusion, Guru Ji says: "Forsaking God, they who are attached to other (worldly) things, suffer in many ways. (Therefore, O' God): "With folded hands Nanak begs, that he may keep (Your Name) enshrined in his heart."(2-5-13)

The message of this *shabad* is that we should always pray to God, to bless us with the gift of His Name, because without meditating on the Name, our life is useless and no better than the life of animals.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kayḍaaraa mehlāa 5.

ਸੰਤਹ ਧੂਰਿ ਲੇ ਮੁਖਿ ਮਲੀ ॥

ਗੁਣਾ ਅਚੁਤ ਸਦਾ ਪੂਰਨ ਨਹ ਦੋਖ ਬਿਆਪਹਿ
ਕਲੀ ॥ ਰਹਾਉ ॥

sanṭeh Dhoor lay mukh malee.

gunaa achuṭ saḍaa pooran nah dokh
bi-aapahi kalee. rahaa-o.

ਗੁਰ ਬਚਨਿ ਕਾਰਜ ਸਰਬ ਪੂਰਨ ਈਤ ਊਤ ਨ
ਹਲੀ ॥

ਪ੍ਰਭ ਏਕ ਅਨਿਕ ਸਰਬਤ ਪੂਰਨ ਬਿਖੈ ਅਗਨਿ ਨ
ਜਲੀ ॥੧॥

gur bachan kaaraj sarab pooran eēt oot
na halee.

paraḅh ayk anik sarbaṭ pooran bikhai
agan na jalee. ||1||

ਗਹਿ ਭੁਜਾ ਲੀਨੋ ਦਾਸੁ ਅਪਨੋ ਜੋਤਿ ਜੋਤੀ ਰਲੀ
॥

ਪ੍ਰਭ ਚਰਨ ਸਰਨ ਅਨਾਥੁ ਆਇਓ ਨਾਨਕ ਹਰਿ
ਸੰਗਿ ਚਲੀ ॥੨॥੬॥੧੪॥

geh bhujaa leeno ḍaas apno joṭ joṭee
ralee.

paraḅh charan saran anaath aa-i-o
naanak har sang chalee. ||2||6||14||

Kedaara Mehla-5

In the previous *shabad* (2-4-12), Guru Ji advised us that if we want to be free from worldly tensions and all other evil desires and thoughts, then we should pray to God to bless us with humble service of His saints, so that in their company we may also meditate on God's Name. In this *shabad*, he lists some of those blessings and merits, which one receives when one attentively listens to the advice of the saint (Guru) and then faithfully acts on it.

He says: "(O' my friends, one who reverently listens and acts upon the advice of the saint-Guru, as if one) has applied the dust of saint's feet to one's brow, enshrines the merits of the imperishable, ever perfect (God) in him or her, (and therefore) the vices of the (present dark age, called) *Kal Yug* don't afflict such a person."(pause)

Describing what other blessings one receives when one follows the Guru's advice, he says: "By acting on the words (of advice) of the Guru, all one's tasks are accomplished and one's mind doesn't waver. (One realizes that), there is but one God, who is pervading everywhere in myriad of forms. Therefore, (a Guru's follower) doesn't burn in the fire of worldly vices, (because realizing that God is watching everywhere, one doesn't commit any sins)." (1)

Guru Ji concludes this *shabad* by sharing his experience, saying: "(O' my friends, God) has held His servant's hand and his soul has merged in the Soul (of God). Nanak now (feels so united with God, as if) he is walking with Him." (2-6-14)

The message of this *shabad* is that if we faithfully follow the advice of the saint (Guru), and meditate on God's Name, then all our tasks would be accomplished and we would obtain union with God.

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

kaydaaraa mehlāa 5.

ਪੰਨਾ ੧੧੨੨

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ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਨ ਰੁਚੈ ॥
ਕੋਟਿ ਸਾਂਤਿ ਅਨੰਦ ਪੂਰਨ ਜਲਤ ਛਾਤੀ ਬੁਝੈ ॥
ਰਹਾਉ ॥

har kay naam kee man ruchai.
kot saa^Nt anand pooran jalat̃ chhaat̃
bujhai. rahaa-o.

ਸੰਤ ਮਾਰਗਿ ਚਲਤ ਪ੍ਰਾਨੀ ਪਤਿਤ ਉਧਰੇ ਮੁਚੈ ॥
ਰੇਨੁ ਜਨ ਕੀ ਲਗੀ ਮਸਤਕਿ ਅਨਿਕ ਤੀਰਥ ਸੁਚੈ
॥੧॥

sant̃ maarag chalat̃ paraanee patit̃
uDhray muchai.
rayn jan kee lagee mastak anik t̃irath
suchai. ||1||

ਚਰਨ ਕਮਲ ਧਿਆਨ ਭੀਤਰਿ ਘਟਿ ਘਟਹਿ
ਸੁਆਮੀ ਸੁਝੈ ॥
ਸਰਨਿ ਦੇਵ ਅਪਾਰ ਨਾਨਕ ਬਹੁਰਿ ਜਮੁ ਨਹੀ ਲੁਝੈ
॥੨॥੭॥੧੫॥

charan kamal Dhi-aan bheetar ghat
ghateh su-aamee sujhai.
saran dayv apaar naanak bahur jam
nahee lujhai. ||2||7||15||

Kedaara Mehla-5

In the previous *shabad*, Guru Ji told us that if we faithfully follow the advice of the saint (Guru), and meditate on God's Name, then all our tasks would be accomplished and we would obtain union with God. In this *shabad*, he lists some more virtues of following the path of the saint (Guru) and meditating on God's Name.

He says: "(O' my friends), in whose mind is always a longing for God's Name, within that person's heart keeps prevailing immense peace, (as if the fire of worldly desires burning) in that person's bosom is extinguished." (pause)

Listing the merits of following the advice of the saint (Guru), he says: “(O’ my friends), many sinners have been saved (in the company of those who have been) treading on the path (shown by the) saint (Guru. Because, the one who obediently follows the advice of the Guru, as if) on his or her forehead has been applied the dust of the feet of devotees, (becomes so immaculate, as if he or she) has obtained the purification (of bathing) at innumerable holy places.” (1)

In conclusion, Guru Ji says: “(O’ my friends), one whose mind remains attuned to (God’s Name, which is like His) lotus feet, realizes one’s Master in each and every heart. In short, O’ Nanak, one who comes to the shelter of the limitless God, even the demon of death doesn’t argue (with that one or tries to bother him or her in any way).”(2-7-15)

The message of this *shabad* is that we should follow the path shown by the saint (Guru Granth Sahib Ji), and meditate on God’s Name. By doing so we would become so pure as if we have bathed at many holy places, and then even the demon of death won’t be able to bother us.

ਕੇਦਾਰਾ ਛੰਤ ਮਹਲਾ ੫

kaydaaraa chhant mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰਿਆ ॥ ਰਹਾਉ ॥

mil mayray pareetam pi-aari-aa. rahaa-o.

ਪੂਰਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਸੋ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

poor rahi-aa sarbatar mai so purakh biDhaataa.

ਮਾਰਗੁ ਪ੍ਰਭ ਕਾ ਹਰਿ ਕੀਆ ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ ॥

maarag parabh kaa har kee-aa santan sang jaataa.

ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਘਟਿ ਘਟਿ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥

santan sang jaataa purakh biDhaataa ghat ghat nadar nihaali-aa.

ਜੋ ਸਰਨੀ ਆਵੈ ਸਰਬ ਸੁਖ ਪਾਵੈ ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲਿਆ ॥

jo sarnee aavai sarab sukh paavai til nahee bhannai ghaali-aa.

ਹਰਿ ਗੁਣ ਨਿਧਿ ਗਾਏ ਸਹਜ ਸੁਭਾਏ ਪ੍ਰੇਮ ਮਹਾਰਸ ਮਾਤਾ ॥

har gun niDh gaa-ay sahj subhaa-ay paraym mahaa ras maataa.

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਤੂ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥੧॥

naanak daas tayree sarnaa-ee too pooran purakh biDhaataa.||1||

ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਜਨ ਬੇਧਿਆ ਸੇ ਆਨ ਕਤ ਜਾਹੀ ॥

har paraym bhagat jan bayDhi-aa say aan kat jaahee.

ਮੀਨੁ ਬਿਛੋਰਾ ਨਾ ਸਹੈ ਜਲ ਬਿਨੁ ਮਰਿ ਪਾਹੀ ॥

meen bichhohaa naa sahai jal bin mar paahee.

ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਦੁਖ ਕਿਨਿ ਸਹੀਐ ਚਾਤ੍ਰਕ ਬੁੰਦ ਪਿਆਸਿਆ ॥

har bin ki-o rahee-ai dookh kin sahee-ai chaatrik boond pi-aasi-aa.

ਕਬ ਰੈਨਿ ਬਿਹਾਵੈ ਚਕਵੀ ਸੁਖੁ ਪਾਵੈ ਸੂਰਜ
ਕਿਰਣਿ ਪ੍ਰਗਾਸਿਆ ॥
ਹਰਿ ਦਰਸਿ ਮਨੁ ਲਾਗਾ ਦਿਨਸੁ ਸਭਾਗਾ
ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਰੀ ॥
ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਕਤ ਹਰਿ ਬਿਨੁ ਪ੍ਰਾਣ
ਟਿਕਾਰੀ ॥੨॥

ਸਾਸ ਬਿਨਾ ਜਿਉ ਦੇਹੁਰੀ ਕਤ ਸੋਭਾ ਪਾਵੈ ॥
ਦਰਸ ਬਿਹੁਨਾ ਸਾਧ ਜਨੁ ਖਿਨੁ ਟਿਕਣੁ ਨ
ਆਵੈ ॥
ਹਰਿ ਬਿਨੁ ਜੋ ਰਹਣਾ ਨਰਕੁ ਸੋ ਸਹਣਾ ਚਰਨ
ਕਮਲ ਮਨੁ ਬੇਧਿਆ ॥
ਹਰਿ ਰਸਿਕ ਬੈਰਾਗੀ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ਕਤਹੁ
ਨ ਜਾਇ ਨਿਖੇਧਿਆ ॥
ਹਰਿ ਸਿਉ ਜਾਇ ਮਿਲਣਾ ਸਾਧਸੰਗਿ ਰਹਣਾ ਸੋ
ਸੁਖੁ ਅੰਕਿ ਨ ਮਾਵੈ ॥
ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਹਰਿ ਚਰਨਹੁ
ਸੰਗਿ ਸਮਾਵੈ ॥੩॥

ਖੋਜਤ ਖੋਜਤ ਪ੍ਰਭ ਮਿਲੇ ਹਰਿ ਕਰੁਣਾ ਧਾਰੇ ॥
ਨਿਰਗੁਣੁ ਨੀਚੁ ਅਨਾਥੁ ਮੈ ਨਹੀ ਦੋਖ
ਬੀਚਾਰੇ ॥
ਨਹੀ ਦੋਖ ਬੀਚਾਰੇ ਪੂਰਨ ਸੁਖ ਸਾਰੇ ਪਾਵਨ
ਬਿਰਦੁ ਬਖਾਨਿਆ ॥
ਭਗਤਿ ਵਛਲੁ ਸੁਨਿ ਅੰਚਲੋ ਗਹਿਆ ਘਟਿ
ਘਟਿ ਪੂਰ ਸਮਾਨਿਆ ॥
ਸੁਖ ਸਾਗਰੋ ਪਾਇਆ ਸਹਜ ਸੁਭਾਇਆ ਜਨਮ
ਮਰਨ ਦੁਖ ਹਾਰੇ ॥
ਕਰੁ ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਦਾਸ ਅਪਨੇ ਰਾਮ
ਨਾਮ ਉਚਿ ਹਾਰੇ ॥੪॥੧॥

kab rain bihaavai chakvee sukh paavai
sooraj kiran pargaasi-aa.
har daras man laagaa dinas sabhaaagaa
an-din har gun gaahee.
naanak daas kahai baynantee kat har bin
paraan tikaahee. ||2||

saas binaa ji-o dayhuree kat sobhaa
paavai.
daras bihoonaa saaDh jan khin tikan na
aavai.
har bin jo rahnaa narak so sahnaa charan
kamal man bayDhi-aa.
har rasik bairaagee naam liv laagee
katahu na jaa-ay nikhayDhi-aa.
har si-o jaa-ay milnaa saaDhsang rahnaa
so sukh ank na maavai.
hohu kirpaal naanak kay su-aamee har
charnah sang samaavai. ||3||

khojat khojat parabh milay har karunaa
Dhaaray.
nirgun neech anaath mai nahee dokh
beecharay.
nahee dokh beecharay pooran sukh
saaray paavan birad bakhaani-aa.
bhagat vachhal sun anchlo gahi-aa ghat
ghat poor samaani-aa.
sukh saagro paa-i-aa sahj subhaa-i-aa
janam maran dukh haaray.
kar geh leenay naanak daas apnay raam
naam ur haaray. ||4||1||

Kedaara Chant Mehl-5

In the opening sentence of previous *shabad*, Guru Ji stated that the one in whose mind is always a longing for God's Name, in that person's heart is immense peace, (as if the fire of worldly desires burning) in that person's bosom is extinguished. Therefore in this *shabad*, like a youthful young bride yearning for the sight of her beloved groom, Guru Ji calls upon God to come and meet him.

He says: “O’ my beloved Spouse, (please come and) meet me.”(pause)

Now as if sharing with us some of the characteristics and merits of God and how He can be obtained, Guru Ji says: “(O’ my friends), that Creator of the universe is pervading in all (hearts and places). God has made this way (and arranged it so that) He is known only through the company of saint (Guru). Yes, it is in the company of the saint (Guru), that God can be realized and one can see Him pervading in each and every heart. Whoever comes to God’s shelter obtains peace, and He doesn’t ignore one’s efforts even a little bit. In a state of poise, the person who sings praises of (God) the treasure of virtues, becomes intoxicated with great relish (of God’s love). Nanak says: “O’ God, You are the Creator of the entire universe, who pervades everywhere. (Therefore) Your slaves remain in Your shelter.”(1)

Now Guru Ji depicts a devotee who is intensely in love with God and how such a devotee cannot survive without seeing his Beloved. He says: “(O’ my friends), the devotees who have been pierced with God’s love, (forsaking Him) where can they go? (Their state is like) a fish that cannot bear the separation from water, (because) without water the fish dies. Just as a thirsty *Chaatrik* (sparrow hawk) cannot survive without *swanti boond* (a special drop of water), similarly how can the devotees bear the pain (of separation), and live without God?”

“Just as the (bird) *Chakwi* (who gets separated from its mate during the night), wonders when the night would end, and the sun would rise, (so that she can find her mate) and obtain peace, (similarly those devotees) whose mind is attuned to the sight of God, (deem that) day as auspicious when they keep singing (God’s) praises. (In short), slave Nanak makes this supplication that (they who are imbued with God’s love), cannot breathe peacefully without Him.”(2)

Continuing to illustrate the state of mind of a true devotee who is without God, Guru Ji says: “(O’ my friends), just as without the breath, the body finds no honor or respect, similarly a saintly person cannot rest in peace without (God). The one whose mind has been pierced with the lotus feet (of God, for that one) living without God is like bearing (the pain) of hell. Such a person becomes a detached lover of God, whose mind is attuned to God’s Name and is not disparaged.”

Now describing the merits of joining the society of saints, Guru Ji says: “(O’ my friends), by living in the company of saints (one ultimately) meets God (and obtains such) bliss that one cannot contain oneself (with joy). Therefore O’ Master of Nanak, be gracious and bless him, that he may remain merged in Your feet (the immaculate Name).”(3)

Finally Guru Ji shares with us his own experience and describes how after a long search, God showed mercy on him and came to meet him in spite of his faults, and what kind of blessings he obtained after this union. He says: “(O’ my friends), after searching for a long time, God Himself showed mercy and came to meet me. Although I am meritless, born in low (caste), and supportless, He did not care about my faults. He did not mind my shortcomings, but blessed me with all comforts and

thus exhibited His old tradition of sanctifying (the sinners). On hearing that He is the lover of devotees, I caught hold of His gown (and sought His shelter), who is perfectly pervading in each and every heart. (In short, I too have) obtained that ocean of bliss, in a very natural sort of way, and now gone are my pains of births and deaths, because holding my hand, God has made me His own, and I have enshrined God's Name in my heart."(4-1)

The message of this *shabad* is that even if we have faults and shortcomings, we can still reach God and enjoy the bliss of His union, if joining the society of the saintly persons we sing praises of God and meditate on His Name. By doing so we would become imbued with so much love for God, that without Him, we would feel like fish without water, or a *Chaatrik* (sparrow hawk) without a special drop of rain. One day showing His mercy, God would come to meet us. At that time He would not care about our shortcomings or faults, and as per His old tradition would embrace us to His bosom.

ਪੰਨਾ ੧੧੨੩

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ਰਾਗੁ ਕੇਦਾਰਾ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ

raag kaydaaraa banee kabeer jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਬਿਬਰਜਿਤ ਤਜਹੁ ਮਾਨੁ
ਅਭਿਮਾਨਾ ॥ustat nindaa do-oo bibarjit tajahu maan
abhimaanaa.ਲੋਹਾ ਕੰਚਨੁ ਸਮ ਕਰਿ ਜਾਨਹਿ ਤੇ ਮੂਰਤਿ
ਭਗਵਾਨਾ ॥੧॥lohaa kanchan sam kar jaaneh tay
moorat bhagvaanaa. ||1||

ਤੇਰਾ ਜਨੁ ਏਕੁ ਆਧੁ ਕੋਈ ॥

tayraa jan ayk aaDh ko-ee.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਬਿਬਰਜਿਤ ਹਰਿ ਪਦੁ
ਚੀਨੈ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥kaam kroDh lobh moh bibarjit har pad
cheen^Hai so-ee. ||1|| rahaa-o.ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ ਇਹ ਤੇਰੀ
ਸਭ ਮਾਇਆ ॥raj gun tam gun sat gun kahee-ai ih
tayree sabh maa-i-aa.ਚਉਥੇ ਪਦ ਕਉ ਜੋ ਨਰੁ ਚੀਨੈ ਤਿਨੁ ਹੀ ਪਰਮ
ਪਦੁ ਪਾਇਆ ॥੨॥cha-uthay pad ka-o jo nar cheen^Hai tin^H
hee param pad paa-i-aa. ||2||ਤੀਰਥ ਬਰਤ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਸਦਾ ਰਹੈ
ਨਿਹਕਾਮਾ ॥tirath barat naym such sanjam sadaa
rahai nihkaamaa.ਤ੍ਰਿਸ਼ਨਾ ਅਰੁ ਮਾਇਆ ਭ੍ਰਮੁ ਚੂਕਾ ਚਿਤਵਤ
ਆਤਮ ਰਾਮਾ ॥੩॥tarisnaa ar maa-i-aa bharam chookaa
chitvat aatam raamaa. ||3||

ਜਿਹ ਮੰਦਰਿ ਦੀਪਕੁ ਪਰਗਾਸਿਆ ਅੰਧਕਾਰੁ ਤਹ
ਨਾਸਾ ॥

ਨਿਰਭਉ ਪੂਰਿ ਰਹੇ ਭ੍ਰਮੁ ਭਾਗਾ ਕਹਿ ਕਬੀਰ
ਜਨ ਦਾਸਾ ॥੪॥੧॥

jih mandar deepak pargaasi-aa
anDhkaar tah naasaa.

nirbha-o poor rahay bharam bhaagaa
kahi kabeer jan daasaa. ||4||1||

Rag Kedaara

Bani Kabir Jeo Kee

(Word of Kabir Ji)

In this *shabad*, devotee Kabir Ji paints before us the picture of a truly Guru following person, or an ideal sikh. He lists some of the basic traits of such a person and also tells what kinds of blessings that person enjoys.

He says: “(O’ my friends, for a Guru’s follower) both flattery and slander are prohibited. So abandon (any thoughts, whether somebody is treating you with) respect or with arrogance. (In this way), they who deem both iron and gold (insult and praise) as equal, (acquire such divine qualities, as if they) are the embodiment of God.”(1)

However, Kabir Ji notes that there are very rare persons who achieve such a balanced state of mind. Therefore, addressing God, he says: “(O’ my God), it is only a very rare person, who is (such a true) devotee of Yours. But who (firmly believes and behaves as if) lust, anger, greed, and (worldly) attachment are prohibited, that person alone understands (what it means to obtain) the state of union with God.”(1-pause)

Continuing his dialogue with God, Kabir Ji says: “(O’ God, we all) talk about the qualities of *Raajas*, *Taamas*, and *Saatak* (the inborn traits in human beings for power, vice, and virtue). This is all a play of Yours. (It is You who instills these traits in each human being in varying proportions). But the one who (rises above these three basic impulses and) realizes the fourth state (called *Turya*), only that one has obtained the supreme (spiritual) state.”(2)

Describing the state of mind of such a detached person, Kabir Ji says: “(O’ my friends, such a person) doesn’t desire any kinds of rewards from pilgrimages, fasting, religious rites, purifications, and self-discipline. Such a person’s desire for worldly riches, and doubt is dispelled, and that person meditates on God.”(3)

Kabir Ji concludes the *shabad* by illustrating the enlightened state of such an ideal person with a beautiful example. He says: “(Just as) darkness disappears from that building in which a lamp is lighted, (similarly in whose mind God) has become manifest, Kabir the devotee of God says, all that person’s doubt and dread flees away.”(4-1)

The message of this *shabad* is that we should remain above any kind of praise or criticism. We should completely abandon our impulses for lust, anger, and greed. Rising above the three modes of *Maya* (the impulses for vice, virtue, or power), we should try to reach the fourth state or union with God. Finally, we shouldn't do any rituals desiring for any reward. One day we would reach such an enlightened state, as if a lamp of divine knowledge has been lighted in our mind and we would obtain union with God.

ਕਿਨਹੀ ਬਨਜਿਆ ਕਾਂਸੀ ਤਾਂਬਾ ਕਿਨਹੀ ਲਉਗ
ਸੁਪਾਰੀ ॥

ਸੰਤਹੁ ਬਨਜਿਆ ਨਾਮੁ ਗੋਬਿਦ ਕਾ ਐਸੀ ਖੇਪ
ਹਮਾਰੀ ॥੧॥

kinhee banji-aa kaa^Nsee taa^Nbaa kinhee
la-ug supaaree.

saṁtahu banji-aa naam gobid kaa aisee
khayp hamaaree. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਬਿਆਪਾਰੀ ॥

ਹੀਰਾ ਹਾਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਛੂਟਿ ਗਈ
ਸੰਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

har kay naam kay bi-aapaaree.

heeraa haath charhi-aa nirmolak chhoot
ga-ee sansaaree. ||1|| rahaa-o.

ਸਾਚੇ ਲਾਏ ਤਉ ਸਚ ਲਾਗੇ ਸਾਚੇ ਕੇ
ਬਿਉਹਾਰੀ ॥

ਸਾਚੀ ਬਸਤੁ ਕੇ ਭਾਰ ਚਲਾਏ ਪਹੁਚੇ ਜਾਇ
ਭੰਡਾਰੀ ॥੨॥

saachay laa-ay t̥a-o sach laagay
saachay kay bi-uhaaree.

saachee basat kay bhaar chala-ay
pahuchay jaa-ay bhandaaree. ||2||

ਆਪਹਿ ਰਤਨ ਜਵਾਹਰ ਮਾਨਿਕ ਆਪੈ ਹੈ
ਪਾਸਾਰੀ ॥

ਆਪੈ ਦਹ ਦਿਸ ਆਪ ਚਲਾਵੈ ਨਿਹਚਲੁ ਹੈ
ਬਿਆਪਾਰੀ ॥੩॥

aapah raṭan javaahar maanik aapai hai
paasaaree.

aapai dah dis aap chalaavai nihchal hai
bi-aapaaree. ||3||

ਮਨੁ ਕਰਿ ਬੈਲੁ ਸੁਰਤਿ ਕਰਿ ਪੈਡਾ ਗਿਆਨ
ਗੋਨਿ ਭਰਿ ਡਾਰੀ ॥

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਨਿਬਹੀ ਖੇਪ
ਹਮਾਰੀ ॥੪॥੨॥

man kar bail surat kar paidaa gi-aan
gon bhar daaree.

khat kabeer sunhu ray saṁtahu nibhee
khayp hamaaree. ||4||2||

In the previous *shabad*, Kabir Ji advised us that we should remain above any kind of praise or criticism. We should completely abandon our impulses for lust, anger, and greed. Rising above the three modes of *Maya* (the impulses for vice, virtue, or power), we should try to reach the fourth state or union with God. In this *shabad*, he gives the same advice from a different angle. In those days people used to trade in different commodities such as metals and spices, or other commodities. They would load their wares on animals or on carts pulled by animals. Then they would go from one town to another to hawk their products. Keeping that metaphor in mind, Kabir Ji describes the commodity he deals in and the profit he has made in this business.

He says: “(O’ my friends), some have traded in (metals like) bronze or copper, others have dealt in (herbs like) clover and betel nuts, but the saints have invested in the Name of God, such is my consignment.”(1)

Stating what kind of businessman is he and what was the effect, when he happened to lay his hands on the jewel of God’s Name. He says: “(O’ my friends), I am a dealer of God’s Name. (Since the time), the priceless diamond (of Name) has come into my hands, my inclination towards worldly affairs has ceased.”(1-pause)

However Kabir Ji doesn’t ascribe any credit to himself, instead he deems this as a blessing of God on him and describes where this ware of Name ultimately lead him. He says: “(O’ my friends), it is only when the eternal (God) yoked me that I was engaged in this true (business) and have become the dealer of eternal (Name). Loading the consignment of the eternal commodity (of Name, I) embarked on (my spiritual journey and) reached (God) the storekeeper.”(2)

Describing some of the unique qualities of this storekeeper (God), Kabir Ji says: “(O’ my friends, that God) Himself is the jewel, Himself the diamond, the pearl, and Himself the wholesaler (of all commodities). He Himself sends out (His salesmen) in all the ten directions, but that merchant is Himself immovable (and stays forever in His eternal abode).”(3)

Kabir Ji concludes the *shabad* by describing the merchandise, he purchased, the conveyance he used to carry his wares, and the place where his consignment ultimately reached. Using the metaphor of a door to door salesman in those olden days, when people used to load their wares on animals and used to go from place to place, Kabir Ji says: “(O’ my friends), deeming my mind as a bullock, inner consciousness (as the traveler), I filled up my sack with (divine) wisdom. Says Kabir, listen O’ saints this consignment of mine has successfully reached (God), its destination.”(4-2)

The message of this *shabad* is that we should not waste our time in amassing worldly wealth or riches. Along with providing for the reasonable needs of our family, we should invest our time on acquiring divine knowledge, reflecting on God, and joining the society of saints, we should meditate on God’s Name. It is this commodity, which would accompany us after death and save us from future pains of birth and death.

ਰੀ ਕਲਵਾਰਿ ਗਵਾਰਿ ਮੂਢ ਮਤਿ ਉਲਟੇ ਪਵਨੁ
ਫਿਰਾਵਉ ॥

ਮਨੁ ਮਤਵਾਰ ਮੇਰ ਸਰ ਭਾਠੀ ਅੰਮ੍ਰਿਤ ਧਾਰ
ਚੁਆਵਉ ॥੧॥

ਬੋਲਹੁ ਭਈਆ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥

ਪੀਵਹੁ ਸੰਤ ਸਦਾ ਮਤਿ ਦੁਰਲਭ ਸਹਜੇ ਪਿਆਸ
ਬੁਝਾਈ ॥੧॥ ਰਹਾਉ ॥

ree kalvaar gavaar moodh mat ulto
pavan firavaa-o.

man matvaar mayr sar bhaathee amrit
Dhaar chu-aava-o. ||1||

bolhu bha-ee-aa raam kee duhaa-ee.

peevhu sant sadaa mat durlabh sehjay
pi-aas bujhaa-ee. ||1|| rahaa-o.

ਭੈ ਬਿਚਿ ਭਾਉ ਭਾਇ ਕੋਊ ਬੁਝਹਿ ਹਰਿ ਰਸੁ ਪਾਵੈ
ਭਾਈ ॥

ਜੇਤੇ ਘਟ ਅੰਮ੍ਰਿਤੁ ਸਭ ਹੀ ਮਹਿ ਭਾਵੈ ਤਿਸਹਿ
ਪੀਆਈ ॥੨॥

ਨਗਰੀ ਏਕੈ ਨਉ ਦਰਵਾਜੇ ਧਾਵਤੁ ਬਰਜਿ
ਰਹਾਈ ॥

ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਦਸਵਾ ਦਰੁ ਖੁਲੈ ਤਾ ਮਨੁ ਖੀਵਾ
ਭਾਈ ॥੩॥

ਅਭੈ ਪਦ ਪੂਰਿ ਤਾਪ ਤਹ ਨਾਸੇ ਕਹਿ ਕਬੀਰ
ਬੀਚਾਰੀ ॥

ਉਬਟ ਚਲੰਤੇ ਇਹੁ ਮਦੁ ਪਾਇਆ ਜੈਸੇ ਖੋਂਦ
ਖੁਮਾਰੀ ॥੪॥੩॥

bhai bich bhaa-o bhaa-ay ko-oo
boojheh har ras paavai bhaa-ee.

jaytay ghat amrit sabh hee meh bhaavai
tiseh pee-aa-ee. ||2||

nagree aykai na-o darvaajay Dhaavat
baraj rahaa-ee.

tarikutee chhootai dasvaa dar khoolhai
taa man kheevaa bhaa-ee. ||3||

abhai pad poor taap tah naasay kahi
kabeer beechaaree.

ubat chalanay ih mad paa-i-aa jaisay
kho^Nd khumaaree. ||4||3||

In the previous *shabad*, as if talking to businessmen, Kabir Ji described the kind of business in which he was engaged. He told us that instead of dealing in metals, grains, or other commodities, he dealt in God's Name, which is the only commodity acceptable in God's court. In this *shabad*, as if referring to the practice of yogis of those days, who used to distill their own liquor from grapes and used to believe that drinking this liquor helps them in their meditation, Kabir Ji describes what kind of spiritual drink he drinks and how he obtains it.

Addressing his own intellect as a barmaid, Kabir Ji says: "O' my foolish uncivilized intellect, who like a barmaid (serves the liquor of worldly involvements), turn back the tide (of your thoughts from the world and turn your attention to God). Using the (the tenth door) the highest point in the brain as the furnace, make the stream of nectar trickle down from it, and let the mind be intoxicated (with this kind of spiritual liquor)." (1)

Expressing the above in plain language, Kabir Ji advises: "O' my brothers (and sisters), utter God's Name. O' saints, always drink the very difficult to obtain wine (of God's Name), which easily quenches the (worldly) thirsts." (1-pause)

Sharing a secret about the divine nectar, Kabir Ji says: "(O' my friends, when one lives) in God's fear, in that one wells up a love for God. But, only rare ones understand this way of love and obtain the elixir of God. Even though divine nectar is present in all, He helps only those to drink (this nectar), on whom He is pleased." (2)

Describing the pre-conditions, which have to be met before one can drink this nectar of God, Kabir Ji says: "(O' my friends, our body is like) a township, which has nine gates (two eyes, two ears, two nostrils, one tongue, and two organs for sex and excretion). One has to control one's mind from wandering (out into worldly desires

through these doors such as acquiring all those things, which look beautiful to eyes, or which arouse our illegitimate sex desires). In this way, when one's knot of three modes (of *Maya*, or the impulses for power, vice, and virtue) is loosed, the tenth gate (the gate to divine bliss) opens, and then O' brother one's mind gets intoxicated (with God's elixir)." (3)

Finally Kabir Ji shares with us his own state of mind and says: "After careful deliberation, I Kabir say that (by repeating God's Name), I have obtained a complete state of valor, and in that state all my worries have vanished. It is by climbing this (difficult) path, that I have obtained this wine (of spiritual bliss), as if I am intoxicated with the grape wine." (4-3)

The message of this *shabad* is that instead of drinking the ordinary liquors, which give only false and short lived pleasures or getting intoxicated with the ego of worldly riches and power, we should try to enjoy the ecstasy of drinking the nectar of God, which is in our own mind. For that we have to close our nine gates and control our mind from running after worldly things, which we see or perceive with our nine body doors, such as eyes or ears. Then we would realize the tenth gate in our body, which is the seat of super consciousness or the abode of God. It is in that state, that we would enjoy a state of such a supreme bliss, as if a steady stream of divine nectar is flowing from our brain (the *Dasam Duvar*).

ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਕੇ ਲੀਨੇ ਗਤਿ ਨਹੀ ਏਕੈ
ਜਾਨੀ ॥
ਫੂਟੀ ਆਖੈ ਕਛੂ ਨ ਸੂਝੈ ਬੁਝਿ ਮੂਏ ਬਿਨੁ ਪਾਨੀ
॥੧॥

kaam kroDh tarisnaa kay leenay gat
nahee aykai jaanee.
footee aakhai kachhoo na soojhai
bood moo-ay bin paanee. ||1||

ਪੰਨਾ ੧੧੨੪

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ਚਲਤ ਕਤ ਟੇਢੇ ਟੇਢੇ ਟੇਢੇ ॥
ਅਸਤਿ ਚਰਮ ਬਿਸਟਾ ਕੇ ਮੂੰਦੇ ਦੁਰਗੰਧ ਹੀ ਕੇ ਬੇਢੇ
॥੧॥ ਰਹਾਉ ॥

chalat kat taydhay taydhay taydhay.
asat charam bistaa kay moonday
durganDh hee kay baydhay. ||1||
rahaa-o.

ਰਾਮ ਨ ਜਪਹੁ ਕਵਨ ਭ੍ਰਮ ਭੂਲੇ ਤੁਮ ਤੇ ਕਾਲੁ ਨ
ਦੂਰੇ ॥
ਅਨਿਕ ਜਤਨ ਕਰਿ ਇਹੁ ਤਨੁ ਰਾਖਹੁ ਰਹੈ ਅਵਸਥਾ
ਪੂਰੇ ॥੨॥

raam na japahu kavan bharam
bhoolay tum tay kaal na dooray.
anik jatan kar ih tun raakho rahai
avasthaa pooray. ||2||

ਆਪਨ ਕੀਆ ਕਛੂ ਨ ਹੋਵੈ ਕਿਆ ਕੋ ਕਰੈ
ਪਰਾਨੀ ॥
ਜਾ ਤਿਸੁ ਭਾਵੈ ਸਤਿਗੁਰੁ ਭੇਟੈ ਏਕੋ ਨਾਮੁ ਬਖਾਨੀ
॥੩॥

aapan kee-aa kachhoo na hovai ki-aa
ko karai paraanee.
jaa tis bhaavai satgur bhaytai ayko
naam bakhaanee. ||3||

ਬਲੂਆ ਕੇ ਘਰੂਆ ਮਹਿ ਬਸਤੇ ਫੁਲਵਤ ਦੇਹ
ਅਇਆਨੇ ॥

ਕਹੁ ਕਬੀਰ ਜਿਹ ਰਾਮੁ ਨ ਚੇਤਿਓ ਬੂਝੇ ਬਹੁਤੁ
ਸਿਆਨੇ ॥੪॥੪॥

baloo-aa kay gharoo-aa meh bastay
fulvat dayh a-i-aanay.

kaho kabeer jih raam na chayti-o
booday bahuṭ si-aanay. ||4||4||

In the previous *shabad*, Kabir Ji advised us against feeling proud of our riches and power. In this *shabad*, he admonishes us for being swayed by lust, anger, and worldly desire, or being arrogant about our bodily strength.

Addressing us in very strong words, Kabir Ji says: “(O’ ignorant man), afflicted with lust, anger, and worldly desires, you have not understood the way to become one (with God). Remaining spiritually ignorant, you have wasted your human life, without any reason, as if being) blind, you have drowned without water.”(1)

Now addressing those who move around in the world, being arrogant about their bodily strength, he says: “(O’ man), why do you walk so arrogantly? Is it (on account of your bodily strength? If you reflect on your body, you would realize that basically you) are filled with bones, flesh, and ordure, and wrapped in foul smell.”(1-pause)

Warning us further against inevitable death, Kabir Ji says: “(O’ man), you do not remember God, in what illusion are you lost? (Remember that) death is not far from you. You may try to save this body (and try to prolong your life) in innumerable ways, but when your (pre-ordained) life span is over, (this body of yours) would stop (functioning).”(2)

However noting the necessity of God’s grace in man’s life, Kabir Ji says: “(O’ my friends, a human being too is helpless, because) by one’s own doing nothing can be done. So what can one do (by oneself)? It is only when it so pleases that (God) unites (one) with the true Guru, and then one meditates only on the one (God’s) Name.”(3)

Kabir Ji concludes the *shabad* by once again warning us against our short-lived bodily strength. He says: “(O’ man, your body is as frail as if you) are residing in a house of sand. So why then do you feel so puffed about it? Kabir says, that many great wise (men) who didn’t meditate on God were drowned (in the worldly ocean).”(4-4)

The message of this *shabad* is that we should remember that our body is nothing more than a bundle of bones, flesh, and ordure. It would last only till the end of its pre-ordained life span. So we shouldn’t feel arrogant about our body, and understand that one day it would die and our soul would wander around in existences, unless we meditate on God’s Name, under Guru’s guidance.

ਟੇਢੀ ਪਾਗ ਟੇਢੇ ਚਲੇ ਲਾਗੇ ਬੀਰੇ ਖਾਨ ॥

ਭਾਉ ਭਗਤਿ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਮੇਰੇ ਕਾਮੁ
ਦੀਵਾਨ ॥੧॥

taydhee paag taydhay chalay laagay
beeray khaan.

bhaa-o bhagat si-o kaaj na kachhoo-ai
mayro kaam deevaان. ||1||

ਰਾਮੁ ਬਿਸਾਰਿਓ ਹੈ ਅਭਿਮਾਨਿ ॥

ਕਨਿਕ ਕਾਮਨੀ ਮਹਾ ਸੁੰਦਰੀ ਪੇਖਿ ਪੇਖਿ ਸਚੁ
ਮਾਨਿ ॥੧॥ ਰਹਾਉ ॥

raam bisaari-o hai abhimaan.

kanik kaamnee mahaa sundree paykh
paykh sach maan. ||1|| rahaa-o.

ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਮਦ ਇਹ ਬਿਧਿ
ਅਉਧ ਬਿਹਾਨਿ ॥

ਕਹਿ ਕਬੀਰ ਅੰਤ ਕੀ ਬੇਰ ਆਇ ਲਾਗੋ ਕਾਲੁ
ਨਿਦਾਨਿ ॥੨॥੫॥

laalach jhooth bikaar mahaa mad ih
biDh a-oDh bihaan.

kahi kabeer ant kee bayr aa-ay laago
kaal nidaan. ||2||5||

In the previous *shabad*, Kabir Ji admonished us for being engrossed in lust, anger and worldly desire, or being proud of our bodily strength. He particularly took to task those who remain puffed up with their ego and walk arrogantly. In this *shabad*, he comments further on the conduct of such egocentric persons and tells what their end is.

Noting the conduct and dress of men belonging to the affluent ruling class of those days, Kabir Ji says: “(They who) sport crooked turbans, walk in a crooked (arrogant) way and are busy eating betel leaves, (when asked about their conduct say): “I don’t have anything to do with devotion or worship (of God), all I do is rule (others).” (1)

Commenting further on the conduct of such a person, Kabir Ji says: “In his self-conceit, man has forsaken God. Looking at his gold (wealth), or his beautiful wife, he thinks these as everlasting.” (1-pause)

So warning such people about their end state and fate, Kabir Ji says: “(O’ my friends, the life of such people passes away engrossed in greed, falsehood, sin, and extreme arrogance. Therefore, Kabir says: “(O’ man), ultimately death would overtake you. (Meditate on God’s Name so that the demon of death may not torture you).” (2-5)

The message of this *shabad* is that we should not be puffed up because of bodily strength, power, or riches and waste our life in greed or self-conceit. We should remember that any day, death might overtake us. So we should meditate on God’s Name, which alone can save us from being tortured by the demon of death.

ਚਾਰਿ ਦਿਨ ਅਪਨੀ ਨਉਬਤਿ ਚਲੇ ਬਜਾਇ ॥
ਇਤਨਕੁ ਖਟੀਆ ਗਠੀਆ ਮਟੀਆ ਸੰਗਿ ਨ
ਕਛੁ ਲੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

chaar din apnee na-ubāt chalay bajaa-ay.
itnak khatē-aa gathee-aa matee-aa sang
na kachh lai jaa-ay. ||1|| rahaa-o.

ਦਿਹਰੀ ਬੈਠੀ ਮਿਹਰੀ ਰੋਵੈ ਦੁਆਰੈ ਲਉ ਸੰਗਿ
ਮਾਇ ॥

ਮਰਹਟ ਲਗਿ ਸਭੁ ਲੋਗੁ ਕੁਟੰਬੁ ਮਿਲਿ ਹੰਸੁ
ਇਕੋਲਾ ਜਾਇ ॥੧॥

dihree baithee mihree rovai du-aarai la-o
sang maa-ay.

marhat lag sabh log kutamb mil hans
ikaylaa jaa-ay. ||1||

ਵੈ ਸੁਤ ਵੈ ਬਿਤ ਵੈ ਪੁਰ ਪਾਟਨ ਬਹੁਰਿ ਨ ਦੇਖੈ
ਆਇ ॥

ਕਹਤੁ ਕਬੀਰੁ ਰਾਮੁ ਕੀ ਨ ਸਿਮਰਹੁ ਜਨਮੁ
ਅਕਾਰਬੁ ਜਾਇ ॥੨॥੬॥

vai suṭ vai biṭ vai pur paatan bahur na
daykhai aa-ay.

kahaṭ kabeer raam kee na simrahu janam
akaarath jaa-ay. ||2||6||

In the previous *shabad*, Kabir Ji advised us that we should not be puffed up because of bodily strength, power, or riches and waste our life in greed or self-conceit. We should remember that any day, death might overtake us. So we should meditate on God's Name, which alone can save us from being tortured by the demon of death. In this *shabad*, he describes the scene after death of all those who remain involved in false greed, ego, or attachment.

He says: "(O' my friends), after enjoying one's rule for a short time, one departs (from this world). But the wealth, which one earned, gathered in loads, or buried underground, one doesn't take even a little bit with him or her."(1-pause)

Painting the pitiable state of one's family and soul at the time of a man's death, Kabir Ji says: "(O' my friends, when a man dies), his wife wails sitting at the threshold, his mother comes up to the house gate, all other people accompany (his dead body) up to the crematorium, and his swan (soul has to) go alone (to the next world)."(1)

Reminding us about the harsh reality after death, Kabir Ji says: "(O' man, once you die you) won't come back and see your sons, wife, or towns. Kabir says: "Your life is passing in vain (in caring for them, so) why don't you contemplate on God's Name (which could make your life worthwhile and save you from future rounds of births and deaths."(2-6)

The message of this *shabad* is that we should remember that one day we would also die and neither our riches nor relatives would accompany us after death, and we won't ever return. Therefore, if we don't want our entire life wasted, then we should meditate on God's Name, which alone would accompany us after death and save us from future rounds of births and deaths.

ਰਾਗੁ ਕੇਦਾਰਾ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਖਟੁ ਕਰਮ ਕੁਲ ਸੰਜੁਗਤੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਿਰਦੈ
ਨਾਹਿ ॥

ਚਰਨਾਰਬਿੰਦ ਨ ਕਥਾ ਭਾਵੈ ਸੁਪਚ ਤੁਲਿ ਸਮਾਨਿ
॥੧॥

raag kaydaaraa banee ravidāas
jee-o kee

ik-oⁿkaar satgur parsaad.

khat karam kul sanjugat hai har bhagat
hirdai naahi.

charnaarbind na katha bhaavai supach
tul samaan. ||1||

ਰੇ ਚਿਤ ਚੇਤਿ ਚੇਤ ਅਚੇਤ ॥
ਕਾਹੇ ਨ ਬਾਲਮੀਕਹਿ ਦੇਖ ॥
ਕਿਸੁ ਜਾਤਿ ਤੇ ਕਿਹ ਪਦਹਿ ਅਮਰਿਓ ਰਾਮ
ਭਗਤਿ ਬਿਸੇਖ ॥੧॥ ਰਹਾਉ ॥

ray chit̃ chayt̃ chayt̃ achayt̃.
kaahay na baalmeekahi daykh.
kis jaat̃ tay kih padeh amri-o raam
bhagat̃ bisaykh. ||1|| rahaa-o.

ਸੁਆਨ ਸਤੁ ਅਜਾਤੁ ਸਭ ਤੇ ਕ੍ਰਿਸੁ ਲਾਵੈ ਹੇਤੁ ॥
ਲੋਗੁ ਬਪੁਰਾ ਕਿਆ ਸਰਾਹੈ ਤੀਨਿ ਲੋਕ ਪ੍ਰਵੇਸ
॥੨॥

su-aan satar ajaat̃ sabh̃ tay krisan laavai
hayt̃.
log bapuraa ki-aa saraahai teen lok
parvays. ||2||

ਅਜਾਮਲੁ ਪਿੰਗੁਲਾ ਲੁਭਤੁ ਕੁੰਚਰੁ ਗਏ ਹਰਿ ਕੈ
ਪਾਸਿ ॥
ਐਸੇ ਦੁਰਮਤਿ ਨਿਸਤਰੇ ਤੂ ਕਿਉ ਨ ਤਰਹਿ
ਰਵਿਦਾਸ ॥੩॥੧॥

ajaamal pingulaa lubhat̃ kunchar ga-ay
har kai paas.
aisay durmat̃ nistaray too ki-o na tareh
ravidāas. ||3||1||

Rag Kedaara Bani Ravidas Jeo Kee

(Word of Ravi Das Ji)

Sometimes people suffer too much from their inferiority complex and think that they are beyond hope, and can't achieve anything worthwhile. This is more prevalent in those who are economically or socially down trodden or disadvantaged. In those days, people belonging to *Shudra* (servant) caste were so down trodden that even their touch was considered contagious, and they were considered polluted and unfit for any kind of spiritual emancipation. Devotee Ravi Das Ji, many of whose *shabads* are included in *Guru Granth Sahib Ji*, was a shoe repairer, and belonged to the so-called low or untouchable caste. In this *shabad*, he assures himself and others like him, that in spite of one's low birth or sins committed in past lives one can still obtain salvation and union with God, by doing sincere worship. On the other hand, even if one is born in the highest *Brahmin* caste and performs all the rituals prescribed by one's faith, but if one doesn't have true love for God, one's fate is worse than a *Chandaal* (a dog eater, the most polluted person in society).

So he says: "(O' my friends, if one) belongs to the high (*Brahmin*) lineage and performs all the six deeds (prescribed by the Hindu code), but has no devotion for God in one's heart, and to that one the discourse on God's lotus feet (or His Name) doesn't sound pleasing, then that person is like a *Chandaal* (the most polluted person in the society)."(1)

Reminding himself about the story of the sage *Baalmeek*, who used to be a *Chandaal* (a dog eater), but by meditating on God became a great honored sage and obtained high spiritual status, Ravi Das Ji says: "O' my ignorant and unconscious mind, remember God. Why don't you look toward *Baalmeek*? (See, from what a low) caste, he reached what (highest) status. Such is the unique glory of devotion to God."(1-pause)

Elaborating on the story of *Baalmeek*, Ravi Das Ji says: “(O’ my mind, remember that) *Baalmeek* was an enemy of dogs, and used to kill them. He belonged to the lowest caste of all, but he imbued himself with the love of (God). What (more) can the poor people (of the world) say in his praise, because his glory is spread in all the three worlds?”(2)

Ravi Das Ji concludes the *shabad* by citing the stories of *Ajamall*, who mated with a prostitute, *Pingla*, a hooker, *Lubhat*, a hunter, and *Kunchar*, an elephant who was caught by an alligator. He says: “(O’ my mind, people like) *Ajamall*, *Pingla*, *Lubhat*, and *Kunchar*, reached God. (If people of) such evil intellect were saved (by God’s devotion), then why couldn’t you also be freed, O’ Ravi Das?”(3-2)

The message of this *shabad* is that even if we belong to a very low economic or social class, are considered polluted and have committed many heinous crimes, still if we worship God with true love and devotion, then like so many other sinners, we can also be saved and received with honor in God’s court.

ਪੰਨਾ ੧੧੨੫

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ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

raag bhairo mehlāa 1 ghar 1
cha-upday

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar saṭ naam karṭaa purakh
nirbha-o nirvair akaal moorat
ajoonee saibha^N gur parsaad.

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਇ ॥
ਤੂੰ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥੧॥

tujh ṭay baahar kichhoo na ho-ay.
ṭoo kar kar daykheh jaaneh so-ay. ||1||

ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹੀ ਨ ਜਾਇ ॥
ਜੇ ਕਿਛੁ ਅਹੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ki-aa kahee-ai kichh kahee na jaa-ay.
jo kichh ahai sabh ṭayree rajaa-ay. ||1||
rahaa-o.

ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੁ ਤੇਰੈ ਪਾਸਿ ॥
ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥੨॥

jo kichh karnaa so ṭayrai paas.
kis aagai keechai arḍaas. ||2||

ਆਖਣੁ ਸੁਨਣਾ ਤੇਰੀ ਬਾਣੀ ॥
ਤੂੰ ਆਪੇ ਜਾਣਹਿ ਸਰਬ ਵਿਡਾਣੀ ॥੩॥

aakhān sunṇaa ṭayree baṇee.
ṭoo aapay jaaneh sarab vidaanee. ||3||

ਕਰੇ ਕਰਾਏ ਜਾਣੈ ਆਪਿ ॥
ਨਾਨਕ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ॥੪॥੧॥

karay karaa-ay jaṇai aap.
naanak ḍaykhai thaap uthaap. ||4||1||

Rag Bhairon Mehla-1 Chaupadey

Guru Ji begins this new chapter in *Rag Bhairon* (Melody Bhairon) by acknowledging that it is God, who does everything according to His own will, and if something is not to our liking, it is only He to whom we can go and appeal.

So addressing God, Guru Ji says: “(O’ God), nothing happens outside Your (will or without Your permission). After creating everything, You Yourself look after it and know what is happening (anywhere).”(1)

Regarding good or bad things happening in the world, Guru Ji says: “(O’ God), what can we say about (the happenings in the world), nothing can be said (in this regard). Whatever is happening (in this world) is as per Your will.”(1-pause)

Guru Ji makes a further confession before God and says: “(O’ God), whatever we want to do is (known to You beforehand. It is only through You that we can do anything). To whom else we can pray (for any help)?”(2)

So realizing the best thing for us to utter and listen, Guru Ji says: “(O’ God), You Yourself know (the mystery behind) all Your wonders, (therefore, for us the best thing to do is to) utter or listen only to Your words.”(3)

In conclusion, Guru Ji says: “(O’ my friends), it is on His own (that God) does and gets done everything, and He Himself knows all. O’ Nanak, He Himself creates, destroys, and looks after (everything).”(4-1)

The message of this *shabad* is that it is God who creates and destroys everything. It is He who does and gets done everything as per His wish. Beside Him there is no other power. Therefore, the best thing for us is to live in His will and pray only to Him to keep us under His glance of grace.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

raag bhairo mehlāa 1 ghar 2.

ਗੁਰ ਕੈ ਸਬਦਿ ਤਰੇ ਮੁਨਿ ਕੇਤੇ ਇੰਦ੍ਰਾਦਿਕ ਬ੍ਰਹਮਾਦਿ
ਤਰੇ ॥

gur kai sabad̥ taray mun kaytay
ind̥raad̥ik barahmaad̥ taray.

ਸਨਕ ਸਨੰਦਨ ਤਪਸੀ ਜਨ ਕੇਤੇ ਗੁਰ ਪਰਸਾਦੀ
ਪਾਰਿ ਪਰੇ ॥੧॥

sanak sanandan̄ tapsee jan kaytay
gur parsaadee paar paray. ||1||

ਭਵਜਲੁ ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਤਰੀਐ ॥

bhavjal bin sabd̥ai ki-o taree-ai.

ਨਾਮ ਬਿਨਾ ਜਗੁ ਰੋਗਿ ਬਿਆਪਿਆ ਦੁਬਿਧਾ ਡੁਬਿ
ਡੁਬਿ ਮਰੀਐ ॥੧॥ ਰਹਾਉ ॥

naam binaa jag rog bi-aapi-aa
dubiDhaa dub dub maree-ai. ||1||
rahaa-o.

ਗੁਰੁ ਦੇਵਾ ਗੁਰੁ ਅਲਖ ਅਭੇਵਾ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਗੁਰ
ਕੀ ਸੇਵਾ ॥

ਆਪੇ ਦਾਤਿ ਕਰੀ ਗੁਰਿ ਦਾਤੈ ਪਾਇਆ ਅਲਖ
ਅਭੇਵਾ ॥੨॥

gur dayvaa gur alakh abhayvaa
taribhavan sojhee gur kee sayvaa.

aapay daat karee gur daatai paa-i-aa
alakh abhayvaa. ||2||

ਮਨੁ ਰਾਜਾ ਮਨੁ ਮਨ ਤੇ ਮਾਨਿਆ ਮਨਸਾ ਮਨਹਿ
ਸਮਾਈ ॥

ਮਨੁ ਜੋਗੀ ਮਨੁ ਬਿਨਸਿ ਬਿਓਗੀ ਮਨੁ ਸਮਝੈ ਗੁਣ
ਗਾਈ ॥੩॥

man raajaa man man tay maani-aa
mansaa maneh samaa-ee.

man jogee man binas bi-ogee man
samjhai gun gaa-ee. ||3||

ਗੁਰ ਤੇ ਮਨੁ ਮਾਰਿਆ ਸਬਦੁ ਵੀਚਾਰਿਆ ਤੇ ਵਿਰਲੇ
ਸੰਸਾਰਾ ॥

ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਿਪੁਰਿ ਲੀਣਾ ਸਾਚ ਸਬਦਿ
ਨਿਸਤਾਰਾ ॥੪॥੧॥੨॥

gur tay man maari-aa sabad
veechaari-aa tay virlay sansaaraa.

naanak saahib bharipur leenaa saach
sabad nistaaraa. ||4||1||2||

Rag Bhairoun Mehla-1 Ghar-2

In the previous *shabad*, Guru Ji told us that it is God who creates and destroys everything. It is He who does and gets done everything as per His wish. Beside Him there is no other power. Therefore, the best thing for us is to live in His will and pray only to Him to keep us under His glance of grace. But, the question arises how to recognize God's will; who can guide us in this respect? In this *shabad*, Guru Ji tells us about that person who can provide us all the necessary guidance in this regard and help us remain worthy of God's grace and mercy.

Quoting examples from Hindu mythology, Guru Ji reveals that source and says: "(O' my friends), through the word (of guidance) of the Guru, many silent sages and gods like *Indira* and *Brahma* were emancipated. Yes, it was through the Guru's grace that (god *Brahma*'s sons), *Sanak*, *Sanandan* and many penitents and devotees were ferried across."

Saying it in plain words, Guru Ji says: "(O' my friends), how can we (be free of worldly evils and) swim across the dreadful (worldly) ocean without the (guidance of the Guru's) word? (Because, without meditating on) God's Name, the world remains afflicted with the malady of (double minded ness or) duality and we get drowned again and again (in the sea of worldly desires. It is only the Guru, who can save us from this predicament)."

Now listing some of the unique blessings, which the Guru alone can bestow on us, he says: "(O' my friends), Guru is (the embodiment of the) indescribable and mysterious God. (By reflecting on his word and thus) serving the Guru, one obtains the knowledge of the three worlds. On whom the beneficent Guru has himself bestowed the gift (of God's Name, that person) has realized the incomprehensible and mysterious (God)."

Explaining, how one obtains such a divine enlightenment that one realizes the incomprehensible God, Guru Ji says: “(O’ my friends, our) mind is like a king (in our body, one who reflects on the Guru’s words, that one’s) mind gets convinced by the mind itself, (that it is not a right thing to think evil thoughts and run after worldly desires, so that person’s) desire of the mind is absorbed in the mind itself. That one’s mind has become like a yogi (who seeks union with God). Its separation (from God) has been destroyed and by singing God’s praises it understands (the essence).”(3)

However, Guru Ji concludes the *shabad* with the comment: “(O’ my friends), rare are those in the world who by (seeking the guidance of) the Guru have reflected on his word and (completely controlled and) stilled their mind. O’ Nanak, (those blessed devotees realize that) Master is fully pervading everywhere, and it is by attuning to the true Word (of the Guru, that) one gets emancipated (from the bonds of false worldly involvements).”(4-1-2)

The message of this *shabad* is that we should seek the guidance of the Guru (by attentively reading and understanding *Gurbani* (as contained in *Guru Granth Sahib Ji*) and faithfully follow it. By doing so, we could control our mind from running after false worldly pleasures, and it would get attuned to the meditation of God’s Name. Then a day would come, when showing His mercy God would free us from the worldly ocean and accept us in His blissful union.

ਭੈਰਉ ਮਹਲਾ ੧ ॥

bhairo mehlāa 1.

ਨੈਨੀ ਦ੍ਰਿਸਟਿ ਨਹੀ ਤਨੁ ਹੀਨਾ ਜਰਿ ਜੀਤਿਆ
ਸਿਰਿ ਕਾਲੇ ॥

nainee d̥arisat nahee t̥an heenaa jar
jeet̥i-aa sir kaalo.

ਰੂਪੁ ਰੰਗੁ ਰਹਸੁ ਨਹੀ ਸਾਚਾ ਕਿਉ ਛੋਡੈ ਜਮ ਜਾਲੇ
॥੧॥

roop rang rahas nahee saachaa ki-o
chhodai jam jaalo. ||1||

ਪ੍ਰਾਣੀ ਹਰਿ ਜਪਿ ਜਨਮੁ ਗਇਓ ॥

paraanee har jap janam ga-i-o.

ਪੰਨਾ ੧੧੨੬

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ਸਾਚ ਸਬਦ ਬਿਨੁ ਕਬਹੁ ਨ ਛੂਟਸਿ ਬਿਰਥਾ ਜਨਮੁ
ਭਇਓ ॥੧॥ ਰਹਾਉ ॥

saach sabad bin kabahu na chhootas
birthaa janam bha-i-o. ||1|| rahaa-o.

ਤਨ ਮਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਹਉ ਮਮਤਾ ਕਠਿਨ ਪੀਰ
ਅਤਿ ਭਾਰੀ ॥

t̥an meh kaam kroDh ha-o mamt̥aa
kath̥in peer at̥ bhaa^{re}e.

ਗੁਰਮੁਖਿ ਰਾਮ ਜਪਹੁ ਰਸੁ ਰਸਨਾ ਇਨ ਬਿਧਿ
ਤਰੁ ਤੂ ਤਾਰੀ ॥੨॥

gurmukh raam japahu ras rasnaa in
biDh t̥ar t̥oo t̥aaree. ||2||

ਬਹਰੇ ਕਰਨ ਅਕਲਿ ਭਈ ਹੋਛੀ ਸਬਦ ਸਹਜੁ
ਨਹੀ ਬੁਝਿਆ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਮਨਮੁਖਿ ਹਾਰਿਆ ਬਿਨੁ ਗੁਰੁ
ਅੰਧੁ ਨ ਸੂਝਿਆ ॥੩॥

bahray karan akal bha-ee hochh^{ee}
sabad sahj nahee boojhi-aa.
janam padaarath manmukh haari-aa bin
gur anDh na soojhi-aa. ||3||

ਰਹੈ ਉਦਾਸੁ ਆਸ ਨਿਰਾਸਾ ਸਹਜ ਧਿਆਨਿ
ਬੈਰਾਗੀ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗੁਰਮੁਖਿ ਛੂਟਸਿ ਰਾਮ ਨਾਮਿ
ਲਿਵ ਲਾਗੀ ॥੪॥੨॥੩॥

rahai udas aas niraasaa sahj Dhi-aan
bairaagee.
paranvat naanak gurmukh chhootas
raam naam liv laagee. ||4||2||3||

Bhairon Mehla-1

In the previous *shabad*, Guru Ji cited so many examples from Hindu mythology about the devotees who obtained salvation by following the advice of the Guru and meditating on God's Name. But the problem with most of us is that we always keep postponing the right thing for a later time. When we are young, we are busy in enjoying the worldly pleasures. On reaching middle age we are obsessed with amassing worldly wealth and possessions. Even when we reach old age and our physical strength starts waning, still we remain more concerned with worldly affairs than listening to the advice of the Guru and meditating on God's Name, which could save us from the future pains of birth and death. In this *shabad*, Guru Ji focuses on this last stage of life and tells the way to swim across the dreadful worldly ocean.

Reminding us about the state of our health, Guru Ji says: “(O’ man look at yourself), your eyes don’t have light, your body has become frail, old age has over powered you, and death is hanging over your head. But, still you have obtained neither (divine) beauty, nor love, nor true (inner) delight. So how are going to be spared from the noose of death?”(1)

Warning us about how our life is being wasted, Guru Ji says: “O’ mortal, your life is passing by. Without (meditating on) God you can never be released (from worldly bonds) and your life would go to waste.”(1-pause)

Now like a competent physician, Guru Ji not only diagnoses the maladies affecting the patient's body, but also prescribes the remedy for all these afflictions. He says: “(O’ man), within your body are lust, anger, greed, and worldly attachment, which are causing severe pain. Under the guidance of the Guru, repeat God's Name from your tongue. In this way (you would not only get rid of all your pain, but would also) swim across (the worldly ocean).”(2)

However commenting on the state and fate of a self-conceited person, Guru Ji says: “(O’ my friends, the self-conceited person behaves as if that person's) ears have become deaf, intellect has become flawed, and has not realized the poise (the state of

peace) through the word (of the Guru. In short), the egocentric person has lost the object of this life, because without the (guidance of) the Guru, such a person remained blind and didn't realize the essence of life.”(3)

Guru Ji concludes the *shabad* by describing the conduct of a Guru's follower who is freed from future pains of birth and death. He says: “(O' my friends), one who remains detached (from worldly desires, even when living in the world), without hope in the midst of hopes, and keeps meditating on God's Name in a state of poise, Nanak submits that by Guru's grace, is liberated (from the worldly bonds) and that one's mind is attuned to God's Name.”(4-2-3)

The message of this *shabad* is that when old age comes, our body organs stop functioning properly, and our mind remains filled with anger, greed, and attachment, while death hangs over our head. In that state of mind and body, it is extremely difficult to reflect on the Guru's word, or meditate on God's Name, which could save us from future pains of birth and death. Therefore, instead of postponing meditation on God's Name to old age or some future time, we should follow Guru's advice right now, and meditate on Him with true love and dedication. Only then we can be spared from the net of the demon of death.

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਭੂੰਡੀ ਚਾਲ ਚਰਣ ਕਰ ਖਿਸਰੇ ਤੁਚਾ ਦੇਹ
ਕੁਮਲਾਨੀ ॥
ਨੇਤ੍ਰੀ ਪੁੰਧਿ ਕਰਨ ਭਏ ਬਹਰੇ ਮਨਮੁਖਿ ਨਾਮੁ ਨ
ਜਾਨੀ ॥੧॥

ਅੰਧੁਲੇ ਕਿਆ ਪਾਇਆ ਜਗਿ ਆਇ ॥
ਰਾਮੁ ਰਿਦੈ ਨਹੀ ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਲੇ ਮੂਲੁ
ਗਵਾਇ ॥੧॥ ਰਹਾਉ ॥

ਜਿਹਵਾ ਰੰਗਿ ਨਹੀ ਹਰਿ ਰਾਤੀ ਜਬ ਬੋਲੈ ਤਬ
ਫੀਕੇ ॥
ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਵਿਆਪਸਿ ਪਸੂ ਭਏ ਕਦੇ
ਹੋਹਿ ਨ ਨੀਕੇ ॥੨॥

ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ ਵਿਰਲੀ ਪਾਇਆ ਸਤਿਗੁਰ
ਮੇਲਿ ਮਿਲਾਏ ॥
ਜਬ ਲਗੁ ਸਬਦ ਭੇਦੁ ਨਹੀ ਆਇਆ ਤਬ ਲਗੁ
ਕਾਲੁ ਸੰਤਾਏ ॥੩॥

bhairo mehlāa 1.

bhoo^Ndee chaal charan kar khisray
tuchaa dayh kumlaanee.
naytree DhunDh karan bha-ay bahray
manmukh naam na jaanee. ||1||

anDhulay ki-aa paa-i-aa jag aa-ay.
raam ridai nahee gur kee sayvaa
chaalay mool gavaa-ay. ||1|| rahaa-o.

jihvaa rang nahee har raatēe jab bolai
tab feekay.
sant janaa kee ningdaa vi-aapas pasoo
bha-ay kaday hohi na neekay. ||2||

amrit kaa ras virlee paa-i-aa satgur
mayl milaa-ay.
jab lag sabad bhayd nahee aa-i-aa tab
lag kaal santaa-ay. ||3||

ਅਨ ਕੋ ਦਰੁ ਘਰੁ ਕਬਹੂ ਨ ਜਾਨਸਿ ਏਕੋ ਦਰੁ
ਸਚਿਆਰਾ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਨਾਨਕੁ ਕਹੈ
ਵਿਚਾਰਾ ॥੪॥੩॥੪॥

an ko dar ghar kabhoo na jaanas ayko
dar sachi-aaraa.

gur parsaad param pad paa-i-aa naanak
kahai vichaaraa. ||4||3||4||

Bhairon Mehla-1

In the previous *shabad*, Guru Ji warned us that when old age comes, our body organs stop functioning properly, and our mind remains filled with anger, greed, and attachment, while death hangs over our head. In that state of mind and body it is extremely difficult to reflect on the Guru's word or meditate on God's Name, which could save us from the future pains of birth and death. In this *shabad*, he again points out the disabilities and infirmities, which make a man's condition very pitiable in old age, and therefore stresses upon the necessity of meditating on God's Name without any further delay.

Commenting on the state of a self-conceited person in old age, Guru Ji says: "(Even though one's) gait becomes clumsy, hands and feet become shaky, skin gets wrinkled, eyes become foggy, and ears become hard of hearing, (yet still) the self-conceited person doesn't realize (the importance of meditating on) God's Name."(1)

Therefore, Guru Ji asks such a self-conceited person: "O' blind fool, what have you gained by coming into this world? (You have neither enshrined) God in your mind, nor performed service of the Guru (by reflecting on *Gurbani*. Instead of earning any merit) you are departing (from this world) losing (even) your capital (of life breaths)."(1-pause)

Showing a self-conceited person the mirror of his or her life conduct, Guru Ji says: "(O' mortal), your tongue is not imbued with the love of God. Whenever it speaks, it (utters) insipid (words). You remain busy in slandering the saintly people. You have always remained (and behaved like) an animal, and never became good."(2)

Therefore, Guru Ji notes: "(O' my friends), only rare ones have enjoyed the relish of (divine) nectar, whom (God) unites with Himself through the true Guru. As long as (one has) not realized the mystery (the inner spiritual meaning of *Gurbani*, the Guru's) word, death continues to torture (and one keeps suffering the pains of births and deaths)."(3)

In conclusion, Guru Ji says: "After due deliberation, Nanak says that the person who except for the one true door (of God), doesn't know the door of any other house (doesn't pray or looks for help from any other lesser god or goddess), by Guru's grace that person obtains supreme state (of union with God)."(4-3-4)

The message of this *shabad* is that with the advent of old age our body becomes frail. Our sense faculties and organs become very weak and unable to perform their functions. Therefore, the sooner we listen to the Guru's word (the *Gurbani*) and meditate on God's Name, the better it will be for our salvation. However, we have to remember that we should worship only the one supreme God and not any statues or other such entities. Only then we would obtain the supreme status or union with God.

ਭੈਰਉ ਮਹਲਾ ੧ ॥

bhairo mehlāa 1.

ਸਗਲੀ ਰੈਣਿ ਸੋਵਤ ਗਲਿ ਫਾਹੀ ਦਿਨਸੁ ਜੰਜਾਲਿ
ਗਵਾਇਆ ॥

saglee rain sovaṭ gal faahee dīnas
janjaal gavāa-i-aa.

ਖਿਨੁ ਪਲੁ ਘੜੀ ਨਹੀ ਪ੍ਰਭੁ ਜਾਨਿਆ ਜਿਨਿ ਇਹੁ
ਜਗਤੁ ਉਪਾਇਆ ॥੧॥

khin pal gharhee nahee parabh jaani-aa
jin ih jagat upāa-i-aa. ||1||

ਮਨ ਰੇ ਕਿਉ ਛੁਟਸਿ ਦੁਖੁ ਭਾਰੀ ॥
ਕਿਆ ਲੇ ਆਵਸਿ ਕਿਆ ਲੇ ਜਾਵਸਿ ਰਾਮ ਜਪਹੁ
ਗੁਣਕਾਰੀ ॥੧॥ ਰਹਾਉ ॥

man ray ki-o chhootas dukh bhaaree.
ki-aa lay aavas ki-aa lay jaavas raam
japahu guṇkaaree. ||1|| rahaa-o.

ਊਂਧਉ ਕਵਲੁ ਮਨਮੁਖ ਮਤਿ ਹੋਛੀ ਮਨਿ ਅੰਧੈ
ਸਿਰਿ ਧੰਧਾ ॥
ਕਾਲੁ ਬਿਕਾਲੁ ਸਦਾ ਸਿਰਿ ਤੇਰੈ ਬਿਨੁ ਨਾਵੈ ਗਲਿ
ਫੰਧਾ ॥੨॥

oo^NDha-o kaval manmukh mat hochhee
man anDhai sir DhanDhaa.
kaal bikaal sadā sir tayrai bin naavai
gal fanDhaa. ||2||

ਡਗਰੀ ਚਾਲ ਨੇਤ੍ਰ ਫੁਨਿ ਅੰਧੁਲੇ ਸਬਦ ਸੁਰਤਿ
ਨਹੀ ਭਾਈ ॥
ਸਾਸਤ੍ਰ ਬੇਦ ਤ੍ਰੈ ਗੁਣ ਹੈ ਮਾਇਆ ਅੰਧੁਲਉ ਧੰਧੁ
ਕਮਾਈ ॥੩॥

dagree chaal nayṭar fun anDhulay
sabaḍ suraṭ nahee bhāa-ee.
saastar bayḍ tarai guṇ hai maa-i-aa
anDhula-o DhanDh kamaa-ee. ||3||

ਖੋਇਓ ਮੂਲੁ ਲਾਭੁ ਕਹ ਪਾਵਸਿ ਦੁਰਮਤਿ ਗਿਆਨ
ਵਿਹੁਣੇ ॥
ਸਬਦੁ ਬੀਚਾਰਿ ਰਾਮ ਰਸੁ ਚਾਖਿਆ ਨਾਨਕ ਸਾਚਿ
ਪਤੀਣੇ ॥੪॥੪॥੫॥

kho-i-o mool laabh kah paavas durmat
gi-aan vihoonay.
sabaḍ beechaar raam ras chaakhi-aa
naanak saach paṭeenay. ||4||4||5||

Bhairon Mehla-1

In the second stanza of the previous *shabad*, addressing a self-conceited person, Guru Ji had said: “(O’ mortal), your tongue is not imbued with the love of God, whenever it speaks, it (utters) insipid (words). You remain busy in slandering the saintly people. You have always remained (and behaved like) an animal, and never became good.” In this *shabad*, he reminds us further how we are wasting our lives, and sowing the seeds for our own perpetual suffering.

First pointing to the way in which we spend our days and nights, Guru Ji says: “(O’ man), the entire night you spend in sleep (or remain engaged in sexual pursuits. This is like putting) a noose of death around your neck. The day you waste in worldly entanglements. Even for a moment, you have not remembered that God, who has created this world.”(1)

Therefore, addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, how are you going to be delivered from this acute pain (of births and deaths? Just think) what did you bring into this world and what are going to depart with? (So instead of amassing worldly wealth) worship God, which would prove useful to you (in the end).”(1-pause)

Now commenting on our state of mind, Guru Ji says: “(O’ man, because of following) your self-conceited mind, your intellect has become so flawed that (your heart has become depressed like) a lotus turned upside down. Because of your blind (foolish) mind, (you always remain entangled in worldly troubles, as if) there is always a load of worldly problems on your head. The (suffering of the rounds of) birth and death always keeps hanging over your head, and without meditating on the Name, there would be a noose of death around your neck (and you would keep going through the repeated pains of birth and death).”(2)

There are some among us who do read holy books and do other rituals, but still live in ego and remain busy in amassing worldly wealth, and worldly pursuits. As if talking to such people, Guru Ji says: “(O’ man, your) walk is arrogant, your eyes are blinded (by worldly wealth), and reflection on the (Guru’s) word has not appealed to you. (Even though you) read *Shastras* and *Vedas* (the Hindu holy books, you remain) involved in the three modes of *Maya* (the impulses for power, vice, or virtue), and you keep running after *Maya* (the worldly wealth and power).”(3)

In conclusion, Guru Ji says: “(O’ man) of evil intellect and without divine wisdom, you have lost even the capital of your life (breaths. The question of) profit doesn’t arise. Only those, who upon reflecting on the word (of the Guru) have relished elixir of God’s elixir (Name), O’ Nanak they remain satiated (and immersed) in the eternal (God).”(4-4-5)

The message of this *shabad* is that we should reflect on our life and realize how with the passing of time, our body is becoming frail, organs are deteriorating, and death is looming large on our heads. Therefore right away, we should start reflecting on the Guru’s word (*Gurbani* as contained in *Guru Granth Sahib*), and start meditating on God’s Name. Only then our life may become fruitful, otherwise we would keep suffering perpetual pains of births and deaths.

ਭੈਰਉ ਮਹਲਾ ੧ ॥

bhairo mehlāa 1.

ਗੁਰ ਕੈ ਸੰਗਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਰਾਮੁ ਰਸਨਿ ਰੰਗਿ
ਰਾਤਾ ॥

gur kai sang rahai dīn raatēe raam
rasan rang raataa.

ਅਵਰੁ ਨ ਜਾਣਸਿ ਸਬਦੁ ਪਛਾਣਸਿ ਅੰਤਰਿ ਜਾਣਿ
ਪਛਾਤਾ ॥੧॥

avar na jaanās sabad̥ pachhaanās antar
jaan pachhaatāa. ||1||

ਸੋ ਜਨੁ ਐਸਾ ਮੈ ਮਨਿ ਭਾਵੈ ॥
ਆਪੁ ਮਾਰਿ ਅਪਰੰਪਰਿ ਰਾਤਾ ਗੁਰ ਕੀ ਕਾਰ
ਕਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

so jan aisaa mai man bhaavai.
aap maar aprampar raatāa gur kee kaar
kamaavai. ||1|| rahaa-o.

ਅੰਤਰਿ ਬਾਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਆਦਿ ਪੁਰਖੁ
ਆਦੇਸੇ ॥

antar baahar purakh niranjan aad
purakh aadayso.

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ
ਸਚੁ ਵੇਸੇ ॥੨॥

ghat ghat antar sarab niranantar rav
rahi-aa sach vayso. ||2||

ਪੰਨਾ ੧੧੨੭

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ਸਾਚਿ ਰਤੇ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਜਿਹਵਾ ਮਿਥਿਆ ਮੈਲੁ ਨ
ਰਾਈ ॥

saach ratay sach amrit̥ jihvaa mithi-aa
mail na raa-ee.

ਨਿਰਮਲ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖਿਆ ਸਬਦਿ ਰਤੇ
ਪਤਿ ਪਾਈ ॥੩॥

nirmal naam amrit̥ ras chaakhi-aa sabad̥
ratay pat̥ paa-ee. ||3||

ਗੁਣੀ ਗੁਣੀ ਮਿਲਿ ਲਾਹਾ ਪਾਵਸਿ ਗੁਰਮੁਖਿ ਨਾਮਿ
ਵਡਾਈ ॥

gunee gunee mil laahaa paavas
gurmukh naam vadaa-ee.

ਸਗਲੇ ਦੂਖ ਮਿਟਹਿ ਗੁਰ ਸੇਵਾ ਨਾਨਕ ਨਾਮੁ
ਸਖਾਈ ॥੪॥੫॥੬॥

saglay dookh miteh gur sayvaa naanak
naam sakhaa-ee. ||4||5||6||

Bhairon Mehla-1

In the previous few *shabads*, Guru Ji explained, how blinded by our self-conceit and flawed intellect, we do not care to earn the wealth of God's Name and depart from here after wasting our life in fruitless worldly pursuits. In this *shabad*, he describes what kind of a person he likes, how much he respects and what kinds of blessings such a person obtains.

Guru Ji says: "(O' my friends, I love that person who keeps the Guru's advice in the mind, as if) day and night that person remains in the company of the Guru and imbued with His love keeps singing God's praises from the tongue. Such a person doesn't recognize anybody else (as all powerful), and only recognizes the (divine) word (of the Guru as his or her sole guide and knowing that God) resides within, such a person recognizes Him."(1)

Stating briefly what kind of person he likes, Guru Ji says: "(O' my friends), that person is pleasing to my mind who stilling his or her self (conceit) is imbued with the love of the limitless (God) and does what the Guru says."(1- pause)

Now listing some of the beliefs and habits of such a Guru's follower, he says: "(The person who is pleasing to me), pays obeisance to that immaculate God who is both within and without and is the primal being. (Such a person believes that) eternal God is pervading in each and every heart and every place in the same form."(2)

Describing the qualities of such Guru followers and blessings obtained by them, Guru Ji says: "(O' my friends, such Guru's followers) are imbued with the love of the eternal (God), on their tongue is always the life rejuvenating God's (Name), and from their tongue is never uttered any false or evil (word). Having quaffed the relish of the life rejuvenating God's (Name) and being imbued with (*Gurbani*, the Guru's) word, they obtain honor (in God's court)."(3)

Guru Ji concludes the *shabad* by describing the things such meritorious people do when they meet each other, and the blessings they obtain. He says: "(O' my friends, when such) meritorious people meet each other, they earn the profit (of God's Name), and by Guru's grace obtain the honor of (God's) Name. O' Nanak, (by following his advice, and thus) serving the Guru), all their sufferings are dispelled, because God's Name becomes their helper."(4-5-6)

The message of this *shabad* is that if we want to become the beloved Sikhs of our Guru, and get rid of all our pains and sorrows, then we should live our life in accordance with the *Gurbani* as contained in Guru Granth Sahib. Then we would realize that the most pious thing to do in this world is to erase our ego, sing praises of God, and meditate on His Name, and by doing so we would obtain honor in God's court.

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਹਿਰਦੈ ਨਾਮੁ ਸਰਬ ਧਨੁ ਧਾਰਣੁ ਗੁਰ ਪਰਸਾਦੀ
ਪਾਈਐ ॥

ਅਮਰ ਪਦਾਰਥ ਤੇ ਕਿਰਤਾਰਥ ਸਹਜ ਧਿਆਨਿ
ਲਿਵ ਲਾਈਐ ॥੧॥

ਮਨ ਰੇ ਰਾਮ ਭਗਤਿ ਚਿਤੁ ਲਾਈਐ ॥
ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਸਹਜ ਸੇਤੀ
ਘਰਿ ਜਾਈਐ ॥੧॥ ਰਹਾਉ ॥

ਭਰਮੁ ਭੇਦੁ ਭਉ ਕਬਹੂ ਨ ਛੂਟਿਸ ਆਵਤ ਜਾਤ ਨ
ਜਾਨੀ ॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਕੋ ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਭੂਬਿ ਮੁਏ
ਬਿਨੁ ਪਾਨੀ ॥੨॥

ਧੰਧਾ ਕਰਤ ਸਗਲੀ ਪਤਿ ਖੋਵਸਿ ਭਰਮੁ ਨ
ਮਿਟਸਿ ਗਵਾਰਾ ॥

ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਨਹੀ ਕਬ ਹੀ ਅੰਧੁਲੇ
ਧੰਧੁ ਪਸਾਰਾ ॥੩॥

bhairo mehlā 1.

hirdai naam sarab Dhan Dhaaran gur
parsaadee paa-ee-ai.

amar padaarath tay kirtaarath sahj Dhi-
aan liv laa-ee-ai. ||1||

man ray raam bhagat chit laa-ee-ai.
gurmukh raam naam jap hirdai sahj
saytee ghar jaa-ee-ai. ||1|| rahaa-o.

bharam bhayd bha-o kabahu na
chhootas aavaṭ jaaṭ na jaanee.

bin har naam ko mukaṭ na paavas doob
mu-ay bin paanee. ||2||

DhanDhaa karaṭ saglee pat khovas
bharam na mitas gavaaraa.

bin gur sabaḍ mukaṭ nahee kab hee
anDhulay DhanDh pasaaraa. ||3||

ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਮਨ ਹੀ ਤੇ
ਮਨੁ ਮੂਆ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਨਿਆ ਨਾਨਕ ਅਵਰੁ ਨ
ਦੂਆ ॥੪॥੬॥੭॥

akul niranjan si-o man maani-aa man
hee t̤ay man moo-aa.
an̄tar baahar ayko jaani-aa naanak avar
na d̄oo-aa. ||4||6||7||

Bhairon Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to become the beloved sikhs of our Guru, and get rid of all our pains and sorrows, then we should live our life in accordance with *Gurbani*, the Guru's word. In this *shabad*, he tells us exactly what to do and what kinds of blessings we obtain by following that advice.

He says: “(O’ my friends, among all kinds of wealth), God’s Name is the supreme wealth and support (for a person).

We) obtain (this wealth) by Guru’s grace. (By obtaining this) imperishable bounty, all our objectives are achieved, (but to obtain it, we should) attune our mind to meditation (on God) in a state of poise.”(1)

Therefore addressing his own mind, Guru Ji says: “O’ my mind, we should attune ourselves to God’s worship. By meditating on God’s Name in our heart, as per Guru’s advice, we easily reach our house (the abode of God).”(1-pause)

However, cautioning us against trying other ritualistic methods for obtaining salvation, Guru Ji says: “(O’ my friends), without (meditating on) God’s Name, one’s doubt, discrimination, and dread never goes away, and one’s comings and goings do not cease. (In short), without meditating on God’s Name, nobody ever obtains salvation, (all those who have tried other methods, have so wasted their lives, as if they have drowned without water).”(2)

Therefore using little harsh words, Guru Ji warns: “O’ fool, by remaining engaged in worldly business (all the time), you lose all your honor, and your doubt never goes away. O’ blind man, without reflecting on Guru’s word you would never be emancipated (from worldly bonds), and would remain engaged in (useless) worldly business and expanse.”(3)

Guru Ji concludes the *shabad* by stating what happens, when a person develops complete faith in God. He says: “(When one’s) mind is imbued with complete faith in that casteless and immaculate God, one’s mind is convinced by the mind itself. Then O’ Nanak, one realizes that there is one God, and no other.”(4-6-7)

The message of this *shabad* is that instead of wasting our life in the pursuits of worldly wealth, we should try to earn the wealth of God’s Name, by following Guru’s advice as contained in Guru Granth Sahib Ji.

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਜਗਨ ਹੋਮ ਪੁੰਨ ਤਪ ਪੂਜਾ ਦੇਹ ਦੁਖੀ ਨਿਤ ਦੁਖ
ਸਹੈ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਮੁਕਤਿ ਨਾਮਿ
ਗੁਰਮੁਖਿ ਲਹੈ ॥੧॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥੇ ਜਗਿ ਜਨਮਾ ॥
ਬਿਖੁ ਖਾਵੈ ਬਿਖੁ ਬੋਲੀ ਬੋਲੈ ਬਿਨੁ ਨਾਵੈ ਨਿਹਫਲੁ
ਮਰਿ ਭ੍ਰਮਨਾ ॥੧॥ ਰਹਾਉ ॥

ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ ਸੰਧਿਆ ਕਰਮ
ਤਿਕਾਲ ਕਰੈ ॥

ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ
ਬਿਨੁ ਉਰਤਿ ਮਰੈ ॥੨॥

ਡੰਡ ਕਮੰਡਲ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਤੀਰਥਿ ਗਵਨੁ
ਅਤਿ ਭ੍ਰਮਨੁ ਕਰੈ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਾਂਤਿ ਨ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਸੁ ਪਾਰਿ ਪਰੈ ॥੩॥

ਜਟਾ ਮੁਕਟੁ ਤਨਿ ਭਸਮ ਲਗਾਈ ਬਸਤ੍ਰ ਛੋਡਿ
ਤਨਿ ਨਗਨੁ ਭਇਆ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਕਿਰਤ ਕੈ
ਬਾਧੈ ਭੇਖੁ ਭਇਆ ॥੪॥

ਜੇਤੇ ਜੀਅ ਜੰਤ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਜਤ੍ਰ ਕਤ੍ਰ
ਤੂ ਸਰਬ ਜੀਆ ॥

ਗੁਰ ਪਰਸਾਦਿ ਰਾਖਿ ਲੇ ਜਨ ਕਉ ਹਰਿ ਰਸੁ
ਨਾਨਕ ਭੋਲਿ ਪੀਆ ॥੫॥੭॥੮॥

bhairo mehlāa 1.

jagan hom punn tap poojaa dayh
dukhee nit dookh sahai.

raam naam bin mukat na paavas mukat
naam gurmuKh lahai. ||1||

raam naam bin birthay jag janmaa.
bikh khaavai bikh bolee bolai bin naavai
nihfal mar bharmanaa. ||1|| rahaa-o.

pustak paath bi-aakaran vakhaanai
sanDhi-aa karam tikaal karai.

bin gur sabad mukat kahaa paraanee
raam naam bin urajh marai. ||2||

dand kamandal sikhaa soot Dhottee
tirath gavan at bharman karai.

raam naam bin saa^Nt na aavai jap har
har naam so paar parai. ||3||

jataa mukat tan bhasam lagaa-ee
bastar chhod tan nagan bha-i-aa.

raam naam bin taripat na aavai kirat kai
baa^NDhai bhaykh bha-i-aa. ||4||

jaytay jee-a jant jal thal mahee-al jat
katar too sarab jee-aa.

gur parsaad raakh lay jan ka-o har ras
naanak jhol pee-aa. ||5||7||8||

Bhairon Mehla-1

In second stanza of the previous *shabad*, Guru Ji stated that without (meditating on) God's Name, one's doubt, discrimination, and dread never goes away, and one's comings and goings do not cease. (In short), without meditating on God's Name, nobody ever obtains salvation. In this *shabad*, he lists many of the rituals and holy garbs, which people in those days used to adopt in the belief that by doing so they would obtain salvation. He categorically rejects all such practices and re-affirms that without meditating on God's Name, one cannot obtain salvation.

First commenting on the custom of arranging holy feasts, giving to charities, or doing penances, Guru Ji says: “(O’ my friends, any one who) hosts (community feasts, called) *Yajnas*, lights sacrificial fires, gives to charities, does penances and worships, is only torturing the body and bearing pain. Without God’s Name one doesn’t obtain salvation, and that redeeming Name, one can obtain (only by acting on the advice of) the Guru.”(1)

Stating how useless and even harmful are all other deeds, if one doesn’t meditate on God’s Name, Guru Ji says: “(O’ my friends), fruitless is the birth of those in the world who remain without God’s Name. (Without meditation on God’s Name, one gets so involved in evil deeds, as if) one is eating poison and uttering poisonous (words. In short), without meditating on God’s Name, one’s life is fruitless and one keeps dying and wandering (in existences).”(1-pause)

Next commenting on the results of reading holy books, delivering sermons, or doing ritual worships, which many pundits do, Guru Ji says: “(O’ my friends, one) may do (ritual) reading of holy books, deliver lectures on rules of grammar, and say prayers three times daily but without reflecting on the Guru’s word and without (meditating on) God’s Name, the mortal cannot obtain salvation and one dies entangled (in these rituals).”(2)

Regarding the garbs and symbols adopted by the yogis and pundits, Guru Ji says: “Even if a person wanders excessively around holy places, holding a staff and a begging bowl in one’s hand, or sporting a hair-tuft and wearing a loin-cloth, (still) without meditating on God’s Name, one doesn’t obtain peace. However one who contemplates on God’s Name is ferried across (the worldly ocean and doesn’t go through rounds of births and deaths again).”(3)

Now especially commenting on the state and fate of yogis who abandoning their families become recluses, Guru Ji says: “(O’ my friends, one) may weave one’s matted hair in to a crown, smear one’s body with ashes, and discarding clothes, may become naked, (but still) without God’s Name one doesn’t obtain contentment (from worldly desires. Actually), one adopts such holy garbs, (because one is so) bound by one’s pre-ordained destiny.”(4)

Therefore Guru Ji concludes the *shabad* by humbly praying to God and saying: “(O’ God), many are the creatures and beings in the waters, lands, and skies, You are pervading in all of them. Please save Your devotee Nanak and bless him that through Guru’s grace, he may enjoy meditating on God’s Name again and again.”(5-7-8)

The message of this *shabad* is that if we want to obtain salvation and enjoy the nectar of God’s Name, we should avoid all such practices as ritualistic reading of scriptures, fasting or roaming around pilgrimage places. Instead, we should meditate on God’s Name, under Guru’s guidance. Only then would we obtain salvation from rounds of births and deaths and enjoy the eternal peace of union with God.

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੩ ਚਉਪਦੇ ਘਰੁ ੧

raag bhairo mehlāa 3 cha-upday
ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur p^rasaad.

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰੀਅਹੁ ਕੋਈ ॥
ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣੁ ਹੋਈ ॥੧॥

jaat̃ kaa garab na karee-ahu ko-ee.
barahm binday so baraahman ho-ee.
||1||

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ ॥

jaat̃ kaa garab na kar moorakh gavaaraa.

ਪੰਨਾ ੧੧੨੮

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ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥੧॥
ਰਹਾਉ ॥

is garab tay chaleh bahuṭ vikaaraa. ||1||
rahaa-o.

ਚਾਰੇ ਵਰਨ ਆਖੈ ਸਭੁ ਕੋਈ ॥
ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੨॥

chaaray varan aakhai sabh ko-ee.
barahm bind tay sabh opat̃ ho-ee. ||2||

ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ ॥
ਬਹੁ ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮਾਰਾ ॥੩॥

maatee ayk sagal sansaaraa.
baho biDh bhāa^Nday gharhai kum^Haaraa.
||3||

ਪੰਚ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ ॥
ਘਟਿ ਵਧਿ ਕੋ ਕਰੈ ਬੀਚਾਰਾ ॥੪॥

panch tat̃ mil dayhee kaa aakaaraa.
ghat vaDh ko karai beechaaraa. ||4||

ਕਹਤੁ ਨਾਨਕ ਇਹੁ ਜੀਉ ਕਰਮ ਬੰਧੁ
ਹੋਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥੫॥੧॥

kahat̃ naanak ih jee-o karam banDh
ho-ee.
bin satgur bhaytay mukat̃ na ho-ee.
||5||1||

Rag Bhairon Mehla-3

Chaupadey Ghar-1

Just as in America, so many tyrannies and persecutions have been perpetrated on the native Indians and blacks; similarly the lower caste persons have been persecuted in India. According to the most prominent Hindu belief, people are divided into four castes. These castes in accordance with their social status are (1) *Brahmins* (the priest class), (2) *Kashatrayas* (the warriors), (3) *Vaish* (the business class), and (4) *Shudras* (the servant class). Historically and to a certain extent even now many people feel so arrogant about their high caste that they wouldn't let the lower caste *Shudras* even

touch them. In this *shabad*, Guru Ji raises his voice against such a corrupt social system, and strongly advises the people not to indulge in any pride or ego on account of their caste or race.

Addressing all of us, particularly the *Brahmins*, who consider themselves as the highest class, Guru Ji says: “(O’ my friends), no one should feel arrogant about one’s caste. (Because, by being born in a high *Brahmin* family, one doesn’t become a high caste *Brahmin*). That person alone is a *Brahmin* who realizes *Braham* (the all-pervading God).”(1)

Giving the main reason why one shouldn’t feel conceited because of one’s caste, Guru Ji says: “O’ foolish ignorant man, do not be arrogant about your caste. Because from such an arrogance, arise many (social) evils.”(1-pause)

Reminding us about our one common origin, Guru Ji says: “(O’ my friends), everybody talks about the four different castes, (but one should realize) that the entire creation has been created from (the one) God’s sperm (or light).”(2)

Explaining with a beautiful example, how all of us have been created out of the same basic elements, Guru Ji says: “(O’ my friends, just as from the same clay), a potter fashions pots of many different forms, (similarly God has created the entire world out of the same clay or material).”(3)

So that we may not have any doubts about the basic materials or the elements, out of which all us have been made, Guru Ji says: “(O’ my friends, a human) body is formed by combining five elements (earth, ether, air, water, and fire). No one can say that there are more or less (of these elements in the bodies of human beings belonging to one caste or other).”(4)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak says that everyone is bound by the destiny (based on one’s past deeds), and without meeting (and following) the true Guru, one is not freed from (these bonds).”(5-1)

The message of this *shabad* is that we should remember that the same God has created all human beings, out of the same five elements of earth, water, air, fire, and ether. We should never be proud of our caste or race, and we should consider all human beings equal like our brothers and sisters.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਜੋਗੀ ਗ੍ਰਿਹੀ ਪੰਡਿਤ ਭੇਖਧਾਰੀ ॥
ਏ ਸੂਤੇ ਅਪਣੈ ਅਹੰਕਾਰੀ ॥੧॥

ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਰਹਿਆ ਸੋਇ ॥
ਜਾਗਤੁ ਰਹੈ ਨ ਮੂਸੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

bhairō mehlāa 3.

jogee garihee pandit̃ bhaykh-Dhaaree.
ay soot̃ay ap̃nai aha^Nkaaree. ||1||

maa-i-aa maḍ̃ maat̃aa rahi-aa so-ay.
jaagaṭ̃ rahai na moosai ko-ay. ||1||
rahaa-o.

ਸੋ ਜਾਗੈ ਜਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ॥
ਪੰਚ ਦੂਤ ਓਹੁ ਵਸਗਤਿ ਕਰੈ ॥੨॥

so jaagai jis satgur milai.
panch doot oh vasgat karai. ||2||

ਸੋ ਜਾਗੈ ਜੋ ਤਤੁ ਬੀਚਾਰੈ ॥
ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੈ ॥੩॥

so jaagai jo tat beechaarai.
aap marai avraa nah maarai. ||3||

ਸੋ ਜਾਗੈ ਜੋ ਏਕੋ ਜਾਣੈ ॥
ਪਰਕਿਰਤਿ ਛੋਡੈ ਤਤੁ ਪਛਾਣੈ ॥੪॥

so jaagai jo ayko jaanai.
parkirat chhodai tat pachhaanai. ||4||

ਚਹੁ ਵਰਨਾ ਵਿਚਿ ਜਾਗੈ ਕੋਇ ॥
ਜਮੈ ਕਾਲੈ ਤੇ ਛੂਟੈ ਸੋਇ ॥੫॥

chahu varnaa vich jaagai ko-ay.
jamai kaalai tay chhootai so-ay. ||5||

ਕਹਤ ਨਾਨਕ ਜਨੁ ਜਾਗੈ ਸੋਇ ॥
ਗਿਆਨ ਅੰਜਨੁ ਜਾ ਕੀ ਨੇਤ੍ਰੀ ਹੋਇ ॥੬॥੨॥

khat naanak jan jaagai so-ay.
gi-aan anjan jaa kee naytree ho-ay.
||6||2||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji asked us to remember that the same God has created all human beings, out of the same five elements of earth, water, air, fire, and ether. We should never be proud of our caste or race, and we should consider all human beings equal like our brothers and sisters. However, Guru Ji notes that everybody is intoxicated in ego. In this *shabad*, he asks us to wake up to the reality and save ourselves from being robbed by our internal enemies, so that we may obtain salvation from false worldly bonds.

He says: “(O’ my friends, whether they are) yogis, householders, pundits, or (others) wearing sectarian garbs, all of them are asleep in their own ego (feeling arrogant about their own particular sect, caste, or creed).”(1)

However, waking us from our slumber (or unawareness of how we are being robbed of our precious human life), Guru Ji says: “(O’ my friends, one who is) intoxicated with the wine of *Maya* (worldly riches and power), is asleep (and unaware that one’s internal enemies are robbing that person of precious human life breaths). But the person who remains awake (and alert to the worldly enticements, and the internal enemies), no one robs that person.”(1-pause)

Now Guru Ji tells us who the person is who remains awake and alert to being overpowered by the evil impulses. He says: “(O’ my friends), that person alone remains awake (and careful about falling victim to false worldly enticements, or evil impulses), who meets the true Guru (and is blessed with his guidance). That person then brings under control the five demons (and doesn’t let the mind be swayed by the impulses of lust, anger, greed, attachment and ego).”(2)

Describing the conduct of those who wake up to the false worldly attachments, Guru Ji says: “(O’ my friends, that person) alone wakes up (to the pitfalls of worldly involvements) who reflects on the essence (of God. That person stills his or her own self-conceit, but doesn’t hurt others. In this way, that person) slays the self, but not others.”(3)

Continuing to list the traits of an awake or alert person, Guru Ji says: “That person alone wakes up (to the false worldly values), who recognizes only one God (and believes that we all have been created by the same power). Such a person discards (attachment to worldly things, or) the creation and recognizes the essence (or the Creator).”(4)

However, Guru Ji notes and says: “(O’ my friends), out of the four castes, only a rare person wakes up (and becomes alert to the pitfalls of false ego. Such a person) alone is freed from (the tortures of) the demon of death.”(5)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), devotee Nanak says that only that person wakes up (and becomes alert to the false worldly allurements in whose eyes is applied the eye powder of divine knowledge (who listens and internalizes the immaculate advice of the Guru).”(6-2)

The message of this *shabad* is that instead of being arrogant about our color, creed, or station in life, we should remain conscious of the worldly illusions and our impulses of lust, anger, and greed etc. Following the Guru's advice, we should bring these impulses under control, and instead of His creations; we should love and worship the Creator Himself. By doing so we would be emancipated from the noose of death.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਜਾ ਕਉ ਰਾਖੈ ਅਪਣੀ ਸਰਣਾਈ ॥
ਸਾਚੇ ਲਾਗੈ ਸਾਚਾ ਫਲੁ ਪਾਈ ॥੧॥

jaa ka-o raakhai apnee sarnaa-ee.
saachay laagai saachaa fal paa-ee. ||1||

ਚੇ ਜਨ ਕੈ ਸਿਉ ਕਰਹੁ ਪੁਕਾਰਾ ॥
ਹੁਕਮੇ ਹੋਆ ਹੁਕਮੇ ਵਰਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ray jan kai si-o karahu pukaaraa.
hukmay ho-aa hukmay varṭaaraa. ||1||
rahaa-o.

ਏਹੁ ਆਕਾਰੁ ਤੇਰਾ ਹੈ ਧਾਰਾ ॥
ਬਿਨ ਮਹਿ ਬਿਨਸੈ ਕਰਤ ਨ ਲਾਗੈ ਬਾਰਾ ॥੨॥

ayhu aakaar ṭayraa hai Dhaaraa.
khin meh binsai karaṭ na laagai baaraa.
||2||

ਕਰਿ ਪ੍ਰਸਾਦੁ ਇਕੁ ਖੇਲੁ ਦਿਖਾਇਆ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥੩॥

kar parsaad ik khayl dikhaa-i-aa.
gur kirpaa ṭay param pad paa-i-aa. ||3||

ਕਹਤ ਨਾਨਕੁ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਇ ॥
ਐਸਾ ਬੁਝਹੁ ਭਰਮਿ ਨ ਭੂਲਹੁ ਕੋਇ ॥੪॥੩॥

kahat naanak maar jeevaalay so-ay.
aisaa boojhhu bharam na bhoolahu
ko-ay. ||4||3||

Bhairon Mehla-3

Whenever we face a problem, we run to different people, gods, or astrologers to seek help to save us from these troubles. There are only a few among us who have full faith in God and depend only on Him for help. In this *shabad*, Guru Ji tells us what kind of blessings people who have full faith in God obtain and what advice, they have for us.

He says: “(O’ my friends), the one whom (God keeps) in His shelter (by keeping that person attuned to His Name), is attached to the eternal (God) and obtains the true reward (of God's Name).”(1)

Therefore, addressing those who, when facing problems, start clamoring before other people or gods and goddesses, he says: “(O’ man), before whom are you crying loud? (The world has) come into existence as per His command, and everything is happening as per His will, (therefore do not look to anybody else for help, except God).”(1-pause)

Now Guru Ji indirectly shows us how to pray to God. He says: “(O’ God), this world depends on Your support. (If You so desire), it gets destroyed in an instant, and it doesn’t take You much time to create it again.”(2)

Stating what kind of a status a person obtains who is blessed with this understanding, Guru Ji says: “(O’ my friends), showing His grace, whom (God) reveals this play (of the world and makes that person realize that everything happens as per God’s will), by Guru’s grace obtains the supreme state (of salvation).”(3)

Therefore, Guru Ji concludes by saying: “(O’ my friends), Nanak says, it is God who creates and destroys (all). Realize this (truth) and don’t get lost in illusions (that except for God, anyone else can change your destiny).”(4-3)

The message of this *shabad* is that we should understand and accept that it is God who destroys and creates everything, and gives us pain and pleasure. He is all-powerful and there is no power higher than Him. Therefore we should pray only to Him for help.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਮੈ ਕਾਮਣਿ ਮੇਰਾ ਕੰਤੁ ਕਰਤਾਰੁ ॥
ਜੇਹਾ ਕਰਾਏ ਤੇਹਾ ਕਰੀ ਸੀਗਾਰੁ ॥੧॥

mai kaaman mayraa kant kartaar.
jayhaa karaa-ay tayhaa karee seegaar.
||1||

ਜਾਂ ਤਿਸੁ ਭਾਵੈ ਤਾਂ ਕਰੇ ਭੋਗੁ ॥

ਤਨੁ ਮਨੁ ਸਾਚੇ ਸਾਹਿਬ ਜੋਗੁ ॥੧॥ ਰਹਾਉ ॥

jaa^N tis bhaavai taa^N karay bhog.

tan man saachay saahib jog. ||1|| rahaa-o.

ਉਸਤਤਿ ਨਿੰਦਾ ਕਰੇ ਕਿਆ ਕੋਈ ॥

ਜਾਂ ਆਪੇ ਵਰਤੈ ਏਕੋ ਸੋਈ ॥੨॥

ustat nindaa karay ki-aa ko-ee.

jaa^N aapay varṭai ayko so-ee. ||2||

ਗੁਰ ਪਰਸਾਦੀ ਪਿਰਮ ਕਸਾਈ ॥

ਮਿਲਉਗੀ ਦਇਆਲ ਪੰਚ ਸਬਦ ਵਜਾਈ ॥੩॥

gur parsaadee piram kasaa-ee.

mila-ugee da-i-aal panch sabad vajaa-ee. ||3||

ਭਨਤਿ ਨਾਨਕੁ ਕਰੇ ਕਿਆ ਕੋਇ ॥

ਜਿਸ ਨੋ ਆਪਿ ਮਿਲਾਵੈ ਸੋਇ ॥੪॥੪॥

bhanat naanak karay ki-aa ko-ay.

jis no aap milaavai so-ay. ||4||4||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji advised us that we should understand and accept that it is God who destroys and creates everything and gives us pain and pleasure. He is all-powerful and there is no power higher than Him. Therefore we should pray only to Him help. In this *shabad*, he shows us how to live and act in accordance with God's will. He illustrates his point by comparing himself to a young bride in those days (more than 500 years ago) when women were totally dependent upon their husbands for their social and economic survival. So it was absolutely essential for the brides to win the love and pleasure of their grooms.

Calling himself the bride of God, Guru Ji says: “(O’ my friends), I am a young bride and (God) the Creator is my groom. Therefore, however He makes me bedeck myself (adorn any holy garb), I bedeck (and adorn) accordingly.”(1)

Continuing the above metaphor, he says: “(O’ my friends), I have put my body and mind at the disposal of the eternal (God). Therefore, whenever it pleases (Him, He unites me with Him and) enjoys (my company).”(1- pause)

Now sharing with us, how he has risen above any kind of slander or praise, he says: “Now, when (I have realized, that God) Himself pervades (in all, so) whether anyone praises me or slanders me, it doesn’t affect me at all.”(2)

Describing his present state of mind, he says: “By Guru’s grace, I have been enticed by His love, (I am sure that) I would meet that merciful God (in such a delightful mood, as if) playing the five divine melodies.”(3)

Guru Ji concludes the *shabad* by expressing his complete faith in God. He says: “(O’ my friends), Nanak humbly asks what can anybody do (to stop a person from meeting Him), whom God Himself unites (with Him)?”(4-4)

The message of this *shabad* is that if we want to enjoy the bliss of union with our God, then we have to love Him as if we are His brides and He is our Spouse. Just as a bride in olden days used to wear or eat with gratitude whatever her spouse gave her, similarly we should cheerfully accept whatever pleasure or pain God gives us. Only then we would win His love and pleasure and become worthy of His union.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlā 3.

ਸੋ ਮੁਨਿ ਜਿ ਮਨ ਕੀ ਦੁਬਿਧਾ ਮਾਰੇ ॥
ਦੁਬਿਧਾ ਮਾਰਿ ਬ੍ਰਹਮੁ ਬੀਚਾਰੇ ॥੧॥

so mun je man kee dubiDhaa maaray.
dubiDhaa maar barahm beechaaray. ||1||

ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥
ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥੧॥
ਰਹਾਉ ॥

is man ka-o ko-ee khojahu bhaa-ee.
man khojat naam na-o niDh paa-ee. ||1||
rahaa-o.

ਮੂਲੁ ਮੋਹੁ ਕਰਿ ਕਰਤੈ ਜਗਤੁ ਉਪਾਇਆ ॥
ਮਮਤਾ ਲਾਇ ਭਰਮਿ ਭੁਲਾਇਆ ॥੨॥

mool moh kar kartai jagat upaa-i-aa.
mamtaa laa-ay bharam bholaa-i-aa. ||2||

ਇਸੁ ਮਨ ਤੇ ਸਭ ਪਿੰਡ ਪਰਾਣਾ ॥
ਮਨ ਕੈ ਵੀਚਾਰਿ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਣਾ ॥੩॥

is man tay sabh pind paraanaa.
man kai veechaar hukam bujh samaanaa.
||3||

ਪੰਨਾ ੧੧੨੯

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ਕਰਮੁ ਹੋਵੈ ਗੁਰੁ ਕਿਰਪਾ ਕਰੈ ॥
ਇਹੁ ਮਨੁ ਜਾਗੈ ਇਸੁ ਮਨ ਕੀ ਦੁਬਿਧਾ ਮਰੈ ॥੪॥

karam hovai gur kirpaa karai.
ih man jaagai is man kee dubiDhaa marai. ||4||

ਮਨ ਕਾ ਸੁਭਾਉ ਸਦਾ ਬੈਰਾਗੀ ॥
ਸਭ ਮਹਿ ਵਸੈ ਅਤੀਤੁ ਅਨਰਾਗੀ ॥੫॥

man kaa subhaa-o sadaa bairagee.
sabh meh vasai aateet anraagee. ||5||

ਕਹਤ ਨਾਨਕੁ ਜੋ ਜਾਣੈ ਭੇਉ ॥
ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥੬॥੫॥

khat naanak jo jaanai bhay-o.
aad purakh niranjan day-o. ||6||5||

Bhairon Mehla-3

In previous many *shabads*, Guru Ji told us that by adorning certain garbs, or doing certain rituals, one doesn't become a true yogi, or a pundit, and he gave his own definitions of such titles. In this *shabad*, he similarly tells us who is a true *Muni* (silent sage), worthy of great esteem. He also advises us, how to control our mind and regain its true nature.

So he says: “(O’ my friends, that person) alone is a *Muni* (silent sage) who stills the duality of mind (vacillation between worldly involvements and devotion to God). Stilling the duality (a silent sage) ought to reflect on God.”(1)

Next advising us about looking into our mind, and the benefits of doing that, Guru Ji says: “O’ brothers (and sisters) let someone search within one’s own mind. By searching within the mind (and examining its true nature, one obtains the blessings of God’s) Name, which is the embodiment of all the nine kinds of treasures.”(1-pause)

Guru Ji now explains the basis upon which God has created the universe and how by injecting the creatures with the sense of mineness or ownership, He has strayed them into doubt. He says: “(O’ my friends), making attachment (for one’s family or worldly possessions) as the fundamental urge (in the human beings), the Creator has created the world. Instilling (the human beings) with *Mamta* (or sense of ownership, He) has strayed them into doubt.” (2)

Explaining further how the mind is the root cause of our rounds of birth and death and how it is also the mind which can unite us with God, Guru Ji says: “(O’ my friends, it is because of thoughts and desires arising in) our mind that we obtain our bodies and life-breaths (and then keep going through the rounds of birth and death. But again) it is by reflecting within our mind and understanding (and obeying) the will (of God that) we merge back (into Him).”(3)

So the question arises, how one starts thinking about getting rid of the duality of mind and redirecting one’s thoughts toward God’s devotion. Guru Ji says: “(O’ my friends), when one is so blessed (by God), the Guru shows mercy, and one’s mind wakes up, (becomes alert to the worldly attachments), and the duality of this mind vanishes.”(4)

Next explaining what happens, when the mind’s duality is removed, Guru Ji says: “(O’ my friends, when the duality of the mind is destroyed, it regains its true original nature, and) the mind’s innate nature is to remain detached (from the worldly involvements, and it wants to remain attuned to that) detached and dispassionate God, who resides in all.”(5)

Stating what happens when a person understands this, Guru Ji says: “(O’ my friends), Nanak says that the one who understands this (about the nature of the mind, and how it craves God’s love, becomes one with) that God.”(6-5)

The message of this *shabad* is that we should always pray to God to bless us with the guidance of the Guru. Under his guidance we should reflect on the thoughts arising in our mind. We should realize that in our mind is an inborn inclination toward God because it is part of God. Therefore, getting rid of our duality (or false worldly attachments), we should attune ourselves to the love of God and meditate on His Name so that ultimately we become one with Him.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlā 3.

ਰਾਮ ਨਾਮੁ ਜਗਤ ਨਿਸਤਾਰਾ ॥
ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ ॥੧॥

raam naam jagat nistaaraa.
bhavjal paar utaaranhaaraa. ||1||

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥
ਸਦ ਹੀ ਨਿਬਧੈ ਤੇਰੈ ਨਾਲਿ ॥੧॥ ਰਹਾਉ ॥

gur parsadee har naam sam^haal.
sad hee nibhai tayrai naal. ||1|| rahaa-o.

ਨਾਮੁ ਨ ਚੇਤਹਿ ਮਨਮੁਖ ਗਾਵਾਰਾ ॥
ਬਿਨੁ ਨਾਵੈ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰਾ ॥੨॥

naam na cheeteh manmukh gaavaaraa.
bin naavai kaisay paavahi paaraa. ||2||

ਆਪੇ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
ਦੇਣਹਾਰੇ ਕਉ ਜੈਕਾਰੁ ॥੩॥

aapay daat karay daataar.
dayvanhaaray ka-o jaikaar. ||3||

ਨਦਰਿ ਕਰੇ ਸਤਿਗੁਰੁ ਮਿਲਾਏ ॥
ਨਾਨਕ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥੪॥੬॥

nadar karay satguroo milaa-ay.
naanak hirdai naam vasaa-ay. ||4||6||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji advised us that we should always pray to God to bless us with the guidance of the Guru. Under his guidance we should reflect on the thoughts arising in our mind. We should realize that in our mind is an inborn inclination towards God because it is part of God. Therefore, getting rid of our duality (or false worldly attachments), we should attune ourselves to the love of our God, and meditate on His Name, so that ultimately we become one with Him. In this *shabad*, he tells us the virtues of meditating on God's Name.

Right at the outset, Guru Ji declares: “(O’ my friends), God’s Name is the emancipator of the world. It is capable of ferrying (people) across the dreadful (worldly) ocean (and save them from perpetual rounds of births and deaths).”(1)

Therefore Guru Ji advises us and says: “(O’ man), through Guru’s grace enshrine (God’s) Name (in your heart). This would always stand by you (both in life and after death).” (1-pause)

Warning those who do not remember God’s Name, Guru Ji says: “O’ foolish, unwise, and self-conceited persons, you do not meditate on God’s Name. Without the Name, you cannot cross over (the worldly ocean).”(2)

However, he cautions even those who meditate on God’s Name, lest any thoughts of ego enter their minds. He says: “(O’ my friends), that Giver Himself bestows the gift (of Name, therefore we should) hail victory to that Giver.”(3)

Guru Ji concludes the *shabad* by describing how God blesses a person with this bounty. He says: “O’ Nanak, on whom God bestows His grace, He unites that person with the true Guru and then enshrines (God’s) Name in the heart.”(4-6)

The message of this *shabad* is that if we want to be free from the pains of births and deaths, then we should meditate on God's Name. However, this gift is obtained only through the true Guru's grace. Therefore, we should pray to God to bless us with the company and guidance of the true Guru, so that under his guidance, we may meditate on God’s Name with true love and devotion.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਨਾਮੇ ਉਧਰੇ ਸਭਿ ਜਿਤਨੇ ਲੋਅ ॥
ਗੁਰਮੁਖਿ ਜਿਨਾ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥

naamay uDhray sabh jītṇay lo-a.
gurmukh jinaa paraapat ho-ay. ||1||

ਹਰਿ ਜੀਉ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰੋਇ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਡਿਆਈ ਦੇਇ ॥੧॥ ਰਹਾਉ ॥

har jee-o apṇee kirpaa karay-i.
gurmukh naam vadi-aa-ee day-ay. ||1||
rahaa-o.

ਰਾਮ ਨਾਮਿ ਜਿਨ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ॥
ਆਪਿ ਉਧਰੇ ਸਭਿ ਕੁਲ ਉਧਾਰਣਹਾਰੁ ॥੨॥

raam naam jin pareet pi-aar.
aap uDhray sabh kul uDhaaranhaar.
||2||

ਬਿਨੁ ਨਾਵੈ ਮਨਮੁਖ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥
ਅਉਧੇ ਹੋਵਹਿ ਚੋਟਾ ਥਾਹਿ ॥੩॥

bin naavai manmukh jam pur jaahi.
a-ukhahy hoveh chotaa khaahi. ||3||

ਆਪੇ ਕਰਤਾ ਦੇਵੈ ਸੋਇ ॥
ਨਾਨਕ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥੪॥੨॥

aapay kartaa dayvai so-ay.
naanak naam paraapat ho-ay. ||4||7||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to be free from the perpetual pains of births and deaths, then we should meditate on God's Name. However, we can obtain this gift only through the true Guru's grace. Therefore, we should pray to God to bless us with the company and guidance of the true Guru, so that under his guidance we may meditate on God’s Name with true love and devotion. In this *shabad*, he again stresses the absolute necessity of meditating on God’s Name and again states that one obtains this priceless jewel only through Guru’s grace.

He says: “(O’ my friends), how so many are the worlds, whosoever have been saved therein, they all have been saved by meditating on God’s Name. (They are those fortunate ones), who obtain this gift by Guru’s grace.”(1)

Now stating how this happens, Guru Ji says: “(O’ my friends), when God shows His mercy, He blesses a person with the glory of Name through the Guru.”(1-pause)

Describing the merits obtained by those who are blessed with the gift of God's Name, he says: “(O’ my friends), they who have love and affection for God's Name, emancipate themselves and become instruments of emancipation for their (entire) lineage (because following their example, others also start meditating on God's Name).”(2)

Now showing us the opposite side of the picture or what happens to those self-conceited ones, who do not meditate on God's Name, Guru Ji says: “(O’ my friends), the self-conceited persons who are without (meditation on God's) Name, go to the city of death (or hell). There they live in agony and bear blows (of the demon of death).”(3)

However, Guru Ji concludes the *shabad* by saying: “O’ Nanak, (this gift) of Name is obtained only by the one whom that Creator Himself gives.”(4-7)

The message of this *shabad* is that if we want to emancipate not only ourselves, but also help others in this regard, then we should pray to God to show His mercy and bless us with the Guru's guidance, so that following his guidance, we may meditate on God's Name and become worthy of emancipation.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਗੋਵਿੰਦ ਪ੍ਰੀਤਿ ਸਨਕਾਦਿਕ ਉਧਾਰੇ ॥
ਰਾਮ ਨਾਮ ਸਬਦਿ ਬੀਚਾਰੇ ॥੧॥

govind pareet sankaadik uDhaaray.
raam naam sabad beechaaray. ||1||

ਹਰਿ ਜੀਉ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੁ ॥
ਗੁਰਮੁਖਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥੧॥ ਰਹਾਉ ॥

har jee-o apnee kirpaa Dhaar.
gurmukh naamay lagai pi-aar. ||1||
rahaa-o.

ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਭਗਤਿ ਸਾਚੀ ਹੋਇ ॥
ਪੂਰੈ ਗੁਰਿ ਮੇਲਾਵਾ ਹੋਇ ॥੨॥

antar pareet bhagat saachee ho-ay.
poorai gur maylaavaa ho-ay. ||2||

ਨਿਜ ਘਰਿ ਵਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

nij ghar vasai sahj subhaa-ay.
gurmukh naam vasai man aa-ay. ||3||

ਆਪੇ ਵੇਖੈ ਵੇਖਣਹਾਰੁ ॥
ਨਾਨਕ ਨਾਮੁ ਰਖਹੁ ਉਰ ਧਾਰਿ ॥੪॥੮॥

aapay vaykhai vaykhanhaar.
naanak naam rakhahu ur Dhaar. ||4||8||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to emancipate not only ourselves, but also help others in this regard, then we should pray to God to show His mercy and bless us with the Guru's guidance. Following his guidance, we may meditate on God's Name and become worthy of emancipation. In this *shabad*, he

cites some examples of devotees from Hindu mythology, who were emancipated by meditating on God's Name, and he shows us how to pray to God for the guidance of the Guru, to help us in meditating on the Name.

Citing the example of *Sanak* and other three sons of god *Brahma*, Guru Ji says: "(O' my friends), the love of God emancipated (people) like *Sanak*, because by reflecting on the (Guru's) word they meditated on God's Name."(1)

Therefore Guru Ji prays for himself (and indirectly advises us to do the same). He says: "O' dear God, please show Your mercy, so that by Guru's grace I too may be imbued with the love of (Your) Name."(1-pause)

Giving the reason, why he is making this prayer, Guru Ji says: "(O' my friends), one who is blessed with the union with the perfect Guru, within that one's (mind arises) true love and devotion (for God)."(2)

Describing what happens when God's Name comes to reside in a person's mind, he says: "Through Guru's grace, in whose mind God's Name comes to abide, that one easily abides in one's own house (and experiences God within)."(3)

In conclusion, Guru Ji advises: "(O' my friends), on His own that Preserver is looking (after the needs of all). Therefore, Nanak says, keep His Name enshrined in your heart."(4-8)

The message of this *shabad* is that we should pray to God to show mercy and bless us that through the Guru we may be imbued with the love of His Name, so that like other devotees we are also emancipated.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਕਲਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਉਰ ਧਾਰੁ ॥
ਬਿਨੁ ਨਾਵੈ ਮਾਥੈ ਪਾਵੈ ਛਾਰੁ ॥੧॥

kaljug meh raam naam ur Dhaar.
bin naavai maathai paavai chhaar. ||1||

ਰਾਮ ਨਾਮੁ ਦੁਲਭੁ ਹੈ ਭਾਈ ॥
ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਈ ॥੧॥ ਰਹਾਉ ॥

raam naam dulabh hai bhaa-ee.
gur parsaad vasai man aa-ee. ||1||
rahaa-o.

ਰਾਮ ਨਾਮੁ ਜਨ ਭਾਲਹਿ ਸੋਇ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਪ੍ਰਾਪਤਿ ਹੋਇ ॥੨॥

raam naam jan bhaaleh so-ay.
pooray gur tay paraapat ho-ay. ||2||

ਹਰਿ ਕਾ ਭਾਣਾ ਮੰਨਹਿ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮ ਨੀਸਾਣੁ ॥੩॥

har kaa bhaanaa maneh say jan
parvaan.
gur kai sabad naam neesaan. ||3||

ਸੋ ਸੇਵਹੁ ਜੋ ਕਲ ਰਹਿਆ ਧਾਰਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਿਆਰਿ ॥੪॥੯॥

so sayvhu jo kal rahi-aa Dhaar.
naanak gurmukh naam pi-aar. ||4||9||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji advised us that we should pray to God to show mercy and bless us that through the Guru we may be imbued with the love of His Name, so that like other devotees we are also emancipated.

In this *shabad*, he again urges us to enshrine God's Name in our heart and lists the benefits of doing so.

He says: "(O' my friend, in this present age called) *Kal Yug*, enshrine God's Name in your heart, because without (meditating on) the Name, (one gets so disgraced, as if) ash is falling on one's forehead."(1)

However, Guru Ji cautions: "(O' my brother and sister, God's Name is very difficult to obtain. It is only through Guru's grace, that it comes to reside in one's mind."(1-pause)

Another thing is that not everybody cares for God's Name, because people are mostly after worldly wealth. Therefore, he says: "Only those devotees look for God's Name, who are destined to receive it from the perfect Guru."(2)

Listing another condition for receiving the gift of God's Name, Guru Ji says: "The devotees who accept God's will are approved (in God's court). Through the Guru's word, they are marked (to receive the gift of God's) Name."(3)

Therefore, in conclusion Guru Ji advises: "(O' my friends), serve (and worship that God), who is supporting (the universe) by His power. Nanak says, through the Guru imbue yourself with the love of His Name."(4-9)

The message of this *shabad* is that only when God blesses us with the guidance of the Guru that we meditate on God's Name and obtain salvation. Therefore following Guru's advice (as contained in Guru Granth Sahib Ji), we should learn to accept God's will and meditate on His Name with so much love and devotion, as if we have enshrined it in our heart, so that we may be accepted in God's court.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਕਲਜੁਗ ਮਹਿ ਬਹੁ ਕਰਮ ਕਮਾਹਿ ॥
ਨਾ ਰੁਤਿ ਨ ਕਰਮ ਥਾਇ ਪਾਹਿ ॥੧॥

kaljug meh baho karam kamaahi.
naa ruṭ na karam thaa-ay paahi. ||1||

ਕਲਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਹੈ ਸਾਰੁ ॥
ਗੁਰਮੁਖਿ ਸਾਚਾ ਲਗੈ ਪਿਆਰੁ ॥੧॥ ਰਹਾਉ ॥

kaljug meh raam naam hai saar.
gurmukh saachaa lagai pi-aar. ||1||
rahaa-o.

ਤਨੁ ਮਨੁ ਖੋਜਿ ਘਰੈ ਮਹਿ ਪਾਇਆ ॥
ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥੨॥

tan man khoj gharai meh paa-i-aa.
gurmukh raam naam chit laa-i-aa. ||2||

ਪੰਨਾ ੧੧੩੦

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ਗਿਆਨ ਅੰਜਨੁ ਸਤਿਗੁਰ ਤੇ ਹੋਇ ॥
ਰਾਮ ਨਾਮੁ ਰਵਿ ਰਹਿਆ ਤਿਹੁ ਲੋਇ ॥੩॥

gi-aan anjan satgur tay ho-ay.
raam naam rav rahi-aa tihu lo-ay. ||3||

ਕਲਿਜੁਗ ਮਹਿ ਹਰਿ ਜੀਉ ਏਕੁ ਹੋਰ ਰੁਤਿ ਨ
ਕਾਈ ॥

kalijug meh har jee-o ayk hor rut na
kaa-ee.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਰਾਮ ਨਾਮੁ ਲੇਹੁ
ਜਮਾਈ ॥੪॥੧੦॥

naanak gurmukh hirdai raam naam
layho jamaa-ee. ||4||10||

Bhairon Mehla-3

In the first stanza of the previous *shabad*, Guru Ji said to us: “(O’ my friends, in this present age called) *KalYug*, enshrine God’s Name in your heart, because without (meditating on) the Name (one gets so disgraced, as if) ash is falling on one’s forehead.” However, some people still do such faith rituals as observing fasts, going on pilgrimages, and making burnt offerings to propitiate gods and goddesses, as their ancestors did in the past. In this *shabad*, Guru Ji clarifies that even if people in the past did certain rituals, those things are not appropriate in *Kal Yug* the present age, in which only meditation on God’s Name is the right thing to do.

Citing the example of the necessity of growing crops in their proper seasons, Guru Ji says: “(O’ my friends, like growing a crop) for which there is no season, (similar is the result of) doing many ritualistic deeds in *KalYug*, (the present age. Because all such ritualistic deeds) do not obtain any recognition (in God’s court).”(1)

Therefore, stating the most effective thing in this age, and how one can learn to do that, he says: “(O’ my friends), in *KalYug*, God’s Name is supreme, and it is through the Guru that one is imbued with true love (for it).”(1-pause)

Describing the blessings obtained by those, who following the Guru’s advice have meditated on God’s Name, he says: “(O’ my friends), through the Guru, they who have attuned their mind to God’s Name, by searching within their body and mind (and reflecting on themselves) have found Him in their own home (their own heart).”(2)

Now explaining why it is necessary to seek the guidance of the Guru to realize God, he says: “(O’ my friends), it is only through the true Guru that one obtains the eye powder of (divine) knowledge (Only then one realizes that) God’s Name is pervading in all the three worlds (and this universal law is governing earth, water, and sky).”(3)

In conclusion, Guru Ji says: “(O’ my friends, in this present age) the *KalYug*, there is only the one season (for sowing the seed of) God’s Name, and absolutely no other season (or appropriate period) for anything else. Therefore, Nanak says, (O’ human beings), under the guidance of the Guru, get the seed of God’s Name sown in your heart.”(4-10)

The message of this *shabad* is that in this present age, the one and only effective deed for obtaining salvation is meditation on God’s Name under Guru’s guidance (or *Gurbani* contained in *Guru Granth Sahib Ji*). All other ritualistic deeds such as observing fasts, or doing pilgrimages are of no use.

ਭੈਰਉ ਮਹਲਾ ੩ ਘਰੁ ੨

bhairo mehlāa 3 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਦੁਬਿਧਾ ਮਨਮੁਖ ਰੋਗਿ ਵਿਆਪੇ ਤ੍ਰਿਸਨਾ ਜਲਹਿ
ਅਧਿਕਾਈ ॥

dubiDhaa manmukh rog vi-aapay
ṭarisnaa jaleh aDhikaa-ee.

ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ਬਿਰਥਾ
ਜਨਮੁ ਗਵਾਈ ॥੧॥

mar mar jameh ṭha-ur na paavahi
birthaa janam gavaa-ee. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਰਿ ਕਿਰਪਾ ਦੇਹੁ ਬੁਝਾਈ ॥

mayray pareetam kar kirpaa ḍayh
bujhaa-ee.

ਹਉਮੈ ਰੋਗੀ ਜਗਤੁ ਉਪਾਇਆ ਬਿਨੁ ਸਬਦੈ ਰੋਗੁ
ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ha-umai rogee jagat upaa-i-aa bin
sabḍai rog na jaa-ee. ||1|| rahaa-o.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੜਹਿ ਮੁਨਿ ਕੇਤੇ ਬਿਨੁ ਸਬਦੈ
ਸੁਰਤਿ ਨ ਪਾਈ ॥

simrit saastar parheh mun kaytay bin
sabḍai surat na paa-ee.

ਤੈ ਗੁਣ ਸਭੇ ਰੋਗਿ ਵਿਆਪੇ ਮਮਤਾ ਸੁਰਤਿ
ਗਵਾਈ ॥੨॥

ṭarai gun sabhay rog vi-aapay mamtaa
surat gavaa-ee. ||2||

ਇਕਿ ਆਪੇ ਕਾਢਿ ਲਏ ਪ੍ਰਭਿ ਆਪੇ ਗੁਰ ਸੇਵਾ
ਪ੍ਰਭਿ ਲਾਏ ॥

ik aapay kaadh la-ay parabh aapay gur
sayvaa parabh laa-ay.

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੋ ਪਾਇਆ ਸੁਖੁ ਵਸਿਆ
ਮਨਿ ਆਇ ॥੩॥

har kaa naam niDhaano paa-i-aa sukh
vasi-aa man aa-ay. ||3||

ਚਉਥੀ ਪਦਵੀ ਗੁਰਮੁਖਿ ਵਰਤਹਿ ਤਿਨ ਨਿਜ
ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥

cha-uthee padvee gurmukh varteh ṭin
nij ghar vaasaa paa-i-aa.

ਪੂਰੈ ਸਤਿਗੁਰਿ ਕਿਰਪਾ ਕੀਨੀ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇਆ ॥੪॥

poorai satgur kirpaa keenee vichahu
aap gavaa-i-aa. ||4||

ਏਕਸੁ ਕੀ ਸਿਰਿ ਕਾਰ ਏਕ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ
ਰੁਦ੍ਰ ਉਪਾਇਆ ॥

aykas kee sir kaar ayk jin barahmaa
bisan rudar upaa-i-aa.

ਨਾਨਕ ਨਿਹਚਲੁ ਸਾਚਾ ਏਕੋ ਨਾ ਓਹੁ ਮਰੈ ਨ
ਜਾਇਆ ॥੫॥੧॥੧੧॥

naanak nihchal saachaa ayko naa oh
marai na jaa-i-aa. ||5||1||11||

Bhairon Mehla-3 Ghar-2

In the previous *shabad*, Guru Ji told us that in this present age, the one and only effective deed for obtaining salvation is meditation on God's Name under Guru's guidance. All other ritualistic deeds, such as observing fasts, or doing pilgrimages are useless. But Guru Ji notes that the entire world is in the grip of ego, and duality or worldly attachment, and therefore keeps suffering the pains of births and deaths. In this *shabad*, he explains how by reflecting on the Guru's word one can get rid of these maladies and enjoy divine bliss.

First commenting on the state of the self-conceited persons, Guru Ji says: "(O' my friends), the self-conceited persons remain afflicted with the malady of dual mindedness and burn in (the fire of) worldly desire. They repeatedly die to be reborn, but don't find any place of rest; they waste their (human) birth in vain."(1)

Therefore pleading on behalf of the entire world, Guru Ji addresses God and says: "O' my beloved (God), showing Your mercy make us understand (the right way). This world has been created as afflicted with the malady of ego, and without (following the guidance of the Guru's) word this disease doesn't go away."(1-pause)

Commenting on those who read holy books, thinking that just by doing that they would obtain divine wisdom, Guru Ji says: "(O' my friends), many silent sages read (holy books like) *Simrities* and *Shastras*, but without (reflecting on) the word (of the Guru), no one obtains (divine) understanding. They are all afflicted with the maladies of the three impulses (for vice, virtue, and power), and worldly attachment has made them lose their senses."(2)

However, Guru Ji notes that there are some whom God has Himself saved from such maladies. Regarding such persons, he says: "(O' my friends), there are some whom God has Himself pulled out (of this worldly ocean of *Maya* and saved from being deceived by worldly desires and attachments), and yoked them to the service (and guidance) of the Guru. They have obtained the treasure of God's Name, and peace has come to prevail in their minds."(3)

Describing the conduct of such Guru following persons and their state of mind, he says: "(O' my friends), such Guru following persons abide in the fourth state (of mind, in which they rise above the three impulses and do everything motivated by their love for God and His creation). The perfect Guru has shown his kindness (on them, and they have so lost their self-conceit, as if) they have dispelled their self (identity) from within."(4)

Guru Ji concludes the *shabad* by once again reminding us that the one God alone is administering the entire world, and therefore we should worship Him alone. He says: "(O' my friends), everybody is under the command of one (God), who has created (gods) *Brahma*, *Vishnu*, and *Shiva* (who will die one day). O' Nanak, only that one (God) is immovable, who never dies, (and we should worship only Him)."(5-1-11)

The message of this *shabad* is that it is only the one eternal God whose command is over everybody including gods and goddesses. Therefore, we should meditate only on His Name. We should pray to Him to yoke us in the service of the Guru, so that under his guidance, we may get rid of our malady of ego and live in *Turya* (the state of mind), in which we are free from any desires and enjoy supreme peace.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖਿ ਦੁਬਿਧਾ ਸਦਾ ਹੈ ਰੋਗੀ ਰੋਗੀ ਸਗਲ
ਸੰਸਾਰਾ ॥

ਗੁਰਮੁਖਿ ਬੂਝਹਿ ਰੋਗੁ ਗਵਾਵਹਿ ਗੁਰ ਸਬਦੀ
ਵੀਚਾਰਾ ॥੧॥

ਹਰਿ ਜੀਉ ਸਤਸੰਗਤਿ ਮੇਲਾਇ ॥

ਨਾਨਕ ਤਿਸ ਨੋ ਦੇਇ ਵਡਿਆਈ ਜੋ ਰਾਮ ਨਾਮਿ
ਚਿਤੁ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

ਮਮਤਾ ਕਾਲਿ ਸਭਿ ਰੋਗਿ ਵਿਆਪੇ ਤਿਨ ਜਮ ਕੀ
ਹੈ ਸਿਰਿ ਕਾਰਾ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਜਿਨ ਹਰਿ
ਰਾਖਿਆ ਉਰਿ ਧਾਰਾ ॥੨॥

ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸੇ ਜਗ
ਮਹਿ ਕਾਹੇ ਆਇਆ ॥

ਗੁਰ ਕੀ ਸੇਵਾ ਕਦੇ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥੩॥

ਨਾਨਕ ਸੇ ਪੁਰੇ ਵਡਭਾਗੀ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਏ ॥

ਜੇ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਗੁਰਬਾਣੀ ਸੁਖੁ
ਪਾਏ ॥੪॥੨॥੧੨॥

bhairo mehlāa 3.

manmukh dubiDhaa sadaa hai rogee
rogee sagal sansaaraa.

gurmukh boojheh rog gavaaveh gur
sabdee veechaaraa. ||1||

har jee-o saṭsangat maylaa-ay.

naanak tis no day-ay vadi-aa-ee jo raam
naam chit laa-ay. ||1|| rahaa-o.

mamtaa kaal sabh rog vi-aapay tin jam
kee hai sir kaaraa.

gurmukh paraanee jam nayrh na aavai
jin har raakhi-aa ur Dhaaraa. ||2||

jīn har kaa naam na gurmukh jaatāa
say jag meh kaahay aa-i-aa.

gur kee sayvaa kaday na keenee birt^haa
janam qavaa-i-aa. ||3||

naanak say pooray vadbhaagee satgur
sayvaa laa-ay.

jo ichheh so-ee fal paavahi gurbaanee
sukh paa-ay. ||4||2||12||

Bhairon Mehla-3

In stanza (1) of the previous *shabad* Guru Ji told us that the self-conceited persons remain afflicted with the malady of dual mindedness and burn in (the fire of) worldly desire”. On the other hand, regarding the Guru following people, in stanza (4) he said: “Guru following people abide in the fourth state (of mind, in which they rise above the three impulses and do everything motivated by their love for God and His creation).” In this *shabad*, Guru Ji again compares the state and fate of the self-conceited persons and Guru’s followers, and lets us draw our own conclusions.

First commenting on the state of the self-conceited persons he says: “(O’ my friends), the self-conceited person is always afflicted with (the disease of) double mindedness, as does the rest of the world. But they who are Guru’s followers understand this, and by reflecting on the Guru’s word, get rid of it.”(1)

Now Guru Ji tells us who and how those persons are cured of this malady. He says: “(O’ my friends, on whom God shows mercy), He unites that person with the congregation of saintly persons. O’ Nanak, the one who attunes one’s mind to God’s Name, (God) blesses that person with glory.”(1-pause)

Now stating how the Guru’s followers are not harmed even by the demon of death, while others suffer the pains of birth and death, Guru Ji says: “(O’ my friends), all are afflicted by the disease of “I am ness” and death and upon them runs the writ of the demon of death, (so they suffer from the pains of births and deaths). But the demon of death does not even come near the Guru’s followers who have kept God enshrined in their minds.”(2)

Guru Ji says: “Why have (those persons) come to this world, who haven’t meditated on God’s Name through the Guru. They have never served (or followed) the Guru and have wasted their (human) birth in vain.”(3)

In conclusion Guru Ji says: “O’ Nanak, they are perfectly fortunate, who have been yoked to the service of the true Guru. Whatever they wish, they obtain and by following *Gurbani* (the Guru’s word) obtain peace.”(4-2-12)

The message of this *shabad* is that the world is suffering from the affliction of duality and ego and it is only through the Guru's grace that we can obtain the love for God's Name and only by following (*Gurbani*), the Guru’s word, we can obtain the grace of God and be saved from any maladies and the fear of death itself.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਦੁਖ ਵਿਚਿ ਜੰਮੈ ਦੁਖਿ ਮਰੈ ਦੁਖ ਵਿਚਿ ਕਾਰ
ਕਮਾਇ ॥
ਗਰਭ ਜੋਨੀ ਵਿਚਿ ਕਦੇ ਨ ਨਿਕਲੈ ਬਿਸਟਾ ਮਾਹਿ
ਸਮਾਇ ॥੧॥

ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਹਰਿ ਕਾ ਨਾਮੁ ਨ
ਭਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਸਭਿ ਰੋਗ ਗਵਾਏ ਜਿਸ ਨੋ ਹਰਿ
ਜੀਉ ਲਾਏ ॥

bhairo mehlāa 3.

dukh vich jammai dukh marai dukh
vich kaar kamaa-ay.
garabh jonee vich kaḁay na niklai
bistāa maahi samaa-ay. ||1||

Dharig Dharig manmukh janam
gavaa-i-aa.
pooray gur kee sayv na keenee har
kaa naam na bhaa-i-aa. ||1|| rahaa-o.

gur kaa sabad sabh rog gavaa-ay jis
no har jee-o laa-ay.

ਪੰਨਾ ੧੧੩੧

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ਨਾਮੇ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਜਿਸ ਨੋ ਮੰਨਿ
ਵਸਾਏ ॥੨॥

naamay naam milai vadi-aa-ee jis no
man vasaa-ay. ||2||

ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਫਲੁ ਪਾਏ ਸਚੁ ਕਰਣੀ ਸੁਖ
ਸਾਰੁ ॥
ਸੇ ਜਨ ਨਿਰਮਲ ਜੋ ਹਰਿ ਲਾਗੇ ਹਰਿ ਨਾਮੇ ਧਰਹਿ
ਪਿਆਰੁ ॥੩॥

satgur bhaytai taa fal paa-ay sach
karnee sukh saar.
say jan nirmal jo har laagay har
naamay Dhareh pi-aar. ||3||

ਤਿਨ ਕੀ ਰੇਣੁ ਮਿਲੈ ਤਾਂ ਮਸਤਕਿ ਲਾਈ ਜਿਨ
ਸਤਿਗੁਰੁ ਪੂਰਾ ਧਿਆਇਆ ॥
ਨਾਨਕ ਤਿਨ ਕੀ ਰੇਣੁ ਪੂਰੈ ਭਾਗਿ ਪਾਈਐ ਜਿਨੀ
ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥੪॥੩॥੧੩॥

tin kee rayn milai taa^N mastak laa-ee
jin satgur pooraa Dhi-aa-i-aa.
naanak tin kee rayn poorai bhaag
paa-ee-ai jinee raam naam chit
laa-i-aa. ||4||3||13||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji told us that a self-conceited person suffers from the malady of ego and wastes his or her life in vain. On the other hand, one who serves the Guru and meditates on God's Name, as advised by the Guru, obtains whatever he or she seeks. In this *shabad*, Guru Ji elaborates on this theme and shares with us how much he loves and respects, those devotees who follow Guru's advice and meditate on God's Name.

Summarizing the state and fate of a self-conceited person in a single sentence, Guru Ji says: "(O' my friends, a self-conceited person) is born in pain, does all deeds in pain and dies in pain, (Such a person goes through rounds of births and deaths, as if he or she) never gets out of the womb, and ultimately gets consumed in the filth (of evils)." (1)

Therefore, Guru Ji says: "Cursed again and again is the self-conceited person, who has wasted (human) life in vain, because he or she has not served (followed the advice of) the true Guru, and to him God's Name is not pleasing." (1-pause)

Explaining, what is so special about the Guru's word of advice, he says: "(O' my friends), the Guru's word cures all maladies, (because by following it, one gets rid of one's self-conceit and other such afflictions. But only that person reflects and acts on the Guru's word), whom God yokes to it. Yes, in whose mind (God) enshrines the word (of the Guru), that person gets attuned to the Name, (and because of that obtains) the glory of Name." (2)

Guru Ji now tells us under what conditions one receives, such a valuable commodity as God's Name, and what its blessings are. He says: "(O' my friends, only when one)

meets the true Guru (and devotedly listens to Gurbani), does that one obtains the fruit (of Name. Then) one's conduct becomes truthful, and enjoys the essence of peace. (In short), immaculate are those devotees, who are attuned to God, and imbue themselves with God's Name.”(3)

In conclusion, Guru Ji says: “If I could obtain the dust of the feet of those who have contemplated on the perfect true Guru, I would apply it to my forehead. Because O' Nanak, only by perfect good fortune, do we obtain the dust of the feet (the opportunity to listen to the immaculate words of those), who have attuned their mind to God's Name.”(4-3-13)

The message of this *shabad* is that like the self-conceited persons we should not waste our human life in worldly pursuits and keep suffering the pains of births and deaths. Instead we should respectfully listen to the Guru's word and meditate on God's Name, which is the essence of all deeds, and resolution to all problems.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਸਬਦੁ ਬੀਚਾਰੇ ਸੋ ਜਨੁ ਸਾਚਾ ਜਿਨ ਕੈ ਹਿਰਦੈ
ਸਾਚਾ ਸੋਈ ॥

ਸਾਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਤਾਂ ਤਨਿ ਦੂਖੁ
ਨ ਹੋਈ ॥੧॥

ਭਗਤੁ ਭਗਤੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਭਗਤਿ ਨ ਪਾਈਐ ਪੂਰੈ
ਭਾਗਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

ਮਨਮੁਖ ਮੂਲੁ ਗਵਾਵਹਿ ਲਾਭੁ ਮਾਗਹਿ ਲਾਹਾ
ਲਾਭੁ ਕਿਦੁ ਹੋਈ ॥
ਜਮਕਾਲੁ ਸਦਾ ਹੈ ਸਿਰ ਉਪਰਿ ਦੂਜੈ ਭਾਇ ਪਤਿ
ਖੋਈ ॥੨॥

ਬਹਲੇ ਭੇਖ ਭਵਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਰੋਗੁ ਨ
ਜਾਈ ॥
ਪਤਿ ਪਤਿ ਲੂਝਹਿ ਬਾਦੁ ਵਖਾਣਹਿ ਮਿਲਿ
ਮਾਇਆ ਸੁਰਤਿ ਗਵਾਈ ॥੩॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ਨਾਮਿ ਮਿਲੈ
ਵਡਿਆਈ ॥
ਨਾਨਕ ਨਾਮੁ ਜਿਨਾ ਮਨਿ ਵਸਿਆ ਦਰਿ ਸਾਚੈ
ਪਤਿ ਪਾਈ ॥੪॥੪॥੧੪॥

bhairo mehlāa 3.

sabad beechaaray so jan saachaa jin kai
hirdai saachaa so-ee.

saachee bhagat karahi din raatee taa^N
tan dookh na ho-ee. ||1||

bhagat bhagat kahai sabh ko-ee.
bin satgur sayvay bhagat na paa-ee-ai
poorai bhaag milai parabh so-ee. ||1||
rahaa-o.

manmukh mool gavaaveh laabh
maageh laahaa laabh kidoo ho-ee.
jamkaal sadaa hai sir oopar doojai
bhaa-ay pat kho-ee. ||2||

bahlay bhaykh bhaveh din raatee
ha-umai rog na jaa-ee.
parh parh loojheh baad vakaaneh mil
maa-i-aa surat gavaa-ee. ||3||

satgur sayveh param gat paavahi naam
milai vadi-aa-ee.
naanak naam jinaa man vasi-aa dar
saachai pat paa-ee. ||4||4||14||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji advised us that like the self-conceited persons we should not waste our human life in worldly pursuits and keep suffering the pains of births and deaths. Instead we should respectfully listen to the Guru's word and meditate on God's Name, which is the essence of all deeds and resolution to all problems. In this *shabad*, he lists what kinds of merits, those devotees acquire who follow *Gurbani* (the Guru's advice), and how they are much better than those who only adorn holy garbs, and unnecessarily argue with each other on various topics.

He says: "(O' my friends), one who reflects on the (Guru's) word is a true devotee. They in whose heart is (enshrined) that eternal (God), perform true worship (of God) day and night, because of which their body is not afflicted with any pain."(1)

However, Guru Ji wants to caution us that it is not very easy to become a true devotee of God. He says: "Even though everybody may call (someone) a devotee, but without serving (and following the guidance) of the true Guru, we do not obtain (true) devotion. It is only by perfect destiny we obtain that (God)."(1-pause)

Commenting on the expectations of the self-conceited people who even though they do what pleases their mind, they expect to receive salvation, or special favors from God, Guru Ji says: "The self-conceited persons lose even their principle (and waste their allotted life span in egoistic pursuits), but ask for the profit (of salvation). How could they obtain such profit? In fact, the demon of death is always hovering over their heads, (eagerly waiting to cease and punish them immediately upon the end of their life) and because of their love for the other (worldly attachments), they lose their honor."(2)

Regarding those who roam around adopting holy garbs, or enter into arguments after reading some books, Guru Ji says: "They who roam around day and night adopting many (holy) garbs, their malady of ego doesn't go away. Similarly those who read many books and enter into controversies have lost their senses for the sake of *Maya* (or false glory)."(3)

Guru Ji concludes the *shabad* by describing what kinds of blessings those persons obtain, who follow the advice of the true Guru. He says: "(O' my friends), they who serve the true Guru (by following *Gurbani*), obtain the supreme status (of salvation), and by meditating on God's Name, they obtain glory (both in this world, and God's court). In short O' Nanak, they in whose mind is enshrined God's Name, have obtained honor at the door of the eternal (God)."(4-4-14)

The message of this *shabad* is that roaming around in holy garbs, or reading many books for the sake of entering into useless controversies is of no use. It is only when we devotedly listen and act upon (*Gurbani*) the word of the Guru (in Guru Granth Sahib) that we obtain the profit of God's Name, and obtain honor in God's court.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਆਸਾ ਨਹੀ ਉਤਰੈ ਦੂਜੈ ਭਾਇ
ਖੁਆਏ ॥

ਉਦਰੁ ਨੈ ਸਾਣੁ ਨ ਭਰੀਐ ਕਬਹੂ ਤ੍ਰਿਸਨਾ
ਅਗਨਿ ਪਚਾਏ ॥੧॥

ਸਦਾ ਅਨੰਦੁ ਰਾਮ ਰਸਿ ਰਾਤੇ ॥

ਹਿਰਦੈ ਨਾਮੁ ਦੁਬਿਧਾ ਮਨਿ ਭਾਗੀ ਹਰਿ ਹਰਿ
ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਤੇ ॥੧॥ ਰਹਾਉ ॥

ਆਪੇ ਪਾਰਬ੍ਰਹਮੁ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਿਰਿ
ਸਿਰਿ ਧੰਧੈ ਲਾਏ ॥

ਮਾਇਆ ਮੋਹੁ ਕੀਆ ਜਿਨਿ ਆਪੇ ਆਪੇ ਦੂਜੈ
ਲਾਏ ॥੨॥

ਤਿਸ ਨੋ ਕਿਹੁ ਕਹੀਐ ਜੇ ਦੂਜਾ ਹੋਵੈ ਸਭਿ ਤੁਧੈ
ਮਾਹਿ ਸਮਾਏ ॥

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰਾ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਏ ॥੩॥

ਸੋ ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਸਾਚਾ ਸਭੁ
ਆਕਾਰਾ ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਸੋਝੀ ਪਾਈ ਸਚਿ ਨਾਮਿ
ਨਿਸਤਾਰਾ ॥੪॥੫॥੧੫॥

bhairo mehlā 3.

manmukh aasaa nahee utrai doojai
bhaa-ay khu-aa-ay.

udar nai saan na bharee-ai kabhoo
tarisnaa agan pachaa-ay. ||1||

sadaa anand raam ras raatay.

hirdai naam dubiDhaa man bhaagee har
har amrit pee tariptaatay. ||1|| rahaa-o.

aapay paarbarahm sarisat jin saajee sir
sir DhanDhai laa-ay.

maa-i-aa moh kee-aa jin aapay aapay
doojai laa-ay. ||2||

tis no kihu kahee-ai jay doojaa hovai
sabh tuDhai maahi samaa-ay.

gurmukh gi-aan tat beechaaraa jotee
jot milaa-ay. ||3||

so parabh saachaa sad hee saachaa
saachaa sabh aakaaraa.

naanak satgur sojhee paa-ee sach
naam nistaaraa. ||4||5||15||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji compared the state and fate of the self-conceited, and the Guru following persons, and told us how the former keep suffering through myriads of existences, while the latter obtain glory in God's court. Guru Ji continues that comparison in this *shabad* and tells the reason why people behave so differently and what is the best thing for us to do.

Describing how intense is the worldly desire of the self-conceited persons, Guru Ji says: "(O' my friends), the desire (for more and more worldly wealth) of the self-conceited persons never gets removed, and due to their love for the other (worldly things), they are ruined. Like a river, their belly never gets filled and their fire of (worldly) desire keeps consuming them."(1)

On the other hand, regarding the conduct and state of mind of Guru's followers, he says: "(O' my friends), they who are imbued with the elixir of God's (Name), always

remain in (a state of) bliss. Because of (God's) Name in their heart, the duality (or the indecisiveness) of their mind flees away, and drinking the nectar of God's Name, they are satiated.”(1- pause)

However, Guru Ji wants us to understand that we shouldn't blame people for their conduct, because they are helpless. He says: “(O' my friends), it is God Himself, who created this universe and has yoked people to their individual tasks. He, who has created attachment for *Maya*, has Himself attached (some) to duality (or love of worldly things rather than God).”(2)

But Guru Ji doesn't want to complain to God either. So humbly addressing God, he says: “(O' God), if there were someone else other than You, only then we would complain to him, (but ultimately) all get absorbed in You. So a Guru's follower has reflected on the essence of (divine) wisdom, (and that person's) light remains united with (God's) light.”(3)

In conclusion, he says: “(O' my friends), that God is eternal, has always been in existence and eternal is all this world. O' Nanak, whom the true Guru has given this understanding, (obtains) salvation by meditating on the eternal Name.”(4-5-15)

The message of this *shabad* is that the desires of a self-conceited person never end; therefore he or she keeps suffering because of these. On the other hand, by reflecting on *Gurbani*, a Guru's follower always remains satiated. However, we should realize that it is as per God's will that someone is a Guru's follower, and the other is a self-conceited person. So we should never feel too proud of ourselves, and keep meditating on God's Name.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨ੍ਹੀ ਰਾਮੁ ਨ ਪਛਾਤਾ ਸਤਜੁਗਿ
ਪਰਮ ਹੰਸ ਬੀਚਾਰੀ ॥

kal meh parayṯ jin^hee raam na
pachḥaataa satjug param hans
beechaaree.

ਦੁਆਪੁਰਿ ਤ੍ਰੇਤੈ ਮਾਣਸ ਵਰਤਹਿ ਵਿਰਲੈ ਹਉਮੈ
ਮਾਰੀ ॥੧॥

du-aapur tarayṯai maanas varṯeh virṯai
ha-umai maaree. ||1||

ਕਲਿ ਮਹਿ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥
ਜੁਗਿ ਜੁਗਿ ਗੁਰਮੁਖਿ ਏਕੈ ਜਾਤਾ ਵਿਣੁ ਨਾਵੈ
ਮੁਕਤਿ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

kal meh raam naam vadi-aa-ee.
jug jug gurmukḥ ayko jaataa viṇ naavai
mukaṯ na paa-ee. ||1|| rahaa-o.

ਹਿਰਦੈ ਨਾਮੁ ਲਖੈ ਜਨੁ ਸਾਚਾ ਗੁਰਮੁਖਿ ਮੰਨਿ
ਵਸਾਈ ॥

hirdai naam lakhai jan saachaa
gurmukḥ man vasaa-ee.

ਆਪਿ ਤਰੇ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਜਿਨੀ ਰਾਮ ਨਾਮਿ
ਲਿਵ ਲਾਈ ॥੨॥

aap taray saglay kul taaray jinee raam
naam liv laa-ee. ||2||

ਮੇਰਾ ਪ੍ਰਭੂ ਹੈ ਗੁਣ ਕਾ ਦਾਤਾ ਅਵਗਣ ਸਬਦਿ
ਜਲਾਏ ॥

mayraa parabh hai gun kaa daataa
avgan sabaḁ jalaa-ay.

ਪੰਨਾ ੧੧੩੨

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ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੇ ਜਨ ਸੋਹੇ ਹਿਰਦੈ ਨਾਮੁ
ਵਸਾਏ ॥੩॥

jin man vasi-aa say jan sohay hirdai
naam vasaa-ay. ||3||

ਘਰੁ ਦਰੁ ਮਹਲੁ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ ਰੰਗ ਸਿਉ
ਰਲੀਆ ਮਾਣੈ ॥

ghar dar mahal satguroo dikhaa-i-aa
rang si-o ralee-aa maanai.

ਜੋ ਕਿਛੁ ਕਹੈ ਸੁ ਭਲਾ ਕਰਿ ਮਾਨੈ ਨਾਨਕ ਨਾਮੁ
ਵਖਾਣੈ ॥੪॥੬॥੧੬॥

jo kichh kahai so bhalaa kar maanai
naanak naam vakhaanai. ||4||6||16||

Bhairon Mehla-3

According to Hindu philosophy, the history of man has been divided into four main periods or ages. These periods are called *Satyug* (the golden age or the age of truth), *Treta* (the silver age, in which the morality and ethics deteriorated by one fourth), *Duappar* (the bronze age, in which the truth and falsehood were about half and half), and lastly *Kal Yug* (or the present iron age, in which falsehood prevails so much so, that truth is very hard to find). In previous two *shabads* (4-9 and 4-10 SGGSP. 1129), Guru Ji advised us that the best thing in *Kal Yug* (the present age) is to enshrine God's Name, because this is the only thing, which can help us obtain salvation. In this *shabad*, Guru Ji stresses this point from another angle.

He says: "(O' my friends, in the present age called) *Kal-Yug*, they who haven't recognized God (in their hearts are like) ghosts, and they who reflect (on the essence of God) are like *Param Hans* (highly revered saints) of *Sat Yug*. In *Duappar*, and *Treta* also, people behave like human beings (of *Kal Yug* or *Sat Yug*), but only a rare person has stilled his or her ego."(1)

Stressing upon the importance of God's Name in every age, Guru Ji says: "(O' my friends, in the present age called) *Kal Yug*, glory is only obtained (by meditating on the) God's Name. Throughout all ages the Guru's followers have recognized only one (God, and have known that) without (meditating on) the Name, no one obtains salvation."(1-pause)

Describing the blessings received by a person who enshrines God's Name in the heart, Guru Ji says: "(O' my friends), that person comprehends (God's) Name residing in the heart, who under Guru's guidance has enshrined the eternal (God) in the mind. (In this way), they who have attuned their mind to God's Name, free themselves and their lineages."(2)

Describing some unique qualities of God Himself, Guru Ji says: “(O’ my friends), my God is the dispenser of merits, and through the Guru’s word, He burns off all our demerits. The devotees in whose hearts He abides look beautiful.”(3)

In conclusion, Guru Ji says: “Whom the true Guru has shown the door and mansion of God, revels in God’s love. O’ Nanak, whatever (the Guru tells, such a person) accepts it as good and keeps meditating on God’s Name.”(4-6-16)

The message of this *shabad* is that even though we are living in *Kal-Yug* in which ordinary human beings become worse than ghosts, if we seek the guidance of the true Guru and act upon his advice, he would lead us to the mansion of God and enshrine His Name in our heart, and we would enjoy His company.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ਲੈ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰ ॥

mansaa maneh samaa-ay lai gur sabdēe veechaar.

ਗੁਰ ਪੂਰੇ ਤੇ ਸੋਝੀ ਪਵੈ ਫਿਰਿ ਮਰੈ ਨ ਵਾਰੋ ਵਾਰ ॥੧॥

gur pooray t̥ay soj̥hēe pavai fir marai na vaaro vaar. ||1||

ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਆਧਾਰੁ ॥

man mayray raam naam aaDhaar.

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਭ ਇਛ ਪੁਜਾਵਣਹਾਰੁ ॥੧॥ ਰਹਾਉ ॥

gur parsaad param pad paa-i-aa sabh ichh pujaavanhaar. ||1|| rahaa-o.

ਸਭ ਮਹਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ਗੁਰ ਬਿਨੁ ਬੂਝ ਨ ਪਾਇ ॥

sabh meh ayko rav rahi-aa gur bin boojh na paa-ay.

ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੁ ਹੋਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਇ ॥੨॥

gurmukh pargat ho-aa mayraa har parabh an-din har gun gaa-ay. ||2||

ਸੁਖਦਾਤਾ ਹਰਿ ਏਕੁ ਹੈ ਹੋਰ ਬੈ ਸੁਖੁ ਨ ਪਾਹਿ ॥

sukh-daaṭa har ayk hai hor thai sukh na paahi.

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਆ ਦਾਤਾ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ ॥੩॥

satgur jinee na sayvi-aa dāṭaa say ant ga-ay pachhutaahi. ||3||

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗੈ ਧਾਇ ॥

satgur sayv sadāa sukh paa-i-aa fir dukh na laagai Dhaa-ay.

ਨਾਨਕ ਹਰਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੨॥੧੨॥

naanak har bhagat paraapat ho-ee jotēe jot samaa-ay. ||4||7||17||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji told us that even though we are living in *Kal-Yug* in which ordinary human beings become worse than ghosts, if we seek the guidance of the true Guru and act upon his advice, he would lead us to the mansion of God and

would enshrine His Name in our heart, and we would enjoy His company. In this *shabad*, he gives us that specific guidance and tells the way to unite with God.

Stating the first important principle in this regard, Guru Ji says: “(O’ my mind), by reflecting on the Guru’s word, absorb the desire of your mind within the mind itself (and don’t let your worldly desires sway your conduct). When through the perfect Guru, one realizes this thing; one doesn’t die (and take birth) again and again. (It is our worldly desires which are the primary cause of our repeated births and deaths).”(1)

Addressing his mind, Guru Ji says: “O’ my mind, make God’s Name your support. God is capable of fulfilling all one’s desires and it is by Guru’s grace, (that one) has obtained the supreme status (of salvation).”(1-pause)

Explaining further why it is essential to seek the guidance of the Guru in this regard, he says: “(O’ my friends), the same one (God) is pervading in all, but without the (guidance of) the Guru nobody is able to understand this thing. By Guru’s grace, within whom God reveals Himself, day and night (that person) sings praises of God.”(2)

Guru Ji declares: “(O’ my friends), the Giver of comforts is the only one (God), and you cannot obtain peace anywhere else. They who have not served that Giver through the true Guru, repent in the end upon departing (from here).”(3)

In closing, Guru Ji says: “(O’ my friends), by serving the true Guru, (all have) obtained peace, and pain has not afflicted them again. O’ Nanak, they obtain (the gift) of devotion and their light merges into the (prime) light (of God).”(4-7-17)

The message of this *shabad* is that if we want to unite with God, then we should make His Name as our anchor, and by reflecting on the Guru’s word, we should absorb the worldly desires in our mind itself. Then we would obtain the true understanding that God is pervading everywhere, and He alone is the Giver of happiness. Then by meditating on His Name under Guru’s guidance we would merge into that God Himself.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairō mehlāa 3.

ਬਾਝੁ ਗੁਰੂ ਜਗਤੁ ਬਉਰਾਨਾ ਭੂਲਾ ਚੋਟਾ ਖਾਈ ॥

baajh̥ guroo jagat̥ ba-uraanaa bhoolaa
chotaa khaa-ee.

ਮਰਿ ਮਰਿ ਜੰਮੈ ਸਦਾ ਦੁਖੁ ਪਾਏ ਦਰ ਕੀ
ਖਬਰਿ ਨ ਪਾਈ ॥੧॥

mar mar jammai sadāa ḁukh̥ paa-ay ḁar
kee khabar na paa-ee. ||1||

ਮੇਰੇ ਮਨ ਸਦਾ ਰਹੁ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾ ॥

mayray man sadāa rahhu satgur kee
sarṇaa.

ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਮੀਠਾ ਸਦ ਲਾਗਾ ਗੁਰ
ਸਬਦੇ ਭਵਜਲੁ ਤਰਣਾ ॥੧॥ ਰਹਾਉ ॥

hirdai har naam meethaa sad̥ laagaa gur
sabḁay bhavjal ṭarnaa. ||1|| rahaa-o.

ਭੇਖ ਕਰੈ ਬਹੁਤੁ ਚਿਤੁ ਡੋਲੈ ਅੰਤਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ
ਅਹੰਕਾਰੁ ॥

ਅੰਤਰਿ ਤਿਸਾ ਭੂਖ ਅਤਿ ਬਹੁਤੀ ਭਉਕਤ ਫਿਰੈ
ਦਰ ਬਾਰੁ ॥੨॥

ਗੁਰ ਕੈ ਸਬਦਿ ਮਰਹਿ ਫਿਰਿ ਜੀਵਹਿ ਤਿਨ
ਕਉ ਮੁਕਤਿ ਦੁਆਰਿ ॥

ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਹਰਿ ਰਾਖਿਆ
ਉਰ ਧਾਰਿ ॥੩॥

ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਕਰਣਾ ਕਿਛੁ ਨ
ਜਾਈ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਮਾਲੇ ਰਾਮ ਨਾਮਿ
ਵਡਿਆਈ ॥੪॥੮॥੧੮॥

bhaykh karai bahut chit dolaī antar kaam
kroDh aha^Nkaar.

antar tisaa bhookh at bahutee bha-ukat
firai dar baar. ||2||

gur kai sabad mareh fir jeeveh tin ka-o
mukat du-aar.

antar saa^Nt sadaa sukh hovai har
raakhi-aa ur Dhaar. ||3||

ji-o tis bhaavai tivai chalaavai karnaa
kichhoo na jaa-ee.

naanak gurmukh sabad sam^haalay raam
naam vadi-aa-ee. ||4||8||18||

Bhairon Mehla-3

In the previous *shabad* Guru Ji advised us that we should make God's Name as our anchor, and by reflecting on the Guru's word, we should absorb the worldly desires in our mind itself. Then we would obtain the understanding that God is pervading everywhere. He alone is the giver of happiness, and by meditating on His Name under Guru's guidance we would merge into that God Himself. However, he notes that the world doesn't care for the Guru's advice and keeps running after its worldly desires and therefore suffers very badly. In this *shabad*, Guru Ji advises his own mind and indirectly us to always seek the guidance of the Guru and explains the benefits of doing so.

First commenting on the state of the world, he says: "Without (following) the Guru, the world has gone crazy; being strayed (from the right path) it keeps bearing the blows (of evils). It dies to be reborn, but doesn't know anything about (God's) door (or obtains salvation from repeated pains of birth and death)."(1)

Therefore advising his mind (and indirectly us), Guru Ji says: "O' my mind, always remain under the protection of the true Guru. (By doing so), God's Name always seems pleasing and by acting in accordance with (*Gurbani*) the Guru's word, we swim across the dreadful (worldly) ocean (and obtain salvation from the pains of birth and death)."(1-pause)

However, there are some people who instead of following Guru's advice adopt various holy garbs of yogis, pundits, or recluses, and think that by doing so they would obtain salvation. Regarding such people, he says: "(O' my friends), one who adorns (holy) garbs, that one's mind wobbles a lot, because within such a person

remains lust, anger, and ego. Also, within that person remains an intense thirst and hunger for (worldly riches and fame), and such a person keeps barking (like a dog) from door to door.”(2)

But regarding those who surrender themselves to the Guru's advice, he says: “(O’ my friends), following the Guru’s advice (they who so completely still their worldly desires, as if they) have died to the Guru's word, are reborn (as new persons), and obtain salvation. Within them is always peace and bliss, because they have kept God enshrined in their hearts.”(3)

However, Guru Ji concludes the *shabad* by cautioning us against any self-conceit because of our perceived holiness and wants to impress upon us that it is God who makes men behave as He wishes. He says: “(O’ my friends), as it pleases (God), He makes (the living beings) do accordingly. Nothing can be done (about this). But O’ Nanak, seeking Guru’s guidance, one who enshrines the (Guru’s) word (of advice in the mind), obtains honor (by meditating on) God’s Name.”(4-8-28)

The message of this *shabad* is that following Guru’s guidance, we should still our worldly desires and impulses of lust, anger, greed, attachment, and ego and meditate on God’s Name so that we may obtain salvation.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਹਉਮੈ ਮਾਇਆ ਮੋਹਿ ਖੁਆਇਆ ਦੁਖੁ ਖਟੇ ਦੁਖ
ਖਾਇ ॥
ਅੰਤਰਿ ਲੋਭ ਹਲਕੁ ਦੁਖੁ ਭਾਰੀ ਬਿਨੁ ਬਿਬੇਕ
ਭਰਮਾਇ ॥੧॥

ha-umai maa-i-aa mohi khu-aa-i-aa
dukh khatay dukh khaa-ay.
an̄tar lobh halak dukh bhaaree bin
bibayk bharmaa-ay. ||1||

ਮਨਮੁਖਿ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੈਸਾਰਿ ॥
ਰਾਮ ਨਾਮੁ ਸੁਪਨੈ ਨਹੀ ਚੇਤਿਆ ਹਰਿ ਸਿਉ ਕਦੇ ਨ
ਲਾਗੈ ਪਿਆਰੁ ॥੧॥ ਰਹਾਉ ॥

manmukh Dharig jeevan̄ saisaar.
raam naam supnai nahee chaȳti-aa
har si-o kaḁay na laagai pi-aar. ||1||
rahaa-o.

ਪਸੂਆ ਕਰਮ ਕਰੈ ਨਹੀ ਬੂਝੈ ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੋ
ਹੋਇ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਉਲਟੀ ਹੋਵੈ ਖੋਜਿ ਲਹੈ ਜਨੁ
ਕੋਇ ॥੨॥

pasoo-aa karam karai nahee booj̄hai
koorh kamaavai koorho ho-ay.
satgur milai ṭa ultee hovai khoj lahai
jan ko-ay. ||2||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਵਸਿਆ ਪਾਇਆ ਗੁਣੀ
ਨਿਧਾਨੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪੂਰਾ ਪਾਇਆ ਦੂਕਾ ਮਨ ਅਭਿਮਾਨੁ
॥੩॥

har har naam ridai sad vasi-aa
paa-i-aa gun̄ee niDhaan.
gur parsadee pooraa paa-i-aa
chookaa man abhimaan. ||3||

ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ਆਪੇ ਮਾਰਗਿ ਪਾਏ ॥

aapay kartāa karay karaa-ay aapay
maaray paa-ay.

ਪੰਨਾ ੧੧੩੩

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ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਏ
॥੪॥੯॥੧੯॥

aapay gurmukh day vadi-aa-ee
naanak naam samaa-ay. ||4||9||19||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji advised us that following Guru's guidance, we should still our worldly desires and impulses of lust, anger, greed, attachment, and ego and meditate on God's Name so that we may obtain salvation. In this *shabad*, he tells us how we suffer in pain if we don't follow Guru's advice and following our own self-conceit and ego, remain attached to worldly things.

Commenting on the state of a self-conceited person, Guru Ji says: "(O' my friends), a self-conceited person is lost in ego and attachment of Maya (worldly riches and power. Such a person keeps doing such things), which cause pain both to that person and in others. Like a mad dog, such a person suffers from the serious malady of greed and without the sense of discrimination, is lost in illusion."(1)

Regarding a self-conceited person, Guru Ji says: "Accursed is the life of a self-conceited person in this world, because such a person never remembers God's Name even in dream, and has never been imbued with the love of God."(1-pause)

Giving the reason for the pitiable state of a self-conceited person and telling us, how such a person can rectify his or her situation, Guru Ji says: "Like an animal, a self-conceited person keeps doing (foolish) deeds, and never realizes that if one (does false or dishonest deeds, one) earns falsehood and the result would also be false (or useless). Only when one meets (and listens to the) true Guru, does (one's intellect) turn back (from false pursuits). But only a rare person finds this thing."(2)

Describing, the blessings a person obtains in whose heart is enshrined God's Name, Guru Ji says: "(O' my friends), in whose mind remains enshrined God's Name, that person has obtained (God) the treasure of virtues. By Guru's grace, that person has obtained the perfect (God), and the arrogance of his or her mind is removed,"(3)

Guru Ji concludes the *shabad* by advising us to remember the basic thing that it is God who does everything and we should not blame anyone for one's faults. He says: "(O' my friends), the Creator Himself does and gets done everything and Himself puts one on the (right path). O' Nanak, on His own He blesses one with glory through the Guru's grace, and one (so attunes the mind to meditating on God's Name, as if) one has merged in the Name itself."(4-9-19)

The message of this *shabad* is that we should realize that by always remaining obsessed with the greed for more and more worldly riches and power, we would accumulate nothing but pain and suffering for ourselves and others. Therefore, we should pray to God to bless us with the guidance of the Guru, so that by his grace we may learn to accumulate the wealth of God's Name, which can bring us true pleasure.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਮੇਰੀ ਪਟੀਆ ਲਿਖਹੁ ਹਰਿ ਗੋਵਿੰਦ ਗੋਪਾਲਾ ॥

ਦੂਜੈ ਭਾਇ ਫਾਥੇ ਜਮ ਜਾਲਾ ॥
ਸਤਿਗੁਰੁ ਕਰੇ ਮੇਰੀ ਪ੍ਰਤਿਪਾਲਾ ॥
ਹਰਿ ਸੁਖਦਾਤਾ ਮੇਰੈ ਨਾਲਾ ॥੧॥

ਗੁਰ ਉਪਦੇਸਿ ਪ੍ਰਹਿਲਾਦੁ ਹਰਿ ਉਚਰੈ ॥
ਸਾਸਨਾ ਤੇ ਬਾਲਕੁ ਗਮੁ ਨ ਕਰੈ ॥੧॥ ਰਹਾਉ ॥

ਮਾਤਾ ਉਪਦੇਸੈ ਪ੍ਰਹਿਲਾਦ ਪਿਆਰੇ ॥
ਪੁਤ੍ਰ ਰਾਮ ਨਾਮੁ ਛੋਡਹੁ ਜੀਉ ਲੇਹੁ ਉਬਾਰੇ ॥

ਪ੍ਰਹਿਲਾਦੁ ਕਹੈ ਸੁਨਹੁ ਮੇਰੀ ਮਾਇ ॥
ਰਾਮ ਨਾਮੁ ਨ ਛੋਡਾ ਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ॥੨॥

ਸੰਡਾ ਮਰਕਾ ਸਭਿ ਜਾਇ ਪੁਕਾਰੇ ॥
ਪ੍ਰਹਿਲਾਦੁ ਆਪਿ ਵਿਗੜਿਆ ਸਭਿ ਚਾਟੜੇ
ਵਿਗਾੜੇ ॥
ਦੁਸਟ ਸਭਾ ਮਹਿ ਮੰਤ੍ਰੁ ਪਕਾਇਆ ॥
ਪ੍ਰਹਲਾਦ ਕਾ ਰਾਖਾ ਹੋਇ ਰਖੁਰਾਇਆ ॥੩॥

ਹਾਥਿ ਖੜਗੁ ਕਰਿ ਧਾਇਆ ਅਤਿ ਅਹੰਕਾਰਿ ॥
ਹਰਿ ਤੇਰਾ ਕਹਾ ਤੁਝੁ ਲਏ ਉਬਾਰਿ ॥
ਖਿਨ ਮਹਿ ਭੈਆਨ ਰੂਪੁ ਨਿਕਸਿਆ ਬੰਮੁ
ਉਪਾੜਿ ॥
ਹਰਣਾਖਸੁ ਨਖੀ ਬਿਦਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਲੀਆ
ਉਬਾਰਿ ॥੪॥

bhairo mehlā 3.

mayree patee-aa likhahu har govind
gopaalaa.

doojai bhāa-ay faathay jam jaalaa.
satgur karay mayree partīpaalaa.
har sukh-daaṭa mayrai naalaa. ||1||

gur updays par-hilaaḍ har uchrai.
saasnaa ṭay baalak gam na karai. ||1||
rahaa-o.

maataa updaysai par-hilaaḍ pi-aaray.
putar raam naam chhodahu jee-o layho
ubaaray.
par-hilaaḍ kahai sunhu mayree maa-ay.
raam naam na chhodaa gur dee-aa
bujhāa-ay. ||2||

sandaa markaa sabh jaa-ay pukaaray.
par-hilaaḍ aap vighri-aa sabh chaatrhay
vigaarhay.
dusat sabhāa meh manṭar pakaa-i-aa.
parahlāaḍ kaa raakhāa ho-ay
raghuraa-i-aa. ||3||

haath kharhag kar Dhaa-i-aa at
ahaⁿkaar.
har ṭayraa kahaa ṭujh la-ay ubaar.
khin meh bhāi-aan roop niksi-aa tham^h
upaarh.
harnaakhās nakhee bigaari-aa
parahlāaḍ lee-aa ubaar. ||4||

ਸੰਤ ਜਨਾ ਕੇ ਹਰਿ ਜੀਉ ਕਾਰਜ ਸਵਾਰੇ ॥

ਪ੍ਰਹਲਾਦ ਜਨ ਕੇ ਇਕੀਹ ਕੁਲ ਉਧਾਰੇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੇ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਸੰਤ ਨਿਸਤਾਰੇ

॥੫॥੧੦॥੨੦॥

sant janaa kay har jee-o kaaraj
savaaray.

parahlaad jan kay ikeeh kul uDhaaray.

gur kai sabad ha-umai bikh maaray.

naanak raam naam sant nistaaray.

||5||10||20||

Bhairon Mehla-3

This *shabad* refers to the famous story of a young boy named *Prehlaad*, who refused to worship his own father, the king *Harnakash* and insisted upon worshipping God, even when faced with dire consequences. In this *shabad*, Guru Ji narrates how God saved His devotee and punished the evildoer, so that we may be inspired to keep our faith in God even when faced with threats from the dishonest or cruel people, who may try to scare us away from the right path and join in their evil ways.

When *Prehlaad* was sent to school, his teacher wrote the prevalent alphabet on *Prehlaad*’s wooden slate, and asked him to practice writing and uttering it repeatedly. Instead *Prehlaad* said: “(O’ my teacher, instead of this alphabet), write about God the Preserver of this universe on my slate. Because they who are in love with other (worldly things, instead of God) are caught in the noose of death (and keep suffering the pain of births and deaths).”

Upon this his teacher, told *Prehlaad* that as per the strict orders of his own father, the king *Harnakash*, nobody was supposed to mention even the name of God, everyone was required to worship *Harnakash*, and anybody disobeying this command would be severely punished. *Prehlaad* responded by saying: “(O’ my respected teacher, I am not afraid of any punishment, because, I know that it is my) true Guru who sustains me, and God the Giver of comforts is always with me.”(1)

Summarizing the conduct of *Prehlaad* after this incident, Guru Ji says: “As advised by his Guru, *Prehlaad* continued uttering the name of God, and the child didn’t worry about any disciplinary action.”(1-pause)

At this, his teachers first went to his mother and apprised her of the situation, because if they allowed *Prehlaad* to continue his behavior, they could face severe punishment. *Prehlaad*’s mother knew how cruel her husband was, and he would not spare even his son for disobeying his command. So she tried to dissuade *Prehlaad*, saying: “O’ my dear *Prehlaad*, my son forsake God’s Name, and save your life.”

But *Prehlaad* resolutely responded: “Listen O’ my mother, as my Guru has instructed me, I won’t forsake God’s Name.”(2)

Describing what happened when even on the urging of his mother, *Prehlaad* refused to budge from his faith in God, Guru Ji says: “(The teachers) *Sandd* and *Amarak*, went

crying (before the king and told him that) not only *Prehlaad* himself has gone astray, but has also corrupted all (other) students. (Upon hearing this), the demon king called his council of ministers, and) in that council resolved (to kill *Prehlaad*, he didn't realize that) God, the king of all is the Savior of *Prehlaad*.”(3)

Stating what happened next, Guru Ji says: “Pulling out his sword, in utmost arrogance (the king pounced upon *Prehlaad*, and challenged him to show his Protector, who may save him. (At this), in an instant tearing asunder a pillar, (God) emerged in a dreadful form (as half man and half animal). He then tore out *Harnakash* with His nails and saved *Prehlaad*.”(4)

On the basis of the above story and other similar examples, Guru Ji says: “(O’ my friends), the reverend God accomplishes the tasks of (His) saintly devotees. He emancipated twenty-one generations of devotee *Prehlaad*. Through Guru’s word, He dispels the poison of ego, and O’ Nanak, (by attuning them to) God’s Name, He emancipates His saints.”(5-10-20)

The message of this *shabad* is that if we hold on firmly to our faith and following Guru's advice keep meditating on God's Name, without being afraid of any kind of threats or consequences from any tyrants or rulers, then God would save us, just as He did in case of *Prehlaad* and many other devotees.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

bhairo mehlāa 3.

ਆਪੇ ਦੈਤ ਲਾਇ ਦਿਤੇ ਸੰਤ ਜਨਾ ਕਉ ਆਪੇ ਰਾਖਾ
ਸੋਈ ॥
ਜੋ ਤੇਰੀ ਸਦਾ ਸਰਣਾਈ ਤਿਨ ਮਨਿ ਦੁਖੁ ਨ ਹੋਈ
॥੧॥

aapay dait̃ laa-ay dītay sant̃ janaa ka-o
aapay raakhāa so-ee.
jo tayree sadāa sarṇāa-ee ṭin man dukh
na ho-ee. ||1||

ਜੁਗਿ ਜੁਗਿ ਭਗਤਾ ਕੀ ਰਖਦਾ ਆਇਆ ॥
ਦੈਤ ਪੁਤ੍ਰ ਪੁਹਲਾਦੁ ਗਾਇਤ੍ਰੀ ਤਰਪਣੁ ਕਿਛੁ ਨ
ਜਾਣੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥੧॥ ਰਹਾਉ ॥

jug jug bhagtaa kee rakh-dāa aa-i-aa.
dait̃ putar parahlaad̃ gaa-itaree tarpan
kichhoo na jaṇai sabday mayl
milaa-i-aa. ||1|| rahaa-o.

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨ ਰਾਤੀ ਦੁਬਿਧਾ
ਸਬਦੇ ਖੋਈ ॥
ਸਦਾ ਨਿਰਮਲ ਹੈ ਜੋ ਸਚਿ ਰਾਤੇ ਸਚੁ ਵਸਿਆ ਮਨਿ
ਸੋਈ ॥੨॥

an-din bhagat̃ karahi din raat̃ee
dubiDhāa sabday kho-ee.
sadāa nirmal hai jo sach raatay sach
vasi-aa man so-ee. ||2||

ਮੂਰਖ ਦੁਬਿਧਾ ਪੜ੍ਹਹਿ ਮੂਲੁ ਨ ਪਛਾਣਹਿ ਬਿਰਥਾ
ਜਨਮੁ ਗਵਾਇਆ ॥
ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਦੁਸਟੁ ਦੈਤੁ
ਚਿਤਾਇਆ ॥੩॥

moorakh̃ dubiDhāa parheh mool na
pachhāaneh birthāa janam gavāa-i-aa.
sant̃ janaa kee nindāa karahi dusat̃ dait̃
chirhāa-i-aa. ||3||

ਪ੍ਰਹਲਾਦੁ ਦੁਬਿਧਾ ਨ ਪੜੈ ਹਰਿ ਨਾਮੁ ਨ ਛੋਡੈ ਡਰੈ
ਨ ਕਿਸੈ ਦਾ ਡਰਾਇਆ ॥

parahlaad dūbiDhaa na parhai har naam
na chhodai darai na kisai dāa
daraa-i-aa.

ਸੰਤ ਜਨਾ ਕਾ ਹਰਿ ਜੀਉ ਰਾਖਾ ਦੈਤੈ ਕਾਲੁ ਨੇੜਾ
ਆਇਆ ॥੪॥

sant janaa kaa har jee-o raakhāa daitai
kaal nayrhaa aa-i-aa. ||4||

ਆਪਣੀ ਪੈਜ ਆਪੇ ਰਾਖੈ ਭਗਤਾਂ ਦੇਇ
ਵਡਿਆਈ ॥

aapnee paij aapay raakhai bhagtaa^N
day-ay vadi-aa-ee.

ਨਾਨਕ ਹਰਣਾਖਸੁ ਨਖੀ ਬਿਦਾਰਿਆ ਅੰਧੈ ਦਰ ਕੀ
ਖਬਰਿ ਨ ਪਾਈ ॥੫॥੧੧॥੨੧॥

naanak harnaakhas nakhee bidaari-aa
anDhai dar kee khabar na paa-ee.
||5||11||21||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji narrated the story of how God saved the devotee *Prehlaad*, when his own father tried to kill him. In this *shabad*, he again briefly refers to that story and stresses the point that it is God Himself who instigates some villains to try to harm or torture His devotees, but ultimately saves them. He alone knows, why He does that, (may be to test the faith of the devotees or may be to set a good example for coming generations as in the case of *Prehlaad*).

So first of all commenting on the astonishing nature of God, Guru Ji says: “(O’ my friends), He Himself let loose the demons after the saintly people, and then He Himself became their savior.”

But then pointing to the equally astonishing nature of the true devotees, Guru Ji says: “(O’ God), they who are in Your shelter (and have complete faith in Your protection), don’t feel any pain in their mind (because they believe that everything happens as per Your will, and ultimately You protect Your devotees and don’t let any harm come to them).”(1)

Now citing again the example of *Prehlaad*, Guru Ji states: “(O’ my friends) age after age (God) has been saving the honor of His devotees. (For example), *Prehlaad*, the son of a demon, who did not know even the *Gyatri Mantra*, or *Tarpan* (the ritual of offering water to the ancestors, but by (attuning him to the Guru’s) word, He united (*Prehlaad*) with Himself.”(1-pause)

Listing the blessings obtained by those who worship God, and are imbued with God’s love, Guru Ji says: “(O’ my friends), they who day and night worship (God, by reflecting on the Guru’s) word, dispel their indecisiveness. Therefore always immaculate are those who are imbued with the love of the eternal (God) and in their mind resides that eternal (God).”(2)

However, commenting on the conduct of self-conceited people, Guru Ji says: “(O’ my friends), the (self-conceited) fools read (about) *Dubidha* (double mindedness), but do

not recognize (God) the Source (of all such things), and they have wasted their life in vain. (It was this kind of foolish people like *Sandd* and *Amarak*, who) slandered against the saintly devotees (like *Prehlaad*), and infuriated the demon (king *Harnakash* against his own son).”(3)

However describing the reaction of *Prehlaad* when he was informed about the rage of his own father, Guru Ji says: “*Prehlaad* refused to enter into *Dubidha* (double mindedness). He would not forsake (meditating on) God’s Name and wouldn’t feel frightened by anybody’s scare tactics.”(4)

In conclusion, Guru Ji says: “(O’ my friends, God) Himself saves His honor and gives glory to the devotees. O’ Nanak, He tore up *Harnakash* with His nails, because that blind man did not understand the (justice of God’s) court.”(5-11-21-8-21-29)

The message of this *shabad* is that we should have firm and unwavering faith in God and should always meditate in His Name. Even if our enemies try to scare or terrorize us, we should never abandon God's Name. God would definitely protect us as He has been saving and protecting His true saints like *Prehlaad*.

Detail of Shabads-Bhairon M: 1=8, Bhairon M: 3=21, Total=29

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੪ ਚਉਪਦੇ ਘਰੁ ੧

raag bhairo mehl^{aa} 4 cha-upday
ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਰਿ ਜਨ ਸੰਤ ਕਰਿ ਕਿਰਪਾ ਪਗਿ ਲਾਇਨੁ ॥

har jan sant kar kirpaa pag laa-in.

ਪੰਨਾ ੧੧੩੪

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ਗੁਰ ਸਬਦੀ ਹਰਿ ਭਜੁ ਸੁਰਤਿ ਸਮਾਇਨੁ ॥੧॥

gur sabdee har bhaj surat samaa-in.
||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਨਾਮੁ ਨਰਾਇਨੁ ॥
ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਭਵਜਲੁ
ਹਰਿ ਨਾਮਿ ਤਰਾਇਨੁ ॥੧॥ ਰਹਾਉ ॥

mayray man har bhaj naam naraa-in.
har har kirpaa karay sukh-daata
gurmukh bhavjal har naam taraa-in.
||1|| rahaa-o.

ਸੰਗਤਿ ਸਾਧ ਮੇਲਿ ਹਰਿ ਗਾਇਨੁ ॥
ਗੁਰਮਤੀ ਲੇ ਰਾਮ ਰਸਾਇਨੁ ॥੨॥

sangat saaDh mayl har gaa-in.
gurmat^{ee} lay raam rasaa-in. ||2||

ਗੁਰ ਸਾਧੂ ਅੰਮ੍ਰਿਤੁ ਗਿਆਨੁ ਸਰਿ ਨਾਇਨੁ ॥
ਸਭਿ ਕਿਲਵਿਖ ਪਾਪੁ ਗਏ ਗਾਵਾਇਨੁ ॥੩॥

gur saaDhoo amrit gi-aan sar naa-in.
sabh kilvikh paap ga-ay gaavaa-in. ||3||

ਤੂ ਆਪੇ ਕਰਤਾ ਸ੍ਰਿਸਟਿ ਧਰਾਇਨੁ ॥

ਜਨੁ ਨਾਨਕੁ ਮੇਲਿ ਤੇਰਾ ਦਾਸ ਦਸਾਇਨੁ ॥੪॥੧॥

t̩oo aapay kartaa sarisat Dharaa-in.

jan naanak mayl t̩ayraa daas daasaa-in.

||4||1||

Rag Bhairon Mehla-4

Chaupadey Ghar-1

In the previous *shabad* Guru Ji advised us that we should have firm and unwavering faith in God and should always meditate in God's Name. Even if our enemies try to scare or terrorize us we should never abandon God's Name. God would protect us as He has been saving and protecting His true saints like *Prehlaad*. In this *shabad*, he explains how God yokes a person to the shelter or guidance of saints and then how that person sings praises of God, dispels his or her sins and ultimately obtains union with God.

Addressing his own mind (and indirectly us), Guru Ji says: “(O’ my mind), showing His mercy whom God attaches to the feet (shelter) of His saints, (that person meditates on God’s Name. Therefore, you should also seek the shelter of the Guru), apply the ferment of (God’s Name) to your consciousness, and through Guru’s word worship God.”(1)

Giving the reason for the above advice, Guru Ji says: “O’ my mind, contemplate on the Name of the immaculate God, because upon whom that Giver of peace shows mercy, by (motivating that person) to meditate on the God’s Name under Guru’s guidance, He ferries him or her across the dreadful worldly ocean, (and saves that person from the repeated pains of births and deaths).”(1-pause)

So again advising his own mind and us, Guru Ji says: “(O’ my mind), joining the congregation of saints, sing (praises of) God. Following Guru’s instruction (given in *Gurbani*), meditate on God’s Name, (which is the) essence of all relishes.”(2)

Listing another important blessing of meditating on God’s Name in the company of saintly persons, he says: “(O’ my mind), they who bathe in the ambrosial pool of (divine) knowledge of the saint Guru (by devotedly listening to the divine message of *Gurbani*, in the company of other saintly persons), all their sins and faults are dispelled and destroyed.”(3)

Guru Ji concludes the *shabad* by showing us, how to pray to God to bless us also with the guidance of the Guru. Addressing God, he says: “(O’ my God), You Yourself are the Creator and Sustainer of this universe. Please show mercy and unite Nanak, the servant of Your servants with You.”(4-1)

The message of this *shabad* is that if we want to get rid of all our sins and evil thoughts, and want to be united with God then we have to pray to God to bless us with the company of the saint (Guru) so that following his advice we may meditate on God's Name and become worthy of God's consideration for uniting us with Himself.

ਭੈਰਉ ਮਹਲਾ ੪ ॥

ਬੋਲਿ ਹਰਿ ਨਾਮੁ ਸਫਲੁ ਸਾ ਘਰੀ ॥
ਗੁਰ ਉਪਦੇਸਿ ਸਭਿ ਦੁਖ ਪਰਹਰੀ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਨਾਮੁ ਨਰਹਰੀ ॥
ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਗੁਰੁ ਪੂਰਾ ਸਤਸੰਗਤਿ ਸੰਗਿ
ਸਿੰਧੁ ਭਉ ਤਰੀ ॥੧॥ ਰਹਾਉ ॥

ਜਗਜੀਵਨੁ ਧਿਆਇ ਮਨਿ ਹਰਿ ਸਿਮਰੀ ॥
ਕੋਟ ਕੋਟੰਤਰ ਤੇਰੇ ਪਾਪ ਪਰਹਰੀ ॥੨॥

ਸਤਸੰਗਤਿ ਸਾਧ ਧੂਰਿ ਮੁਖਿ ਪਰੀ ॥
ਇਸਨਾਨੁ ਕੀਓ ਅਠਸਠਿ ਸੁਰਸਰੀ ॥੩॥

ਹਮ ਮੂਰਖ ਕਉ ਹਰਿ ਕਿਰਪਾ ਕਰੀ ॥
ਜਨੁ ਨਾਨਕੁ ਤਾਰਿਓ ਤਾਰਣ ਹਰੀ ॥੪॥੨॥

bhairo mehlā 4.

bol har naam safal saa gharee.
gur updays sabh dukh parharee. ||1||

mayray man har bhaj naam narharee.
kar kirpaa maylhu gur pooraa saṭsangāt
sang sinDh bha-o ṭaree. ||1|| rahaa-o.

jagjeevan Dhi-aa-ay man har simree.
kot kotantar ṭayray paap parharee. ||2||

saṭsangāt saaDh Dhoor mukh paree.
isnaan kee-o athsath sursaree. ||3||

ham moorakh ka-o har kirpaa karee.
jan naanak ṭaari-o ṭaaran haree.
||4||2||

Bhairon Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our sins and evil thoughts, and want to be united with God, then we have to pray to God to bless us with the company of the saint (Guru). Then following his advice we may meditate on God's Name and become worthy of God's consideration for uniting us with Him. In this *shabad*, Guru Ji once again calls upon his own mind, and indirectly us to pray for the company of saintly persons, and meditate on God's Name in their company, so that millions of our sins may be washed off.

So addressing his mind, Guru Ji says: “(O’ my mind), utter God’s Name, (because when we meditate on God’s Name) that moment becomes fruitful. Therefore (by meditating on God’s Name) under Guru’s instruction, all your sorrows are destroyed.”(1)

Continuing his address, he says: “O’ my mind, meditate on God’s Name (and say): “(O’ God), showing Your mercy whom You unite with the perfect Guru, in the company of saintly persons, crosses over the dreadful (worldly) ocean.”(1-pause)

Now addressing us directly, Guru Ji says: “(O’ my friend), concentrating on God of the universe, meditate on God’s Name in your mind. (When you do so, God) would destroy millions of your sins.”(2)

Next illustrating the merits of the company of saintly people with a beautiful example, Guru Ji says: “(O’ my friend), on whose face falls the dust of the feet of the saintly congregation, (who listens to the divine words of wisdom of the saintly persons, becomes so pure and blessed as if) that person has bathed in the sixty eight holiest places and the river Ganges.”(3)

Guru Ji concludes the *shabad* by sharing his own experience and says: “(O’ my friends), God has shown mercy on a foolish person like me as well, and the emancipator God has emancipated the devotee Nanak as well. (So I am sure, that if you also meditate on His Name under the guidance of the Guru, He would emancipate you as well).”(4-2)

The message of this *shabad* is that we should pray to God to bless us with the guidance of the Guru and the company of saintly people. In their company, we should listen to the advice of the Guru and meditate on God’s Name. So that God may show mercy on us as well and ferry us across this dreadful worldly ocean.

ਭੈਰਉ ਮਹਲਾ ੪ ॥

bhairo mehlāa 4.

ਸੁਕ੍ਰਿਤੁ ਕਰਣੀ ਸਾਰੁ ਜਪਮਾਲੀ ॥
ਹਿਰਦੈ ਫੇਰਿ ਚਲੈ ਤੁਧੁ ਨਾਲੀ ॥੧॥

sukarīt̥ karṇee saar japmaalee.
hirdai fayr chalai t̥uḐh naalee. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਬਨਵਾਲੀ ॥
ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਸਤਸੰਗਤਿ ਤੂਟਿ ਗਈ
ਮਾਇਆ ਜਮ ਜਾਲੀ ॥੧॥ ਰਹਾਉ ॥

har har naam japahu banvaalee.
kar kirpaa maylhu satsangāt̥ t̥oot ga-ee
maa-i-aa jam jaalee. ||1|| rahaa-o.

ਗੁਰਮੁਖਿ ਸੇਵਾ ਘਾਲਿ ਜਿਨਿ ਘਾਲੀ ॥
ਤਿਸੁ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲੀ ॥੨॥

gurmukh sayvaa ghaal jin ghaalee.
tis gharhee-ai sabad̥ sachee taksaalee.
||2||

ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰਿ ਅਗਮ ਦਿਖਾਲੀ ॥
ਵਿਚਿ ਕਾਇਆ ਨਗਰ ਲਧਾ ਹਰਿ ਭਾਲੀ ॥੩॥

har agam agochar gur agam dikhāalee.
vich kaa-i-aa nagar laḐhaa har bhaalee.
||3||

ਹਮ ਬਾਰਿਕ ਹਰਿ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲੀ ॥
ਜਨ ਨਾਨਕ ਤਾਰਹੁ ਨਦਰਿ ਨਿਹਾਲੀ ॥੪॥੩॥

ham baarik har piṭaa part̥ipaalee.
jan naanak taarahu nadar̥ nihaalee.
||4||3||

Bhairon Mehla-4

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance of the Guru and the company of saintly people. In their company, we should listen to the advice of the Guru and meditate on God's Name. So that God may show mercy on us as well and ferry us across this dreadful worldly ocean. The question arises, how to meditate on God's Name. Many people believe that meditating on God's Name means repeating a particular name, such as "*Waheguru, Om, Ram, and Allah*" again and again, while counting the beads of a special necklace constitutes meditating on God's Name. In this *shabad*, Guru Ji explains the best way to meditate on God's Name and obtain union with God.

He says: "(O' my friend), to do the good deeds is the sublime rosary. Rotate (this rosary) in your mind, (its merit) would accompany you (even after death)." (1)

Next Guru Ji advises: "(O' my friends), always meditate on the Name of the God of the universe. (Pray to Him and say): '(O' God), showing Your mercy, whom You unite with the company of saints, their noose of *Maya* is snapped." (1-pause)

Guru Ji now tells us the purification a person goes through, who puts in the effort of meditating on God's Name. He says: "(O' my friends), under the guidance of the Guru, one who serves (God and) puts in the effort (to meditate on God's Name, that one's character becomes so immaculate, as if his or her every) word has been fashioned afresh in (God's) true mint." (2)

Describing the blessings received by the one who has refashioned his or her character as described above, Guru Ji says: "(O' my friends, following the advice of the Guru, one who has purified one's conduct, the Guru has shown that one the incomprehensible and imperceptible God. That person has found God in the township of his or her own body (itself)." (3)

Guru Ji concludes this *shabad* by showing us how to humbly pray to God and seek His blessings. He says: "(O' God), we are Your children, and You are our Father and Sustainer. Please cast Your glance of grace and emancipate slave Nanak." (4-3)

The message of this *shabad* is that if we want to be ferried across this worldly ocean, then we should pray to God to unite us with the company of saint (Guru). So that we always do our rightful duty, do good deeds, and remember God in our heart.

ਭੈਰਉ ਮਹਲਾ ੪ ॥

bhairo mehlaa 4.

ਸਭਿ ਘਟ ਤੇਰੇ ਤੂੰ ਸਭਨਾ ਮਾਹਿ ॥
ਤੁਝ ਤੇ ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ ॥੧॥

sabh ghatt thaerae thoo sabhanaa maahi.
thujh thae baahar koe naahi ||1||

ਹਰਿ ਸੁਖਦਾਤਾ ਮੇਰੇ ਮਨ ਜਾਪੁ ॥

ਹਉ ਤੁਧੁ ਸਾਲਾਹੀ ਤੂ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਬਾਪੁ
॥੧॥ ਰਹਾਉ ॥

har sukh-dāṭa mayray man jaap.

ha-o tuDh saalaahē tū mayraa har
parabh baap. ||1|| rahaa-o.

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਹਰਿ ਪ੍ਰਭੁ ਸੋਇ ॥

ਸਭ ਤੇਰੈ ਵਸਿ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੨॥

jah jah daykhaa tah har parabh so-ay.

sabh tayrai vas doojaa avar na ko-ay.
||2||

ਜਿਸ ਕਉ ਤੁਮ ਹਰਿ ਰਾਖਿਆ ਭਾਵੈ ॥

ਤਿਸ ਕੈ ਨੇੜੈ ਕੋਇ ਨ ਜਾਵੈ ॥੩॥

jis ka-o tum har raakhi-aa bhaavai.

tis kai nayrhai ko-ay na jaavai. ||3||

ਤੂ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸਭ ਤੈ ਭਰਪੂਰਿ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਜਪਿ ਹਾਜਰਾ ਹਜੂਰਿ ॥੪॥੪॥

tū jal thal mahee-al sabh tai bharpoor.

jan naanak har jap haajraa hajoor.
||4||4||

Bhairon Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to be ferried across this worldly ocean, then we should pray to God to unite us with the company of saint (Guru). So that we may always do our rightful duty, do good deeds, and remember God in our heart. In this *shabad*, he shows us how a person meditates on God's Name by always thinking about God and realizing Him in all beings and all places.

Speaking on behalf of a person who truly meditates on God's Name, Guru Ji says: "(O' God), all hearts are Yours and You pervade in all (of them). No one is outside Your (command)." (1)

Therefore addressing his own mind (and indirectly us), he says: "O' my mind, meditate on God, who is the Giver of peace, (and say to Him: "O' God, bless me that) I may praise You, because You are (both) my Master and my Father." (1-pause)

Describing how he sees God everywhere, Guru Ji says: "(O' my friends), where ever I look, there I see that God. (O' God), everything is under Your control and there is no other (except for You)." (2)

Expressing his full faith in God, Guru Ji says: "(O' God), whom You want to save, nobody can come near that person." (3)

In conclusion Guru Ji says: "(O' God), You are fully pervading everywhere in all lands, waters, and the skies. O' devotee Nanak, meditate on that God, who is present right before you." (4-4)

The message of this *shabad* is that if we do not want trouble or any enemy to bother us, then we should meditate on the Name of that bliss giving God, who pervades all hearts, all places, and is right in front of us.

ਭੈਰਉ ਮਹਲਾ ੪ ਘਰੁ ੨

bhairo mehlā 4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਰਿ ਕਾ ਸੰਤੁ ਹਰਿ ਕੀ ਹਰਿ ਮੂਰਤਿ ਜਿਸੁ
ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰਿ ॥
ਮਸਤਕਿ ਭਾਗੁ ਹੋਵੈ ਜਿਸੁ ਲਿਖਿਆ ਸੋ
ਗੁਰਮਤਿ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਸਮੁਾਰਿ ॥੧॥

har kaa sant har kee har moorat jis hirdai
har naam muraar.
mastak bhaag hovai jis likhi-aa so gurmat
hirdai har naam sam^haar. ||1||

ਪੰਨਾ ੧੧੩੫

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ਮਧੁਸੂਦਨੁ ਜਪੀਐ ਉਰ ਧਾਰਿ ॥
ਦੇਹੀ ਨਗਰਿ ਤਸਕਰ ਪੰਚ ਧਾਤੂ ਗੁਰ ਸਬਦੀ
ਹਰਿ ਕਾਵੇ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥

maDhusoodan japee-ai ur Dhaar.
dayhee nagar taskar panch Dhaatoo gur
sabdee har kaad^hay maar. ||1|| rahaa-o.

ਜਿਨ ਕਾ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਤਿਨ
ਕਾਰਜ ਹਰਿ ਆਪਿ ਸਵਾਰਿ ॥
ਤਿਨ ਚੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ
ਅੰਗੀਕਾਰੁ ਕੀਆ ਕਰਤਾਰਿ ॥੨॥

jin kaa har saytee man maani-aa tin
kaaraj har aap savaar.
tin chookee muhtaajee lokan kee har
angeekaar kee-aa kartaar. ||2||

ਮਤਾ ਮਸੂਰਤਿ ਤਾਂ ਕਿਛੁ ਕੀਜੈ ਜੇ ਕਿਛੁ ਹੋਵੈ
ਹਰਿ ਬਾਹਰਿ ॥
ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਹੋਸੀ ਹਰਿ ਧਿਆਵਹੁ
ਅਨਦਿਨੁ ਨਾਮੁ ਮੁਰਾਰਿ ॥੩॥

matā masoorat taa^N kichh keejai jay
kichh hovai har baahar.
jo kichh karai so-ee bhal hosee har
Dhi-aavahu an-din naam muraar. ||3||

ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੇ ਓਹੁ ਪੂਛਿ
ਨ ਕਿਸੈ ਕਰੇ ਬੀਚਾਰਿ ॥
ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਧਿਆਈਐ ਜਿਨਿ
ਮੇਲਿਆ ਸਤਿਗੁਰੁ ਕਿਰਪਾ ਧਾਰਿ ॥੪॥੧॥੫॥

har jo kichh karay so aapay aapay oh
poochh na kisai karay beechaar.
naanak so parabh sadā Dhi-aa-ee-ai jin
mayli-aa satgur kirpaa Dhaar. ||4||1||5||

Bhairon Mehla-4 Ghar-2

By now, it should be clear to us that Guru Ji stresses that we seek the guidance and protection of the saint (Guru), and advises us to meditate on God's Name under the guidance of the saint (Guru). Naturally the question arises who is the true saint or Guru, and what are the benefits of his guidance? In this *shabad*, Guru Ji answers all such questions.

First telling us who is a true saint, how high his status is and who those are who are blessed with his guidance, Guru Ji says: “(O’ my friends), the saint of God within

whom is enshrined the Name of God is the embodiment of God Himself. But only the one in whose destiny it has been so written follows the Guru's instruction and cherishes God's Name in the heart.”(1)

Referring to the Hindu legend, in which god *Krishna* slayed a dreadful demon *Madhu*, Guru Ji advises: “(O’ my friends), enshrining that God in our heart who slayed the demon *Madhu*, we should meditate on Him. In our body are (the five impulses of lust, anger, greed, attachment, and ego, which like) five thieves try (to rob us of all our spiritual and moral values. But the person) who meditates on God, through (*Gurbani*) the Guru's word, drives them out (of the body).”(1-pause)

Listing the blessings of having faith in God, Guru Ji says: “(O’ my friends), they whose mind is convinced about (the power of) God, their tasks God Himself accomplishes. God takes their side and their dependence on (other) people is ended.”(2)

Regarding the need to consult others for our problems, Guru Ji says: “(O’ my friends), we would need to consult or council with others if anything was to happen outside (the will of) the Creator. (We should have the faith that) whatever He does would be (for) gooz, therefore meditate on that God, the slayer of demons.”(3)

Guru Ji concludes the *shabad* by removing our doubts regarding other lesser gods and goddesses in whom some people believe and hope they might intercede with God on our behalf. He says: “(O’ my friends), whatever God does, He does on His own. He never asks or consults with anybody (on any matter). Therefore, O’ Nanak we should always meditate on that God, who showing mercy, has united us with the true Guru (the giver of such true guidance).”(4-1-5)

The message of this *shabad* is that we should seek the guidance of the true Guru (Granth Sahib Ji), and following his advice (the *Gurbani*) we should meditate on God's Name and keep Him enshrined in our heart. He would Himself accomplish our tasks, and we wouldn't need to depend on any kind of support of worldly people.

ਭੈਰਉ ਮਹਲਾ ੪ ॥

ਤੇ ਸਾਧੂ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਜਿਨ ਜਪਿਆ ਗਤਿ
ਹੋਇ ਹਮਾਰੀ ॥

ਤਿਨ ਕਾ ਦਰਸੁ ਦੇਖਿ ਮਨੁ ਬਿਗਸੈ ਖਿਨੁ ਖਿਨੁ
ਤਿਨ ਕਉ ਹਉ ਬਲਿਹਾਰੀ ॥੧॥

ਹਰਿ ਹਿਰਦੈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਜਗਤ ਪਿਤ ਸੁਆਮੀ ਹਮ
ਦਾਸਨਿ ਦਾਸ ਕੀਜੈ ਪਨਿਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥

bhairo mehlāa 4.

tay saaDhoo har maylhu su-aamee jin
japi-aa gat ho-ay hamaaree.

tin kaa daras daykh man bigsai khin
khin tin ka-o ha-o balihaaree. ||1||

har hirdai jap naam muraaree.

kirpaa kirpaa kar jagat pit su-aamee
ham daasan daas keejai panihaaree.
||1|| rahaa-o.

ਤਿਨ ਮਤਿ ਊਤਮ ਤਿਨ ਪਤਿ ਊਤਮ ਜਿਨ ਹਿਰਦੈ
ਵਸਿਆ ਬਨਵਾਰੀ ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਲਾਇ ਹਰਿ ਸੁਆਮੀ ਤਿਨ
ਸਿਮਰਤ ਗਤਿ ਹੋਇ ਹਮਾਰੀ ॥੨॥

tin mat̃ ootam tin pat̃ ootam jin hirdai
vasi-aa banvaaree.

tin kee sayvaa laa-ay har su-aamee tin
simrat̃ gat̃ ho-ay hamaaree. ||2||

ਜਿਨ ਐਸਾ ਸਤਿਗੁਰੁ ਸਾਧੁ ਨ ਪਾਇਆ ਤੇ ਹਰਿ
ਦਰਗਹ ਕਾਵੇ ਮਾਰੀ ॥

ਤੇ ਨਰ ਨਿੰਦਕ ਸੋਭ ਨ ਪਾਵਹਿ ਤਿਨ ਨਕ ਕਾਟੇ
ਸਿਰਜਨਹਾਰੀ ॥੩॥

jin aisaa satgur saaDh na paa-i-aa tay
har dargeh kaadhay maaree.

tay nar nindak sobh na paavahi tin nak
kaatay sirjanhaaree. ||3||

ਹਰਿ ਆਪਿ ਬੁਲਾਵੈ ਆਪੇ ਬੋਲੈ ਹਰਿ ਆਪਿ
ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਨਿਰਾਹਾਰੀ ॥

ਹਰਿ ਜਿਸ ਤੂ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲਸੀ ਜਨ ਨਾਨਕ
ਕਿਆ ਏਹਿ ਜੰਤ ਵਿਚਾਰੀ ॥੪॥੨॥੬॥

har aap bulaavai aapay bolai har aap
niranjan nirankaar niraahaaree.

har jis too mayleh so tuDh milsee jan
naanak ki-aa ayhi jant̃ vichaaree.
||4||2||6||

Bhairon Mehla-4

In the previous *shabad* Guru Ji advised us that we should seek the guidance of the true Guru and following his advice, we should meditate on God's Name and keep Him enshrined in our heart. He would Himself accomplish our tasks and we need not depend on any support of worldly people. Guru Ji doesn't give the above advice to others only. In this *shabad*, he displays how he himself prays to God for the saint's guidance and how much he values and respects their advice.

Addressing God, Guru Ji says: "O' God my Master, please unite me with such saints worshipping with whom I may obtain (high spiritual) state. Seeing their sight my mind may blossom, and I may be a sacrifice to them."(1)

Continuing his prayer, Guru Ji says: "(O' God), the destroyer of demons, bless me that I may always worship Your Name in my heart. O' the Father and Master of the universe, show mercy and (bless me with most humble service of the saints, such as) making me the water carrier of the servants of Your servants."(1-pause)

Giving the reason why he begs for such humble service of the saints, he says: "(O' my friends), they in whose heart God is enshrined, their intellect is sublime and their honor is sublime, (therefore they are regarded very highly in this world and God's court). If God yokes me to their service, by remembering them I too may obtain salvation."(2)

Now describing the state of those who have not obtained the guidance of such a true saint (Guru), he says: "(O' my friends), they who have not obtained (the guidance of)

such a true saint Guru, God drives them out of His court. Such slanderous people do not obtain any honor and the Creator (subjects them to such a disgrace, as if He) cuts their noses.”(3)

However, in his compassion, Guru Ji says: “(O’ my friends, the poor creatures are helpless, because) God Himself makes people say (different things and) He Himself utters (everything); He Himself is immaculate, formless, and doesn’t eat anything.”

Therefore, addressing God, Guru Ji says: “O’ God, that person alone would meet You, whom You Yourself would unite (with You). Nanak (says), nothing is under the control of these poor creatures.”(4-2-6)

The message of this *shabad* is that we should always pray to God to bless us with the guidance of the true Guru (Granth Sahib Ji. So that) following the advice contained therein we may meditate on God's Name and enshrine Him in our heart. In His mercy, God may unite us also with Him.

ਭੈਰਉ ਮਹਲਾ ੪ ॥

bhairo mehlāa 4.

ਸਤਸੰਗਤਿ ਸਾਈ ਹਰਿ ਤੇਰੀ ਜਿਤੁ ਹਰਿ ਕੀਰਤਿ
ਹਰਿ ਸੁਨਣੇ ॥

ਜਿਨ ਹਰਿ ਨਾਮੁ ਸੁਣਿਆ ਮਨੁ ਭੀਨਾ ਤਿਨ ਹਮ
ਸ੍ਰੇਵਹ ਨਿਤ ਚਰਣੇ ॥੧॥

ਜਗਜੀਵਨੁ ਹਰਿ ਧਿਆਇ ਤਰਣੇ ॥

ਅਨੇਕ ਅਸੰਖ ਨਾਮ ਹਰਿ ਤੇਰੇ ਨ ਜਾਹੀ ਜਿਹਵਾ
ਇਤੁ ਗਨਣੇ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਸਿਖ ਹਰਿ ਬੋਲਹੁ ਹਰਿ ਗਾਵਹੁ ਲੇ ਗੁਰਮਤਿ
ਹਰਿ ਜਪਣੇ ॥

ਜੋ ਉਪਦੇਸੁ ਸੁਣੇ ਗੁਰ ਕੇਰਾ ਸੋ ਜਨੁ ਪਾਵੈ ਹਰਿ
ਸੁਖ ਘਣੇ ॥੨॥

ਧੰਨੁ ਸੁ ਵੰਸੁ ਧੰਨੁ ਸੁ ਪਿਤਾ ਧੰਨੁ ਸੁ ਮਾਤਾ ਜਿਨਿ
ਜਨ ਜਣੇ ॥

ਜਿਨ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਇਆ ਮੇਰਾ ਹਰਿ
ਹਰਿ ਸੇ ਸਾਚੀ ਦਰਗਹ ਹਰਿ ਜਨ ਬਣੇ ॥੩॥

ਹਰਿ ਹਰਿ ਅਗਮ ਨਾਮ ਹਰਿ ਤੇਰੇ ਵਿਚਿ ਭਗਤਾ
ਹਰਿ ਧਰਣੇ ॥

ਨਾਨਕ ਜਨਿ ਪਾਇਆ ਮਤਿ ਗੁਰਮਤਿ ਜਪਿ ਹਰਿ
ਹਰਿ ਪਾਰਿ ਪਵਣੇ ॥੪॥੩॥੭॥

saṯsaṅgaṯ saa-ee har ṭayree jiṯ har
keeraṯ har sunṇay.

jin har naam suni-aa man bheenaa ṭin
ham sarayveh niṯ charṇay. ||1||

jagjeevan har Dhi-aa-ay ṭarṇay.

anayk asa^Nkh naam har ṭayray na
jaahee jihvaa iṯ ganṇay. ||1|| rahaa-o.

gursikh har bolhu har gaavhu lay
gurmatṭ har japṇay.

jo upḍays sunay gur kayraa so jan
paavai har sukh ghanay. ||2||

Dhan so vans Dhan so piṭaa Dhan so
maatāa jin jan janay.

jin saas giraas Dhi-aa-i-aa mayraa har
har say saachee dargeh har jan banay.
||3||

har har agam naam har ṭayray vich
bhagṭaa har Dharṇay.

naanak jan paa-i-aa matṭ gurmatṭ jap har
har paar pavṇay. ||4||3||7||

Bhairon Mehla-4

In the previous many *shabads*, Guru Ji not only advised us to seek the company of the saints (Guru), but also told us to join their holy congregation and sing praises of God in such a gathering. In this *shabad*, he defines what a holy or true congregation is, and tells us how fortunate are they who listen to the sermon of the Guru and meditate on God's Name.

First defining a true congregation and expressing how much he admires those who listen to God's Name, Guru Ji says: "(O' God, that alone is Your true congregation, where Your praises are heard. They, who have heard about God's Name, their minds have been delighted, I (hold them in such great regard that I would like to) daily serve at their feet.)"(1)

Stating the blessings of meditating on God, Guru Ji says: "(O' my friends), by meditating on God, the life of the world, we swim across the worldly ocean."

However Guru Ji acknowledges to God, and says: "(O' God) myriad and innumerable are Your names and with this tongue (of mine), cannot be counted."(1-pause)

Therefore Guru Ji advises us: "O' the disciples of the Guru, seeking the guidance of the Guru, utter (God's) Name and sing praises of God. One who listens to the sermon of the Guru (and faithfully acts upon it) obtains many comforts from God."(2)

Stating how much he respects the devotees of God, Guru Ji says: "(O' my friends), blessed is that family, blessed is that father, and blessed is that mother who has given birth to the devotees. Those men of God who have meditated on my God, with every breath and morsel become worthy of honor in the court of the eternal (God)."(3)

Guru Ji concludes the *shabad* by again acknowledging how innumerable God's qualities are. He says: "O' God, (because of Your limitless virtues), infinite are Your Names. You have enshrined these qualities in Your devotees. Nanak says, following the Guru's advice, they who have obtained the nectar Name (of God), swim across (the worldly ocean)."(4-3-7-8-21-7-36)

The message of this *shabad* is that we should join holy congregation where the praises of God are sung, and God's Name is heard. This way following the Guru's advice we should meditate upon God with each and every breath. By doing so we would be ferried across this worldly ocean and would obtain honor in God's court.

ਪੰਨਾ ੧੧੩੬

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ਭੈਰਉ ਮਹਲਾ ੫ ਘਰੁ ੧

bhairo mehlāa 5 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਸਗਲੀ ਥੀਤਿ ਪਾਸਿ ਡਾਰਿ ਰਾਖੀ ॥
ਅਸਟਮ ਥੀਤਿ ਗੋਵਿੰਦ ਜਨਮਾ ਸੀ ॥੧॥

saglee theet paas daar raakhee.
astam theet govinḍ janmaa see. ||1||

ਭਰਮਿ ਭੂਲੇ ਨਰ ਕਰਤ ਕਚਰਾਇਣ ॥
ਜਨਮ ਮਰਣ ਤੇ ਰਹਤ ਨਾਰਾਇਣ ॥੧॥
ਰਹਾਉ ॥

bharam bhoolay nar karat kachraa-iṇ.
janam maran tay rahat naaraa-iṇ. ||1||
rahaa-o.

ਕਰਿ ਪੰਜੀਰੁ ਖਵਾਇਓ ਚੋਰ ॥
ਓਹੁ ਜਨਮਿ ਨ ਮਰੈ ਰੇ ਸਾਕਤ ਢੋਰ ॥੨॥

kar panjeer khavaa-i-o chor.
oh janam na marai ray saakat dhor. ||2||

ਸਗਲ ਪਰਾਧ ਦੇਹਿ ਲੋਰੋਨੀ ॥
ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ
॥੩॥

sagal paraaDh deh loronee.
so mukh jala-o jit kaheh thaakur jonee.
||3||

ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ॥
ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਰਹਿਓ ਸਮਾਇ ॥੪॥੧॥

janam na marai na aavai na jaa-ay.
naanak kaa parabh rahi-o samaa-ay.
||4||1||

Bhairon Mehla-5 Ghar-1

Some translators believe that Guru Arjan Dev Ji uttered this *shabad*, in response to the invitation of a pundit on the occasion of *Janam Ashtami* (birth day) of *Krishna*, who is believed to be the hero of *Mahabharata* and incarnation of God Himself. In this *shabad*, commenting on that supposed birth of God on *Ashtami*, the eighth lunar day in the month of Indian month *Bhaadon*, Guru Ji clarifies his own belief.

So addressing that pundit, Guru Ji says: “(O’ my friend, your saying that) God put aside all other lunar days aside, but on the eighth lunar day, He took birth (is totally untenable).”(1)

Now addressing us all, Guru Ji says: “(O’ my friends), men who are strayed by illusion, are talking about such flimsy (beliefs), because God is free from birth or death.”(1-pause)

Once again addressing the pundit, Guru Ji says: “(O’ pundit), making *Panjiri* (a special sweet dish, made by mixing some wheat flour, clarified butter and sugar), like

a thief you (pretend to) feed the (statue of God *Krishna*. But O') ignorant worshipper of power, (that God) doesn't take birth nor dies."(2)

Commenting on such rituals based on false beliefs, he says: "(O' my friends, they who are indulging in such false rituals) as swinging the cradle (of a miniature statue of God and putting him to sleep by) singing lullabies are committing sins. (God is immortal. He is never born nor dies). So may that tongue be burnt, which says that God goes through existences."(3)

Guru Ji now once again expresses his belief in clear-cut terms for all of us. He says: "(O' my friends), God neither takes birth nor he dies; He neither comes nor goes and God of Nanak is pervading everywhere. (4-1)

The message of this *shabad* is that we should only worship God who is transcendent in nature and never takes birth nor ever dies. We shouldn't pray before any statue or man who claims to be God.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਊਠਤ ਸੁਖੀਆ ਬੈਠਤ ਸੁਖੀਆ ॥
ਭਉ ਨਹੀ ਲਾਗੈ ਜਾਂ ਐਸੇ ਬੁਝੀਆ ॥੧॥

oothaṭ sukhee-aa baithaṭ sukhee-aa.
bha-o nahee laagai jaa^N aisay bujhee-aa.
||1||

ਰਾਖਾ ਏਕੁ ਹਮਾਰਾ ਸੁਆਮੀ ॥
ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥੧॥ ਰਹਾਉ ॥

raakhā ayk hamaaraa su-aamee.
sagal ghataa kaa antarjaamee. ||1||
rahaa-o.

ਸੋਇ ਅਚਿੰਤਾ ਜਾਗਿ ਅਚਿੰਤਾ ॥
ਜਹਾ ਕਹਾਂ ਪ੍ਰਭੁ ਤੂੰ ਵਰਤੰਤਾ ॥੨॥

so-ay achintā jaag achintā.
jahaa kahaa^N parabḥ too^N vartantā. ||2||

ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥੩॥੨॥

ghar sukh vasi-aa baahar sukh paa-i-aa.
kaho naanak gur manṭar drirh-aa-i-aa.
||3||2||

Bhairon Mehla-5

In previous many *shabads*, Guru Ji advised us that we should have full faith in one God, who is all-powerful and pervades everywhere. In this *shabad*, he tells us what kind of peace and bliss one enjoys, who has this kind of firm faith in God.

About the person who truly believes in the protection of God, Guru Ji says: "(The one who has) realized (that God is the protector of all, whether) sitting or standing, feels happy (and) is never afflicted by any fear."(1)

Stating his personal belief, Guru Ji says: “(O’ my friends), it is the one God who is the protector of us all. He is the Knower of all hearts. (He even knows about every thought passing through our minds).”(1-pause)

Noting that some people cry in pain during the day when awake, while others cannot sleep in peace due to some worry torturing their mind, Guru Ji says: “(The person who has full faith in God), sleeps without any worry, and wakes up in a worriless state. (Such a person says: “(O’ God), wherever (we look, we find) You pervading there.”(2)

In conclusion, Guru Ji says: “O’ Nanak, (in whom) the Guru has firmly enshrined the *Mantra* (of God's omnipotence), that person resides in peace in the home of (and also) obtains peace outside (and thus enjoys peace everywhere).”(3-2)

The message of this *shabad* is that if we want to be really free from any kinds of fear or anxiety, then we should have complete faith in God, who pervades everywhere and therefore would protect us everywhere. He is the knower of all hearts, and He would save us when we are trying to do the right thing, and our motives are unselfish. Then we would feel ourselves in a state of peace and bliss in any situation and at all times.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥
ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥੧॥

varat̃ na raha-o na mah ramdaanaa.
tis sayvee jo rakhai nidaanaa. ||1||

ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥
ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ ॥੧॥ ਰਹਾਉ ॥

ayk gusaa-ee alhu mayraa.
hindoo turak duhaa^N naybayraa. ||1||
rahaa-o.

ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥
ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥੨॥

haj kaabai jaa-o na tirath poojaa.
ayko sayvee avar na doojaa. ||2||

ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ ॥
ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥੩॥

poojaa kara-o na nivaaj gujaara-o.
ayk nirankaar lay ridai namaskaara-o.
||3||

ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥
ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥੪॥

naa ham hindoo na musalmaan.
alah raam kay pind paraan. ||4||

ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥
ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ ॥੫॥੩॥

kaho kabeer ih kee-aa vakhaanaa.
gur peer mil khud khasam pachhaanaa.
||5||3||

Bhairon Mehla-5

About 500 years ago during the times of Guru Arjun Dev Ji a great tension existed between Muslims and Hindus. Both thought that their religious path was the only right one, all others were lost and would go to hell. They had their own different rituals, and even different names for God. For example, Muslims called God as *Allah* while Hindus called Him *Gusaaeen*. Hindus observed fasts during certain days of the week, while Muslims did this during the month of *Ramadan* as per their own calendar. The Hindus prayed before statues of different gods in temples, while Muslims prayed in mosques. In this *shabad*, Guru Ji elaborates on similar thoughts expressed by Kabir Ji. Perhaps that is why this *shabad* ends with his name.

Stating his position regarding fasts and in whom he believes, Guru Ji says: “(O’ my friends), I neither observe fasts (as per Hindu tradition), nor during *Ramadan* (as Muslims do). I only serve (worship) that God, who saves us in the end.”(1)

Expressing his faith only in one God, Guru Ji says: “(O’ my friends), I have released myself from (any disputes) between Hindu or Muslim gods. For me there is only one God, (whom Hindus call) *Gusaaeen* and Muslims call *Allah*.”(1-pause)

Regarding going on any kinds of pilgrimages, Guru Ji says: “(O’ my friends), I neither go on *Hajj* (pilgrimage) to *Kaaba* (like Muslims), nor I go and worship at any Hindu holy places. I worship only one God and no other (god or goddess).”(2)

Regarding what kind of worship he does, Guru Ji says: “(O’ my friends), I neither (worship like Hindus and) do *Pooja*, nor do I (follow the Muslim way and) perform *Nimaaz*. Enshrining the one formless (God in my heart), I bow before Him.”(3)

Then clearly disassociating himself from any particular religion, Guru Ji says: “(O’ my friends), I am neither a Hindu nor a Muslim. My body and breaths belong to (that one God, whom the Muslims call) *Allah*, (and Hindus call) *Ram*.”(4)

Guru Ji concludes the *shabad* by stating the reasons for expressing his thoughts on this topic. He says: “(O’ my friends, I have not expressed the above thoughts in a casual way, but just as) Kabir says, I have delivered this discourse (after) fully discussing it with both my Guru and *Peer* (Hindu and Muslim guides), and personally realized the Master.”(5-3)

The message of this *shabad* is that we need not bother how Hindus or Muslims worship and in whom they believe. We should meditate only on the one God. There is no need for us to go to any holy place; we can meditate on Him because He is residing right within our own heart.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlaa 5.

ਦਸ ਮਿਰਗੀ ਸਹਜੇ ਬੰਧਿ ਆਨੀ ॥
ਪਾਂਚ ਮਿਰਗ ਬੇਧੇ ਸਿਵ ਕੀ ਬਾਨੀ ॥੧॥

das mirgee sehjay bandh aanee.
paaⁿch mirag bayDhay siv kee baanee. ||1||

ਸੰਤਸੰਗਿ ਲੇ ਚੜਿਓ ਸਿਕਾਰ ॥ ਮ੍ਰਿਗ ਪਕਰੇ ਬਿਨੁ ਘੋਰ ਹਥੀਆਰ ॥੧॥ ਰਹਾਉ ॥	satsang lay charhi-o sikaar. marig pakray bin ghor hathee-aar. 1 rahaa-o.
ਆਖੇਰ ਬਿਰਤਿ ਬਾਹਰਿ ਆਇਓ ਧਾਇ ॥ ਅਹੇਰਾ ਪਾਇਓ ਘਰ ਕੈ ਗਾਂਇ ॥੨॥	aakhayr birat baahar aa-i-o Dhaa-ay. ahayraa paa-i-o ghar kai gaa ^N -ay. 2
ਮ੍ਰਿਗ ਪਕਰੇ ਘਰਿ ਆਣੇ ਹਾਟਿ ॥ ਚੁਖ ਚੁਖ ਲੇ ਗਏ ਬਾਂਢੇ ਬਾਟਿ ॥੩॥	marig pakray ghar aanay haat. chukh chukh lay ga-ay baa ^N dhay baat. 3
ਏਹੁ ਅਹੇਰਾ ਕੀਨੋ ਦਾਨੁ ॥ ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ ॥੪॥੪॥	ayhu ahayraa keeno daan. naanak kai ghar kayval naam. 4 4

Bhairon Mehla-5

The one particular beauty of Guru Ji's way of teaching people is that he gives his spiritual message in the language, and vocabulary of the person concerned. For example, if talking to a farmer he would advise him to sow the seed of Name, and while conversing with a business man, he would ask him to deal in truth. It appears, in this *shabad* he is telling a hunter, what kind of animals he has hunted and what kind of arms and other help he has used in this effort.

He says: "(O' my friend), I have easily bound down and brought home the ten (female) deer and have pierced the five (male) deer with God's arrows. (In other words, I have easily controlled my ten sense organs- two nostrils, two eyes, two ears, one tongue, skin, and two organs of excretion). Also, I have stilled five deer (impulses of lust, anger, greed, attachment, and ego), with the arrows (like words) of the Guru."(1)

Continuing to use the metaphor of hunting, he says: "(O' my friend, with the help of saints I made such an effort to control my five impulses of lust, anger, greed, attachment, and ego, as if) taking the saints along with me, I went for a hunting expedition and I caught (five) deer without the help of any horses or arms."(1-pause)

Guru Ji further adds: "(O' my friends, the attention of) my mind which used to run outside to find its game has come back inside, because I have found that game in the body village itself. (In other words previously, my mind used to look outside to satisfy its evil desires, but now I have resolved to keep it controlled within my body itself)."(2)

It is a common practice among hunters that after hunting they return to a common place to equitably divide the hunt among them and then take away their shares. Referring to this practice, Guru Ji says: "The deer which I had caught, I brought them

home and placed in the shop. After dividing them into small pieces (all the hunters) took them away. (In other words, the saints not only helped me to control my evil impulses, but also helped me to slowly get rid of them altogether.”(3)

Guru Ji concludes this *shabad* by describing what happened after that. He says: “(O’ my friends, while departing, the saints) gave me this hunted game (the controlled mind) as a gift. Therefore, now in the heart of Nanak is only the Name. (In other words, by the grace of the saints my mind has come under control and now it remains focused on God’s Name alone).”(4-4)

The message of this *shabad* is that like a hunter, we have to kill our impulses for lust, greed, ego, attachment, and anger. With guidance from the saint (Guru), we also have to train our sense organs of touch, taste, and sound etc., to remain away from any undesirable practices such as listening to slander, or looking at somebody with lustful eyes. Then our mind would only remain focused on God’s Name, which is the source of true bliss.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairou mehlāa 5.

ਜੇ ਸਉ ਲੋਚਿ ਲੋਚਿ ਖਾਵਾਇਆ ॥
ਸਾਕਤ ਹਰਿ ਹਰਿ ਚੀਤਿ ਨ ਆਇਆ ॥੧॥

jay sa-o loch loch khaavaa-i-aa.
saakaṭ har har cheeṭ na aa-i-aa. ||1||

ਸੰਤ ਜਨਾ ਕੀ ਲੇਹੁ ਮਤੇ ॥
ਸਾਧਸੰਗਿ ਪਾਵਹੁ ਪਰਮ ਗਤੇ ॥੧॥ ਰਹਾਉ ॥

sant janaa kee layho matay.
saaDhsang paavhu param gatay. ||1||
rahaa-o.

ਪਾਥਰ ਕਉ ਬਹੁ ਨੀਰੁ ਪਵਾਇਆ ॥
ਨਹ ਭੀਗੈ ਅਧਿਕ ਸੁਕਾਇਆ ॥੨॥

paathar ka-o baho neer pavaa-i-aa.
nah bheegai aDhik sookaa-i-aa. ||2||

ਪੰਨਾ ੧੧੩੭

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ਖਟੁ ਸਾਸਤ੍ਰ ਮੂਰਖੈ ਸੁਨਾਇਆ ॥
ਜੈਸੇ ਦਹ ਦਿਸ ਪਵਨੁ ਝੁਲਾਇਆ ॥੩॥

khat saastar moorkhai sunaa-i-aa.
jaisay dāh dis pavan jhulaa-i-aa. ||3||

ਬਿਨੁ ਕਣ ਖਲਹਾਨੁ ਜੈਸੇ ਗਾਹਨ ਪਾਇਆ ॥
ਤਿਉ ਸਾਕਤ ਤੇ ਕੋ ਨ ਬਰਾਸਾਇਆ ॥੪॥

bin kan khalhaan jaisay gaahan paa-i-aa.
ṭi-o saakaṭ ṭay ko na baraasaa-i-aa. ||4||

ਤਿਤ ਹੀ ਲਾਗਾ ਜਿਤੁ ਕੋ ਲਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਬਣਤ ਬਣਾਇਆ ॥੫॥੫॥

ṭiṭ hee laagaa jīt ko laa-i-aa.
kaho naanak parabh banat banāa-i-aa.
||5||5||

Bhairon Mehla-5

Sometimes with good intentions, but often out of our own ego, we try to correct wrong thinking and a wrong way of life of some self-conceited persons. But often instead of changing their minds we end up thinking like them and suffering in pain like them. In this *shabad*, Guru Ji comments on this situation and advises us how to deal with such self-conceited people.

Commenting on the very nature of the *Saakats* (the worshippers of *Maya*), who are often intoxicated with the power of their wealth, Guru Ji says: “(O’ my friends), even if with great affection, somebody tried to feed (divine food of God’s Name to a *Saakat*, and tried to guide him or her towards God’s Name, still) God’s Name isn’t enshrined in *Saakat*’s mind.”(1)

Therefore, telling us with whom we should associate, and whose instruction we should follow, Guru Ji says: “(O’ my friends), listen to the advice the saintly people, and obtain supreme status (of salvation) in the company of saints.”(1-pause)

Guru Ji now illustrates with an example, how an egocentric person is immune to any good advice. He says: “(O’ my friends, even if), lots of water is put on a stone, it still doesn’t get wet (inside), because it is too much dry (inside). Similarly, even if lot of good spiritual advice is given to a *Saakat*, his or her mind still isn’t convinced about the need to remember God).”(2)

Describing the effect of reciting the holy books to the egocentric person, he says: “(O’ my friends), to recite (the essence of six *Shastras* (the Hindu holy books is useless) like blowing wind in all the ten directions (which no one notices).”(3)

Also reminding us that no benefit is ever gained from the company of a worshipper of power, Guru Ji says: “(O’ my friends), just as we obtain nothing by thrashing a crop without grain, similarly no one has obtained any benefit from a worshipper of power. (Therefore we shouldn’t waste our time in the company of such a person).”(4)

However before closing, Guru Ji wants us not to hate or blame the self-conceited persons either. He says: “(O’ my friends, the *Saakat* is also helpless because) where ever (God) has yoked, one, that one is engaged in that thing. Nanak says this is how God has arranged (the world that somebody is a worshipper of *Maya* and somebody is a worshipper of God).” (5-5)

The message of this *shabad* is that we should not waste our time to correct others, even if they are self-conceited, or worshippers of *Maya*. Trying to give them any good advice is like putting water on a stone. The best thing for us is to seek the company of saints and meditate on God’s Name in their company.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਜੀਉ ਪ੍ਰਾਣ ਜਿਨਿ ਰਚਿਓ ਸਰੀਰ ॥
ਜਿਨਹਿ ਉਪਾਏ ਤਿਸ ਕਉ ਪੀਰ ॥੧॥

jee-o paraaṇ jin rachi-o sareer.
jineh upaa-ay tis ka-o peer. ||1||

ਗੁਰੁ ਗੋਬਿੰਦੁ ਜੀਅ ਕੈ ਕਾਮ ॥
ਹਲਤਿ ਪਲਤਿ ਜਾ ਕੀ ਸਦ ਛਾਮ ॥੧॥ ਰਹਾਉ ॥

gur gobind jee-a kai kaam.
halat palat jaa kee sad chhaam. ||1||
rahaa-o.

ਪ੍ਰਭੁ ਆਰਾਧਨ ਨਿਰਮਲ ਰੀਤਿ ॥
ਸਾਧਸੰਗਿ ਬਿਨਸੀ ਬਿਪਰੀਤਿ ॥੨॥

parabh aaraaDhan nirmal reet.
saaDhsang binsee bipreet. ||2||

ਮੀਤ ਹੀਤ ਧਨੁ ਨਹ ਪਾਰਣਾ ॥
ਧੰਨਿ ਧੰਨਿ ਮੇਰੇ ਨਾਰਾਇਣਾ ॥੩॥

meet heet Dhan nah paarna.
Dhan Dhan mayray naaraa-inaa. ||3||

ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥
ਏਕ ਬਿਨਾ ਦੂਜਾ ਨਹੀ ਜਾਣੀ ॥੪॥੬॥

naanak bolai amrit banee.
ayk binaa doojaa nahee jaanee. ||4||6||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that the best thing for us is to seek the company of saints and meditate on God's Name in their company, and we would obtain salvation. In this *shabad*, he tells us why we need to meditate on God's Name and why the company of saints is essential for us.

Telling us who truly cares about our welfare, Guru Ji says: "(O' my friends, by putting) life and breaths, He who has built the bodies (of living beings), He who has created them, He alone understands the pain (of His creatures)." (1)

Guiding us about the power upon whom we can depend for any support, Guru Ji says: "(O' my friends), He who provides shelter to us both in this and the next world, that Guru God alone helps the mortals to accomplish their tasks." (1-pause)

Now describing the benefits of the company of saints, he says: "(O' my friends), in the company of saints one's love for undesirable things gets destroyed, (and one realizes that) worship of God is the only immaculate way of life." (2)

Giving the reason for his above statement, Guru Ji says: "(O' my friends), neither friends, well-wishers, nor wealth are our true (or dependable) supports. (Therefore I say), blessed is my God (on whom I can always depend)." (3)

Therefore advising us in clear-cut words says: "(O' my friends), Nanak is uttering these immortalizing words, that except for the one (God), don't ever recognize (worship) any other." (4-6)

The message of this *shabad* is that if we want to live our life in the best possible way and enjoy peace and bliss both here and hereafter, then we should not depend on anybody else except for God of the universe who alone is truly concerned about our welfare and can provide us with whatever we need.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਆਗੈ ਦਯੁ ਪਾਛੈ ਨਾਰਾਇਣ ॥
ਮਧਿ ਭਾਗਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸਾਇਣ ॥੧॥

aagai da-yu paachhhai naaraa-in.
maDh bhaag har paraym rasaa-in. ||1||

ਪ੍ਰਭੂ ਹਮਾਰੈ ਸਾਸਤ੍ਰ ਸਉਣ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਗ੍ਰਿਹ ਭਉਣ ॥੧॥ ਰਹਾਉ ॥

parabhoo hamaarai saastr sa-un.
sookh sahj aanand garih bha-un. ||1||
rahaa-o.

ਰਸਨਾ ਨਾਮੁ ਕਰਨ ਸੁਣਿ ਜੀਵੇ ॥
ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਿਮਰਿ ਅਮਰ ਥਿਰੁ ਥੀਵੇ ॥੨॥

rasnaa naam karan sun jeevay.
parabh simar simar amar thir theevay.
||2||

ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੇ ॥
ਅਨਹਦ ਸਬਦ ਵਜੇ ਦਰਬਾਰੇ ॥੩॥

janam janam kay dookh nivaaray.
anhad sabad vajay darbaaray. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਲੀਏ ਮਿਲਾਏ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤਿ ਆਏ ॥੪॥੨॥

kar kirpaa parabh lee-ay milaa-ay.
naanak parabh sarnaagat aa-ay.
||4||7||

Bhairon Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to live our life in the best possible way and enjoy peace and bliss both here and hereafter, then we should not depend upon anybody else except for God of the universe who alone is truly concerned about our welfare and can provide us with whatever we need. In this *shabad*, he shares with us his personal experience, and tells us what kind of peace and happiness he is enjoying by depending on God alone.

Declaring his full faith in God, Guru Ji says: “(O’ my friends, I am sure) that in future that God would show mercy (on us), who saved us in the past and who loves us (even now) in the middle, that treasure of love is with us.”(1)

Next commenting on the Hindu practice of consulting special books on astrology to determine the most auspicious time and day for their special occasions, such as starting a new business or celebrating a marriage ceremony, Guru Ji says: “(O’ my friends), for me God’s (Name) is the best *Shastra* (and astrological chart for determining) any auspicious moment. (By meditating on His Name, there is) peace, poise, and bliss in my heart.”(1-pause)

Mentioning some of the unique blessings which people have obtained by meditating on God's Name, Guru Ji says: "(O' my friends, by meditating on God's Name with their tongue and listening (to God's Name) with their ears many people have become (spiritually) alive, and by remembering God, they have become immortal."(2)

Guru Ji adds: "(By meditating on God's Name, people have) got rid of their pains of many births, (and in their hearts has pervaded such happiness, as if) the nonstop melody of divine word is being played in the court (of their heart)."(3)

In conclusion, Guru Ji says: "(They, who abandoning any kinds of illusions about auspicious moments), have come to the shelter of God, O' Nanak, showing mercy God has united them with Him."(4-7)

The message of this *shabad* is that if we want to enjoy true peace and bliss of union with God, then instead of consulting any pundits or astrologers, we should sing praises of God with love and meditate on His Name. God, who has been saving us in the past and loves us even now, would protect us in the future.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਕੋਟਿ ਮਨੋਰਥ ਆਵਹਿ ਹਾਥ ॥
ਜਮ ਮਾਰਗ ਕੈ ਸੰਗੀ ਪਾਂਥ ॥੧॥

kot manorath aavahi haath.
jam maarag kai sangee paa^Nth. ||1||

ਗੰਗਾ ਜਲੁ ਗੁਰੁ ਗੋਬਿੰਦ ਨਾਮ ॥
ਜੋ ਸਿਮਰੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਪੀਵਤ ਬਹੁਤਿ
ਨ ਜੋਨਿ ਭ੍ਰਮਾਮ ॥੧॥ ਰਹਾਉ ॥

gangaa jal gur gobind naam.
jo simrai tis kee gat hovai peevat bahurh
na jon bharmaam. ||1|| rahaa-o.

ਪੂਜਾ ਜਾਪ ਤਾਪ ਇਸਨਾਨ ॥
ਸਿਮਰਤ ਨਾਮ ਭਏ ਨਿਹਕਾਮ ॥੨॥

poojaa jaap taap isnaan.
simrat naam bha-ay nihkaam. ||2||

ਰਾਜ ਮਾਲ ਸਾਦਨ ਦਰਬਾਰ ॥
ਸਿਮਰਤ ਨਾਮ ਪੂਰਨ ਆਚਾਰ ॥੩॥

raaj maal saadan darbaar.
simrat naam pooran aachaar. ||3||

ਨਾਨਕ ਦਾਸ ਇਹੁ ਕੀਆ ਬੀਚਾਰੁ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਮਿਥਿਆ ਸਭ ਛਾਰੁ ॥੪॥੮॥

naanak daas ih kee-aa beechaar.
bin har naam mithi-aa sabh chhaar.
||4||8||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true peace and bliss of union with God, then instead of consulting any pundits or astrologers, we should sing praises of God with love, and meditate on His Name. God, who has been saving us in the past and loves us even now, would protect us in the future as well. In this *shabad*, Guru Ji comments on the practice of putting water from river Ganges in

the mouth of a dying person, by doing which they believe that the person would go to heaven. Instead of any such customs, Guru Ji advocates the use of God's Name for all such occasions.

He says: "(O' my friends, the person who meditates on God's Name), that person's desires are fulfilled. (Not only that, even when after death the soul) is walking on the Yama's path (this Name becomes its) companion."(1)

Regarding the Ganges water, (which many Hindus believe is such a sacred thing, that putting a few drops of it in the mouth of a dying person, ensures his or her salvation), Guru Ji says: "(O' my friends), Name of the Guru God is the (true purifying nectar or) Ganges water. One who meditates on (God), obtains high spiritual status, and one who drinks (this water, of God's Name), doesn't wander in existences anymore (or goes through rounds of birth and death)."(1-pause)

Explaining how meditation on God's Name includes the merits of all kind of worship, he says: "(O' my friends, God's Name contains the merits of all kinds of) worship, penance, or abluition. By meditating on the Name, people become desire free."(2)

But that is not all, Guru Ji adds: "(O' my friends, all the comforts and pleasures, which one may obtain from one's) dominions, possessions, or courts, that one can obtain by meditating on the Name and one can maintain one's good character (as well, which one often loses in the midst of wealth and worldly pleasures)."(3)

In conclusion, Guru Ji says: "After thinking a lot, slave Nanak has come to this conclusion that without God's Name, all else is false (and useless like) ashes."(4-8)

The message of this *shabad* is that if we want to enjoy true happiness, then instead of trying to collect riches and power or doing rituals, such as bathing in holy places and doing penances we should meditate on God's Name, which would fulfill all our wishes in this world and accompany us even after death.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਲੇਪੁ ਨ ਲਾਗੋ ਤਿਲ ਕਾ ਮੂਲਿ ॥
ਦੁਸਟੁ ਬ੍ਰਾਹਮਣੁ ਮੂਆ ਹੋਇ ਕੈ ਸੂਲੁ ॥੧॥

layp na laago t̥il kaa mool.
ḍusat baraahman̄ moo-aa ho-ay kai
sool. ||1||

ਹਰਿ ਜਨ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਆਪਿ ॥
ਪਾਪੀ ਮੂਆ ਗੁਰ ਪਰਤਾਪਿ ॥੧॥ ਰਹਾਉ ॥

har jan raakhay paarbarahm aap.
paapee moo-aa gur partāap. ||1||
rahaa-o.

ਅਪਣਾ ਖਸਮੁ ਜਨਿ ਆਪਿ ਧਿਆਇਆ ॥
ਇਆਣਾ ਪਾਪੀ ਓਹੁ ਆਪਿ ਪਚਾਇਆ ॥੨॥

apṇaa k̄hasam jan aap D̄hi-aa-i-aa.
i-aṇṇaa paapee oh aap pachaa-i-aa.
||2||

ਪ੍ਰਭ ਮਾਤ ਪਿਤਾ ਅਪਣੇ ਦਾਸ ਕਾ ਰਖਵਾਲਾ ॥

ਨਿੰਦਕ ਕਾ ਮਾਥਾ ਈਹਾ ਊਹਾ ਕਾਲਾ ॥੩॥

ਜਨ ਨਾਨਕ ਕੀ ਪਰਮੇਸਰਿ ਸੁਣੀ ਅਰਦਾਸਿ ॥

ਮਲੇਛੁ ਪਾਪੀ ਪਚਿਆ ਭਇਆ ਨਿਰਾਸੁ ॥੪॥੯॥

parabh maat̃ pītaa ap̃nay d̃aas kaa
rakhvaalaa.

nindak kaa maathaa eehaa^N oohaa
kaalaa. ||3||

jan naanak kee parmaysar sunee
ardaas.

malaychh paapee pachi-aa bha-i-aa
niraas. ||4||9||

Bhairon Mehla-5

It is believed that fifth Guru Arjan Dev Ji uttered this *shabad* to express his thanks to God for saving his son from being poisoned by a *Brahmin* named Duni Chand who used to babysit Hargovind, Guru Ji's only son. Actually it was Guru Ji's older brother, *Prithi Chand*, who had bribed the babysitter to administer poison to the child by mixing cyanide in his yogurt, so that after Guru Ji's death, the Guru ship may pass on to Prithi Chand's sons. But when the *Brahmin* tried to feed the laced yogurt to the child Hargovind, he started crying and refused to eat it. Hearing its cry, Guru Ji himself came in the room, and holding the child in his lap, tried to feed it himself. But the child still refused it. Then Guru Ji fed some yogurt to a dog standing nearby, who died immediately upon eating it. Guru Ji then tried it on another dog and he too died. After this confirmation, Guru Ji asked the babysitter to tell the truth and he narrated the whole conspiracy, and on reaching home he died with severe pain in his stomach.

Referring to this incident, Guru Ji says: “(O’ my friends, the attempt to kill my son) didn’t have even the slightest effect on him. Instead the villainous *Brahmin* himself died of (colic with) severe pain in his stomach.”(1)

So thanking God, Guru Ji says: “God has Himself saved His devotees, by Guru’s power the sinner has died.”(1-pause)

Again acknowledging the hand of God in this miracle and not assuming any credit to himself, Guru Ji says: “(O’ my friends), the devotee only meditated on his Master, but as for the ignorant sinner, God Himself annihilated him.”(2)

Therefore on the basis of his personal experience, Guru Ji says: “(O’ my friends), like mother and father, God is the protector of His servant, (that is why) the evil doer (who tries to harm a devotee), is put to shame both in this and the next world.”(3)

In conclusion, Guru Ji says: “(O’ my friends), God listened to the prayer of His devotee (and instead of being able to kill his son) the sinner himself was consumed and died grieving.”(4-9)

The message of this *shabad* is that if we have faith in God and devotedly meditate on God's Name, then no matter how many desperate efforts our enemies may make to try to harm us, they would fail, and would themselves suffer serious consequences of their evil designs.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਖੂਬ ਖੂਬ ਖੂਬ ਖੂਬ ਖੂਬ ਤੇਰੇ ਨਾਮੁ ॥

khoob khoob khoob khoob khoob tayro
naam.

ਬੂਠੁ ਬੂਠੁ ਬੂਠੁ ਬੂਠੁ ਦੁਨੀ ਗੁਮਾਨੁ ॥੧॥
ਰਹਾਉ ॥

jhooth jhooth jhooth jhooth jhooth dunee
gumaan. ||1|| rahaa-o.

ਨਗਜ ਤੇਰੇ ਬੰਦੇ ਦੀਦਾਰੁ ਅਪਾਰੁ ॥

nagaj tayray banday deedaar apaar.

ਪੰਨਾ ੧੧੩੮

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ਨਾਮ ਬਿਨਾ ਸਭ ਦੁਨੀਆ ਛਾਰੁ ॥੧॥

naam binaa sabh dunee-aa chhaar.
||1||

ਅਚਰਜੁ ਤੇਰੀ ਕੁਦਰਤਿ ਤੇਰੇ ਕਦਮ ਸਲਾਹ ॥

achraj tayree kudrat tayray kadam
salaah.

ਗਨੀਵ ਤੇਰੀ ਸਿਫਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥੨॥

ganeev tayree sifath sachay paatisaah.
||2||

ਨੀਧਰਿਆ ਧਰ ਪਨਹ ਖੁਦਾਇ ॥

neeDhri-aa Dhar panah khudaa-ay.

ਗਰੀਬ ਨਿਵਾਜੁ ਦਿਨੁ ਰੈਣਿ ਧਿਆਇ ॥੩॥

gareeb nivaaj din rain Dhi-aa-ay. ||3||

ਨਾਨਕ ਕਉ ਖੁਦਿ ਖਸਮ ਮਿਹਰਵਾਨ ॥

naanak ka-o khud khasam miharvaan.

ਅਲਹੁ ਨ ਵਿਸਰੈ ਦਿਲ ਜੀਅ ਪਰਾਨ ॥੪॥੧੦॥

alhu na visrai dil jee-a paraan. ||4||10||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that if we have faith in God and devotedly meditate on His Name, then no matter how many desperate efforts our enemies may make to try to harm us, they would fail and suffer serious consequences of their evil designs. In fact, the one single most important advice Guru Ji gives us throughout the entire Guru Granth Sahib Ji is to meditate on God's Name. He truly believes that God's Name is panacea or the cure for all maladies and problems. That is why in this *shabad*, he goes into ecstasy while praising God's Name and His creation.

Repeatedly expressing his praise and appreciation of God's Name, Guru Ji says: "O' God, most wonderful and extremely beautiful is Your Name. But absolutely false and very short lived is worldly pride." (1-pause)

Referring to those devotees, who meditate on God, Guru Ji says: “(O’ God), beauteous are those devotees of Yours, (who worship You, beyond limit is (the value of) their sight. Without Your Name, the entire world is (like) ashes.”(1)

Guru Ji adds: “O’ true King, astonishing is Your nature; praise worthy are Your feet, and priceless is Your praise.”(2)

Now addressing us, Guru Ji says: “(O’ my friends, that God) is the support of the supportless. (I have) sought the shelter of that God, (and I suggest that you should also) meditate on Him.”(3)

Guru Ji concludes the *shabad* by saying: “O’ Nanak, upon whom that Master Himself becomes gracious, God is never forsaken from that person’s heart, life, and breaths.”(4-10)

The message of this *shabad* is that we should remember the favors God has bestowed upon us from the day of our birth, how wonderful He is and how He protects us. Therefore we should always praise His beauty, kindness, and limitless nature. We should never forsake Him from our mind.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਾਚ ਪਦਾਰਥੁ ਗੁਰਮੁਖਿ ਲਹੁ ॥
ਪ੍ਰਭ ਕਾ ਭਾਣਾ ਸਤਿ ਕਰਿ ਸਹੁ ॥੧॥

ਜੀਵਤ ਜੀਵਤ ਜੀਵਤ ਰਹੁ ॥
ਰਾਮ ਰਸਾਇਣੁ ਨਿਤ ਉਠਿ ਪੀਵਹੁ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸਨਾ ਕਹੁ ॥੧॥ ਰਹਾਉ ॥

ਕਲਿਜੁਗ ਮਹਿ ਇਕ ਨਾਮਿ ਉਧਾਰੁ ॥
ਨਾਨਕੁ ਬੋਲੈ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥੨॥੧੧॥

bhairo mehlāa 5.

saach padāarath gurmukh lahu.
parabh kaa bhaanaa sat kar sahu.
||1||

jeevat jeevat jeevat rahhu.
raam rasaa-in nit uth peevhu.
har har har har rasnaa kahhu. ||1||
rahaa-o.

kalijug meh ik naam uDhaar.
naanak bolai barahm beechaar.
||2||11||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that we should remember the favors God has bestowed upon us from the day of our birth, how wonderful He is, and how He protects us in each and every situation. Therefore we should always praise His beauty, kindness, and limitless nature, and we should never forsake Him from our mind. In this *shabad*, he tells us from whom we may learn to praise God and obtain the valuable gift of God’s Name.

Telling us the cardinal principle of leading our life, Guru Ji says: “(O’ my friends, learn how to meditate on God and) obtain the eternal commodity (of Name) from the Guru, and accept God’s will as eternal (and good for you).”(1)

Advising us about our daily routine, he says: “(O’ my friends), rising up daily, repeatedly utter God’s Name and drink the nectar of God. In this way keep living a spiritual life (oriented towards God and not worldly wealth).”(1-pause)

In conclusion, Guru Ji says: “(O’ my friends), Nanak is saying this divine truth that in *Kal-Yug* (the present age), it is only God’s Name, through which one (can obtain) salvation.”(2-11)

The message of this *shabad* is that if we want to enjoy the true relish of life and obtain salvation then rising up daily we should repeatedly meditate on God's Name and accept God's will as eternal and the best thing for us.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਰਬ ਫਲ ਪਾਏ ॥
ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਮਿਟਾਏ ॥੧॥

satgur sayv sarab fal paa-ay.
janam janam kee mail mitaa-ay. ||1||

ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਤੇਰੇ ਨਾਉ ॥
ਪੂਰਬਿ ਕਰਮ ਲਿਖੇ ਗੁਣ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

patit paavan parabh tayro naa-o.
poorab karam likhay gun gaa-o. ||1||
rahaa-o.

ਸਾਧੂ ਸੰਗਿ ਹੋਵੈ ਉਧਾਰੁ ॥
ਸੋਭਾ ਪਾਵੈ ਪ੍ਰਭ ਕੈ ਦੁਆਰ ॥੨॥

saaDhoo sang hovai uDhaar.
sobhaa paavai parabh kai du-aar. ||2||

ਸਰਬ ਕਲਿਆਣ ਚਰਣ ਪ੍ਰਭ ਸੇਵਾ ॥
ਪੂਰਿ ਬਾਛਹਿ ਸਭਿ ਸੁਰਿ ਨਰ ਦੇਵਾ ॥੩॥

sarab kali-aan charan parabh sayvaa.
Dhoor baachheh sabh sur nar dayvaa.
||3||

ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਨਿਧਾਨੁ ॥
ਹਰਿ ਜਪਿ ਜਪਿ ਉਧਰਿਆ ਸਗਲ ਜਹਾਨੁ ॥੪॥੧੨॥

naanak paa-i-aa naam niDhaan.
har jap jap uDhri-aa sagal jahaan.
||4||12||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the true relish of life and obtain salvation then rising up daily we should repeatedly meditate on God's Name and accept God's will as eternal and the best thing for us. In this *shabad*, he tells us what kinds of boons they have received who have acted on the Guru's advice and meditated on God's Name.

Describing the rewards one obtains by serving (following the advice of) the Guru, he says: “(O’ my friends), by serving the true Guru one obtains all the fruits (one desires), and erases the dirt (of sins) gathered from birth after birth.”(1)

Now stating how fortunate is the one who is blessed with the gift of God’s Name, Guru Ji says: “(O’ God), Your Name is sanctifier of sinners. (But only the one) in whose destiny it has been so written (by God on the basis of one’s) past deeds, sings praises (of God and thus meditates on God’s Name).”(1-pause)

Next stating the benefits of the company of saints (Guru), he says: “(O’ my friends), in the company the saints, (one meditates on God’s Name), therefore one is emancipated and obtains honor at God’s door.”(2)

Describing the blessings and glory one obtains when one meditates on God’s Name, Guru Ji says: “(O’ my friends), by serving God (by meditating on His Name) one obtains all kinds of comforts and (not only human beings, but even) the angels and gods long for the dust of feet (and the most humble service of such a person).”(3)

In conclusion, Guru Ji says: “O’ Nanak (in the congregation of the Guru) is obtained the treasure of (God’s) Name, and by meditating on God (in the Guru’s congregation), the entire world crosses over the worldly ocean.”(4-12)

The message of this *shabad* is that we should seek the guidance of the Guru, and learn the true way of praising God and meditating on His Name. By doing so we will wash off the dust of all our sins and obtain salvation.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਅਪਣੇ ਦਾਸ ਕਉ ਕੰਠਿ ਲਗਾਵੈ ॥
ਨਿੰਦਕ ਕਉ ਅਗਨਿ ਮਹਿ ਪਾਵੈ ॥੧॥

apṇay dāas ka-o kanṭh lagaavai.
nindak ka-o agan meh paavai. ||1||

ਪਾਪੀ ਤੇ ਰਾਖੇ ਨਾਰਾਇਣ ॥
ਪਾਪੀ ਕੀ ਗਤਿ ਕਤਹੂ ਨਾਹੀ ਪਾਪੀ ਪਚਿਆ
ਆਪ ਕਮਾਇਣ ॥੧॥ ਰਹਾਉ ॥

paapee tay raakhay naaraa-in.
paapee kee gat kathoo naahee paapee
pachi-aa aap kamaa-in. ||1|| rahaa-o.

ਦਾਸ ਰਾਮ ਜੀਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥
ਨਿੰਦਕ ਕੀ ਹੋਈ ਬਿਪਰੀਤਿ ॥੨॥

dāas raam jee-o laagee pareet.
nindak kee ho-ee bipreet. ||2||

ਪਾਰਬ੍ਰਹਮਿ ਅਪਣਾ ਬਿਰਦੁ ਪ੍ਰਗਟਾਇਆ ॥
ਦੋਖੀ ਅਪਣਾ ਕੀਤਾ ਪਾਇਆ ॥੩॥

paarbarahm apṇaa birad paragtaa-i-aa.
dokhee apṇaa keetaa paa-i-aa. ||3||

ਆਇ ਨ ਜਾਈ ਰਹਿਆ ਸਮਾਈ ॥
ਨਾਨਕ ਦਾਸ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥੪॥੧੩॥

aa-ay na jaa-ee rahi-aa samaa-ee.
naanak dāas har kee sarnaa-ee.
||4||13||

Bhairon Mehla-5

In the previous *shabad* (4-9), Guru Ji expressed his thanks to God, for saving the life of his only son Hargovind, when an agent of his enemy (his own brother *Prithi Chand*) tried to poison Hargovind. But that was not the only effort made by his enemies and slanderers to harm him. When *Prithi Chand* himself did not succeed in his own evil designs, he incited *Sulhi Khan* the Mogul ruler of the area against Guru Ji. So he came to attack defenseless Guru Ji with all the might of his armies and ammunition. But on the way his horse fell into a burning kiln and was burnt to ashes along with its rider. In this *shabad*, Guru Ji briefly narrates this incident, and draws a lesson from it, which we all ought to remember.

So referring to this and many other instances, in which God came to his rescue, Guru Ji says: “(O’ my friends, God) hugs His devotees to His bosom and burns his slanderers in the fire (and makes them suffer in pain).”(1)

Stating in general terms, what happens when a sinner tries to attack and harm a servant of God, Guru Ji says: “(O’ my friends), God saves (His devotee from the attacks) of a sinner. The sinner doesn’t find freedom (from his sufferings). (Therefore *Sulhi Khan*, the sinner) was consumed by his own (evil) deeds.”(1- pause)

Comparing the state and fate of God’s devotee and the sinner, Guru Ji says: “(O’ my friends), a devotee remains imbued with the love of God. But the slanderer falls in love with evil (thoughts and deeds).”(2)

However, instead of letting any kind of ego enter his mind, Guru Ji ascribes all credit to God, and says: “(O’ my friends, I didn’t do anything in this matter. By saving me from the attack of my enemy), God manifested His own tradition (of saving His devotees), and the evil doer suffered the consequences of his own doing.”(3)

Expressing his full faith in God, Guru Ji says: “(O’ my friends, God neither takes birth, nor ever dies. He) neither comes nor goes, and He pervades everywhere. O’ Nanak, (His) slaves always remain under His shelter.”(4-13)

The message of this *shabad* is that if we want no pain and nobody to be able to harm us, then we should remain imbued with the love of the eternal God and have trust and faith in His protection. Then He would take care of all of our enemies and save us from all those who try to harm us.

ਰਾਗੁ ਭੈਰਉਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸ੍ਰੀਧਰ ਮੋਹਨ ਸਗਲ ਉਪਾਵਨ ਨਿਰੰਕਾਰ
ਸੁਖਦਾਤਾ ॥

ਐਸਾ ਪ੍ਰਭੁ ਛੋਡਿ ਕਰਹਿ ਅਨ ਸੇਵਾ ਕਵਨ
ਬਿਖਿਆ ਰਸ ਮਾਤਾ ॥੧॥

raag bhairon mehlā 5 cha-upday ghar 2

ik-oⁿkaar satgur parsāad.

sareeDhar mohan sagal upaavan nirankaar
sukh-daata.

aisaa parabh chhod karahi an sayvaa kavan
bikhi-aa ras maataa. ||1||

ਰੇ ਮਨ ਮੇਰੇ ਤੂ ਗੋਵਿੰਦ ਭਾਜੁ ॥
ਅਵਰ ਉਪਾਵ ਸਗਲ ਮੈ ਦੇਖੇ ਜੋ ਚਿਤਵੀਐ
ਤਿਤੁ ਬਿਗਰਸਿ ਕਾਜੁ ॥੧॥ ਰਹਾਉ ॥

ray man mayray too govid bhaaj.
avar upaav sagal mai daykhay jo chitv-ee-ai
tit bigras kaaj. ||1|| rahaa-o.

ਠਾਕੁਰੁ ਛੋਡਿ ਦਾਸੀ ਕਉ ਸਿਮਰਹਿ ਮਨਮੁਖ
ਅੰਧ ਅਗਿਆਨਾ ॥
ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹਿ ਤਿਨ ਨਿੰਦਹਿ
ਨਿਗੁਰੇ ਪਸੂ ਸਮਾਨਾ ॥੨॥

thaakur chhod daasee ka-o simrahi
manmukh anDh agi-aanaa.
har kee bhagat karahe tin nindeh niguray
pasoo samaanaa. ||2||

ਜੀਉ ਪਿੰਡੁ ਤਨੁ ਧਨੁ ਸਭੁ ਪ੍ਰਭ ਕਾ ਸਾਕਤ
ਕਹਤੇ ਮੇਰਾ ॥

jee-o pind tan Dhan sabh parabh kaa saakat
kahtay mayraa.

ਪੰਨਾ ੧੧੩੯

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ਅਹੰਬੁਧਿ ਦੁਰਮਤਿ ਹੈ ਮੈਲੀ ਬਿਨੁ ਗੁਰ
ਭਵਜਲਿ ਫੇਰਾ ॥੩॥

aha^N-buDh durmat hai mailee bin gur bhavjal
fayraa. ||3||

ਹੋਮ ਜਗ ਜਪ ਤਪ ਸਭਿ ਸੰਜਮ ਤਟਿ
ਤੀਰਥਿ ਨਹੀ ਪਾਇਆ ॥
ਮਿਟਿਆ ਆਪੁ ਪਏ ਸਰਣਾਈ ਗੁਰਮੁਖਿ
ਨਾਨਕ ਜਗਤੁ ਤਰਾਇਆ ॥੪॥੧॥੧੪॥

hom jag jap tap sabh sanjam tat tirath
nahee paa-i-aa.
miti-aa aap pa-ay sarnaa-ee gurmukh
naanak jagat tarai-aa. ||4||1||14||

Rag Bhairon Mehla-5

Chaupadey Ghar-2

In the previous *shabad*, Guru Ji advised us that if we want no pain and nobody to be able to harm us, then we should remain imbued with the love of the eternal God and have trust and faith in His protection. Then He would take care of all of our enemies and save us from all those who try to harm us. But the problem with most of us is that, misguided by our own self-conceit, instead of worshipping God we keep worshipping lesser gods and goddesses, and keep doing ritualistic deeds such as observing fasts, visiting holy places, or doing penances to please them. Or we keep running after worldly wealth and euphorically calling it worship of goddess *Lakshmi*. But no matter what terminology we use, all such rituals and formalities designed to please one god or the other are like serving a servant instead of the Master. In this *shabad*, Guru Ji specifically asks us to forsake all such misguided beliefs and practices and instead worship the one formless God alone.

Therefore addressing his own mind and indirectly us, Guru Ji says: “(O’ my mind), that captivating God, the support of *Lakshmi* (the goddess of wealth), the formless

God is the Creator of all and Giver of comforts; why forsaking such a God, you serve (and worship) others, and in what poisonous (worldly) relishes do you remain intoxicated?”(1)

So counseling his mind and indirectly ours, Guru Ji says: “O’ my mind, only meditate on God of the universe. I have tried (and seen the result of) all other methods (and have noted, that) whatever way I think of, that ruins the task.”(1-pause)

Now addressing particularly those who keep running after worldly wealth, worshipping goddess *Lakshami*, and finding fault with those who worship God, Guru Ji says: “O’ self-conceited, blind and ignorant fools, abandoning God, you worship the maid servant. O’ the Guru less (man), you slander those who worship God, you are (foolish and uncouth) like an animal.”(2)

Commenting on the thinking of those worshippers of *Maya* who feel arrogant about their health, wealth or property, Guru Ji says: “(O’ my friends, our) soul, life, body, and wealth belong to God, but the worshippers of power say that all this is theirs. Because of their arrogance, their intellect is distorted and evil, and without (the guidance of the) Guru, they (keep making) rounds in the dreadful worldly ocean (and keep suffering the pain of births and deaths).”(3)

Guru Ji concludes by commenting on other ritualistic practices and says: “(O’ my friends), no one has ever obtained God by performing *Hoam Yags* (fire ceremonies), ritual worships, penances, and all kinds of austerities, including ablutions at holy places, or the river banks. They who surrender to the refuge (of God), their self (conceit) is erased, and O’ Nanak, by yoking them to the shelter of the Guru, (God) ferries (all beings) across the worldly ocean.”(4-1-14)

The message of this *shabad* is that if we want to be emancipated from this worldly ocean, then we shouldn’t do any kinds of rituals, such as fasts, pilgrimages, or worships to please other lesser gods and goddesses. The only thing we need to do is to seek the guidance of the Guru and under his guidance (in accordance with *Gurbani* contained in *Guru Granth Sahib*), meditate on God’s Name, and we would be saved.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

hairo mehlaa 5.

ਬਨ ਮਹਿ ਪੇਖਿਓ ਤ੍ਰਿਣ ਮਹਿ ਪੇਖਿਓ ਗ੍ਰਿਹਿ ਪੇਖਿਓ
ਉਦਾਸਾਏ ॥
ਦੰਡਧਾਰ ਜਟਧਾਰੈ ਪੇਖਿਓ ਵਰਤ ਨੇਮ ਤੀਰਥਾਏ
॥੧॥

ban meh paykhi-o tarin meh paykhi-o
garihi paykhi-o udaasaa-ay.
ḁandDhaar jatDhaarai paykhi-o varat
naym teerthaa-ay. ||1||

ਸੰਤਸੰਗਿ ਪੇਖਿਓ ਮਨ ਮਾਏਂ ॥
ਉਭ ਪਇਆਲ ਸਰਬ ਮਹਿ ਪੂਰਨ ਰਸਿ ਮੰਗਲ ਗੁਣ
ਗਾਏ ॥੧॥ ਰਹਾਉ ॥

saṁsang paykhi-o man maa-ay^N.
oobh pa-i-aal sarab meh pooran ras
mangal gun gaa-ay. ||1|| rahaa-o.

ਜੋਗ ਭੇਖ ਸੰਨਿਆਸੈ ਪੇਖਿਓ ਜਤਿ ਜੰਗਮ
ਕਾਪੜਾਏ ॥

ਤਪੀ ਤਪੀਸੁਰ ਮੁਨਿ ਮਹਿ ਪੇਖਿਓ ਨਟ ਨਾਟਿਕ
ਨਿਰਤਾਏ ॥੨॥

jog bhaykh sannī-aasai paykhi-o jat
jangam kaaprhaa-ay.

tapee tapeesur mun meh paykhi-o
nat naatik nirtaa-ay. ||2||

ਚਹੁ ਮਹਿ ਪੇਖਿਓ ਖਟ ਮਹਿ ਪੇਖਿਓ ਦਸ ਅਸਟੀ
ਸਿੰਮ੍ਰਿਤਾਏ ॥

ਸਭ ਮਿਲਿ ਏਕੋ ਏਕੁ ਵਖਾਨਹਿ ਤਉ ਕਿਸ ਤੇ ਕਹਉ
ਦੁਰਾਏ ॥੩॥

chahu meh paykhi-o khat meh
paykhi-o das astee simmritaa-ay.

sabh mil ayko ayk vakhhaaneh ta-o kis
tay kaha-o duraa-ay. ||3||

ਅਗਹ ਅਗਹ ਬੇਅੰਤ ਸੁਆਮੀ ਨਹ ਕੀਮ ਕੀਮ
ਕੀਮਾਏ ॥

ਜਨ ਨਾਨਕ ਤਿਨ ਕੈ ਬਲਿ ਬਲਿ ਜਾਈਐ ਜਿਹ ਘਟਿ
ਪਰਗਟੀਆਏ ॥੪॥੨॥੧੫॥

agah agah bay-ant su-aamee nah
keem keem keemaa-ay.

jan naanak tin kai bal bal jaa-ee-ai jih
ghat pargatee-aa-ay. ||4||2||15||

Bhairon Mehla-5

In this *shabad*, Guru Ji comments on a very important concept and answering the question that when God is pervading everywhere and in all hearts then why can we not see Him? He is sharing his personal experience in this regard.

Listing the kind of places and people he has seen in whom God is pervading, Guru Ji says: “(O’ my friends, I have seen God pervading) in woods, in vegetation, and I saw Him in the householders and the recluses. (I also saw Him) in those

yogis who hold a staff in their hands, have matted hair, and those who observe fasts and daily routines, or do pilgrimages.”(1)

Describing his own experience, he says: “(O’ my friends), in the company of saints, I have seen God in my mind. Upon seeing Him fully pervading in all the skies and netherworlds, with great relish I sang songs of joy in His praise.”(1-pause)

Listing the kinds of people in whom he has seen God, he says: “(O’ my friends), I have seen (God) pervading in yogis, the wearers of garbs, the recluse, the celibates, the *Jangams* (who keep walking), and *Kaapris* (who wear very minimal clothes. I also saw Him) in (ordinary and) great penitents, the silent yogis and actors and dancers of (faith) dramas.”(2)

Describing how he feels, after seeing God pervading in all the holy books, Guru Ji says: “(O’ my friends, when I) have seen (God pervading) in all the four *Vedas*, the six *Shastras*, eighteen *Puranas*, and the *Simrities*, (and noted that) joining together, all talk about the same one (God), then from whom can I say that (God) is far off?”(3)

In closing, Guru Ji says: “(O’ my friends), that God is unfathomable, and incomprehensible, and no one can appraise His worth. O’ slave Nanak, we should be a sacrifice again and again to those in whose minds He has become visible.”(4-2-15)

The message of this *shabad* is that God pervades in all people, places and holy books. But He first becomes visible in one’s heart only when one sings His praises in the company of the saints. Only after that, one is able to realize and recognize Him residing in the hearts of all other creatures and pervading in all places.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਨਿਕਟਿ ਬੁਝੈ ਸੋ ਬੁਰਾ ਕਿਉ ਕਰੈ ॥
ਬਿਖੁ ਸੰਚੈ ਨਿਤ ਡਰਤਾ ਫਿਰੈ ॥
ਹੈ ਨਿਕਟੇ ਅਰੁ ਭੇਦੁ ਨ ਪਾਇਆ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸਭ ਮੋਹੀ ਮਾਇਆ ॥੧॥

nikat bujhai so buraa ki-o karai.
bikh sanchai nit darta firai.
hai niktay ar bhayd na paa-i-aa.
bin satgur sabh mohee maa-i-aa. ||1||

ਨੇਤੈ ਨੇਤੈ ਸਭੁ ਕੋ ਕਰੈ ॥
ਗੁਰਮੁਖਿ ਭੇਦੁ ਵਿਰਲਾ ਕੋ ਲਹੈ ॥੧॥ ਰਹਾਉ ॥

nayrhai nayrhai sabh ko kahai.
gurmukh bhayd virlaa ko lahai. ||1||
rahaa-o

ਨਿਕਟਿ ਨ ਦੇਖੈ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ ॥
ਦਰਬੁ ਹਿਰੈ ਮਿਥਿਆ ਕਰਿ ਖਾਇ ॥
ਪਈ ਠਗਉਰੀ ਹਰਿ ਸੰਗਿ ਨ ਜਾਨਿਆ ॥
ਬਾਝੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਨਿਆ ॥੨॥

nikat na daykhai par garihi jaa-ay.
darab hirai mithi-aa kar khaa-ay.
pa-ee thag-uree har sang na jaani-aa.
baajh guroo hai bharam bhulaani-aa.
||2||

ਨਿਕਟਿ ਨ ਜਾਨੈ ਬੋਲੈ ਕੂੜੁ ॥
ਮਾਇਆ ਮੋਹਿ ਮੂਠਾ ਹੈ ਮੂੜੁ ॥
ਅੰਤਰਿ ਵਸਤੁ ਦਿਸੰਤਰਿ ਜਾਇ ॥
ਬਾਝੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਇ ॥੩॥

nikat na jaanai bolai koorh.
maa-i-aa mohi moothaa hai moorh.
antar vasat disantar jaa-ay.
baajh guroo hai bharam bhulaa-ay. ||3||

ਜਿਸੁ ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਆ ਲਿਲਾਟੁ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਖੁਲ੍ਹੇ ਕਪਾਟੁ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਨਿਕਟੇ ਸੋਇ ॥
ਜਨ ਨਾਨਕ ਆਵੈ ਨ ਜਾਵੈ ਕੋਇ ॥੪॥੩॥੧੬॥

jis mastak karam likhi-aa lilaat.
satgur sayvay khulay kapaat.
antar baahar niktay so-ay.
jan naanak aavai na jaavai ko-ay.
||4||3||16||

Bhairon Mehla-5

In the previous *shabad* Guru Ji told us that God pervades in all people, places and holy books. But He first becomes visible in one’s heart only when one sings His praises in the company of the saints. Only after that, one is able to realize and recognize Him residing in the hearts of all other creatures and pervading in all places.

In this *shabad*, he expounds on a similar concept. He argues that even though everybody says that God abides very near, but it is only a rare person who truly believes in that and actually conducts in accordance with this fact.

Giving his first argument, Guru Ji says: “(O’ my friends, the one who) deems that God abides near, cannot do any evil deed. (But, the one who always) amasses the poisonous (worldly) wealth, moves around in fear (lest he or she is caught indulging in illegal ways, or someone may take away that one’s ill-gotten wealth. O’ my friends, God) is near, but nobody has (truly) understood this secret, and without (the guidance) of the true Guru, (the entire world) has been deceived by *Maya* (the worldly riches and power).”(1)

Stating the essence of this *shabad*, Guru Ji says: “(O’ my friends), everybody says again and again, that (God) is near, but it is only a very rare person who by Guru’s grace realizes this (and conducts his or her life accordingly).”(1-pause)

Guru Ji now goes one step further and states that those who do not realize that God is abiding near commit all evils happening in the society. He says: “(The one who) doesn’t see (and realize that God) is near, goes to another’s house (with evil intent). That person steals money (belonging to others) and sustains him or her by using false (dishonest) means. (That person acts this way, because he or she has been) administered the potion (of *Maya*, the worldly wealth), and has not realized that God is in that person’s company. (In short), without (the guidance of) the Guru, the entire world has been misled by the illusion (of *Maya*).”(2)

Continuing his comments, Guru Ji says: “(O’ my friends, that person alone) tells lies who doesn’t realize (that God resides) near. Such a foolish person has (actually been) deceived by attachment for *Maya* (the worldly wealth). Within that person is present the (valuable) commodity (of God’s Name), but he or she is wandering around in foreign lands (for the false worldly wealth. In this way) without the (guidance of) the Guru, such a person is lost in illusion.”(3)

Guru Ji concludes by telling us who is the fortunate person who realizes the nearness of God. He says: “(O’ my friends), in whose destiny has been written the grace (of God), serves the true Guru (by faithfully acting on his advice, and by doing so is so enlightened, as if) the portals of that person’s mind have been opened. (Then one realizes) that it is the same God who abides within, without, and near us and O’ Nanak, no one comes or goes (it is just a play of God).”(4-3-6)

The message of this *shabad* is that we should realize that God is pervading everywhere and He is quite near. However, only when we reflect on Guru’s advice, we are able to see God in front of us and then we do not dare to do any harm to anybody, tell lies, or try to earn our living by any kind of false or dishonest means.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਤੂ ਰਾਖਹਿ ਤਿਸੁ ਕਉਨੁ ਮਾਰੈ ॥
 ਸਭ ਤੁਝ ਹੀ ਅੰਤਰਿ ਸਗਲ ਸੰਸਾਰੈ ॥
 ਕੋਟਿ ਉਪਾਵ ਚਿਤਵਤ ਹੈ ਪ੍ਰਾਣੀ ॥
 ਸੋ ਹੋਵੈ ਜਿ ਕਰੈ ਚੋਜ ਵਿਡਾਣੀ ॥੧॥

ਰਾਖਹੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥
 ਤੇਰੀ ਸਰਣਿ ਤੇਰੈ ਦਰਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਜਿਨਿ ਸੇਵਿਆ ਨਿਰਭਉ ਸੁਖਦਾਤਾ ॥
 ਤਿਨਿ ਭਉ ਦੂਰਿ ਕੀਆ ਏਕੁ ਪਰਾਤਾ ॥
 ਜੋ ਤੂ ਕਰਹਿ ਸੋਈ ਫੁਨਿ ਹੋਇ ॥
 ਮਾਰੈ ਨ ਰਾਖੈ ਦੂਜਾ ਕੋਇ ॥੨॥

ਕਿਆ ਤੂ ਸੋਚਹਿ ਮਾਣਸ ਬਾਣਿ ॥
 ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥
 ਏਕ ਟੇਕ ਏਕੋ ਆਧਾਰੁ ॥
 ਸਭ ਕਿਛੁ ਜਾਣੈ ਸਿਰਜਣਹਾਰੁ ॥੩॥

ਜਿਸੁ ਉਪਰਿ ਨਦਰਿ ਕਰੇ ਕਰਤਾਰੁ ॥

bhairo mehlā 5.

jis too raakhahi tis ka-un maarai.
 sabh tujh hee antar sagal sansaarai.
 kot upaav chitvat hai paraanee.
 so hovai je karai choj vidaanee. ||1||

raakho raakho kirpaa Dhaar.
 tayree saran tayrai darvaar. ||1|| rahaa-o.

jin sayvi-aa nirbha-o sukh-daata.
 tin bha-o door kee-aa ayk paraataa.
 jo too karahi so-ee fun ho-ay.
 maarai na raakhai doojaa ko-ay. ||2||

ki-aa too socheh maanas baan.
 antarjaamee purakh sujaan.
 ayk tayk ayko aaDhaar.
 sabh kichh jaanai sirjanhaar. ||3||

jis oopar nadar karay kartaar.

ਪੰਨਾ ੧੧੪੦

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ਤਿਸੁ ਜਨ ਕੇ ਸਭਿ ਕਾਜ ਸਵਾਰਿ ॥
 ਤਿਸ ਕਾ ਰਾਖਾ ਏਕੋ ਸੋਇ ॥
 ਜਨ ਨਾਨਕ ਅਪੜਿ ਨ ਸਾਕੈ ਕੋਇ ॥੪॥੪॥੧੭॥

tis jan kay sabh kaaj savaar.
 tis kaa raakhaa ayko so-ay.
 jan naanak aparh na saakai ko-ay.
 ||4||4||17||

Bhairon Mehla-5

In the previous *shabad* Guru Ji advised us that we should realize that God is pervading everywhere and He is quite near. However, only when we reflect on Guru's advice we are able to see God in front of us and then we do not dare to do any harm to anybody, tell lies or try to earn our living by false or dishonest means. In this *shabad*, Guru Ji goes further and tells us that if we have true faith in Him, He protects us, and nobody can harm us.

First expressing his full faith in God, Guru Ji says: "(O' God), who can kill the one, whom You protect? (Because all the beings) in the entire world are under Your control. A human being thinks about millions of plans (to benefit himself or herself, even if it harms others), but only that happens, which the wondrous God does."(1)

Therefore, showing the way to approach that God, Guru Ji says: “(O’ God), I have come to Your door to seek Your shelter, please show mercy, and save me.”(1-pause)

Stating what kinds of blessings those persons obtain who meditate on God, Guru Ji says: “(O’ my friends), they who serve (and worship) (God) and Giver of bliss, drive away their fear and realize that one (God. O’ Master), whatever You do, that alone happens. (Except for You), there is no other who can kill or save any one.”(2)

Therefore, Guru Ji advises us and says: “(O’ man), why do you think in your narrow human way? (You should realize that) God is the knower of hearts and He is the most sagacious Being. That Creator God, knows everything, therefore you should seek (only) one anchor and depend only on the support (of that God alone).”(3)

Guru Ji concludes the *shabad* by describing the kinds of blessings, God bestows upon a person, on whom He shows His grace. He says: “upon whom the Creator shows His grace, He accomplishes all the tasks of that person. He alone becomes the protector of that (person), and nobody can reach (or equal such a person in any way).”(4-4-17)

The message of this *shabad* is that if we want to get rid of all our worries, fears and concerns, then we should have full faith in the protection and kindness of God. He knows each and everything, and everything happens under His order. When we do so, God shows His grace, and then nobody can do us any harm.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਤਉ ਕੜੀਐ ਜੇ ਹੋਵੈ ਬਾਹਰਿ ॥
ਤਉ ਕੜੀਐ ਜੇ ਵਿਸਰੈ ਨਰਹਰਿ ॥
ਤਉ ਕੜੀਐ ਜੇ ਦੂਜਾ ਭਾਏ ॥
ਕਿਆ ਕੜੀਐ ਜਾਂ ਰਹਿਆ ਸਮਾਏ ॥੧॥

ṭa-o karṭhee-ai jay hovai baahar.
ṭa-o karṭhee-ai jay visrai narhar.
ṭa-o karṭhee-ai jay dōojaa bḥaa-ay.
ki-aa karṭhee-ai jaa^N rahi-aa samaa-ay. ||1||

ਮਾਇਆ ਮੋਹਿ ਕੜੇ ਕੜਿ ਪਚਿਆ ॥
ਬਿਨੁ ਨਾਵੈ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਖਪਿਆ ॥੧॥ ਰਹਾਉ ॥

maa-i-aa mohi karḥay karḥ pachi-aa.
bin naavai bḥaram bḥaram bḥaram kḥapi-aa.
||1|| rahaa-o.

ਤਉ ਕੜੀਐ ਜੇ ਦੂਜਾ ਕਰਤਾ ॥
ਤਉ ਕੜੀਐ ਜੇ ਅਨਿਆਇ ਕੋ ਮਰਤਾ ॥
ਤਉ ਕੜੀਐ ਜੇ ਕਿਛੁ ਜਾਣੈ ਨਾਹੀ ॥
ਕਿਆ ਕੜੀਐ ਜਾਂ ਭਰਪੂਰਿ ਸਮਾਹੀ ॥੨॥

ṭa-o karṭhee-ai jay dōojaa karṭaa.
ṭa-o karṭhee-ai jay ani-aa-ay ko marṭaa.
ṭa-o karṭhee-ai jay kichḥ jaanai naahee.
ki-aa karṭhee-ai jaa^N bḥarpoor samaahee.
||2||

ਤਉ ਕੜੀਐ ਜੇ ਕਿਛੁ ਹੋਇ ਧਿਛਾਣੈ ॥
ਤਉ ਕੜੀਐ ਜੇ ਭੁਲਿ ਰੰਵਾਣੈ ॥
ਗੁਰਿ ਕਹਿਆ ਜੇ ਹੋਇ ਸਭੁ ਪ੍ਰਭ ਤੇ ॥
ਤਬ ਕਾੜਾ ਛੋਡਿ ਅਚਿੰਤ ਹਮ ਸੋਤੇ ॥੩॥

ṭa-o karṭhee-ai jay kichḥ ho-ay Dhinyaanai.
ṭa-o karṭhee-ai jay bḥool ranjaanay.
gur kahi-aa jo ho-ay sabḥ parabh tay.
ṭab kaarḥaa chḥod achint ham sotay. ||3||

ਪ੍ਰਭ ਤੂਹੈ ਠਾਕੁਰੁ ਸਭੁ ਕੋ ਤੇਰਾ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਰਹਿ ਨਿਬੇਰਾ ॥

ਦੁਤੀਆ ਨਾਸਤਿ ਇਕੁ ਰਹਿਆ ਸਮਾਇ ॥

ਰਾਖਹੁ ਪੈਜ ਨਾਨਕ ਸਰਣਾਇ ॥੪॥੫॥੧੮॥

parabh̥ toohai thaakur sabh̥ ko tayraa.

ji-o bhaavai tī-o karahi nibayraa.

duṭee-aa naasaṭ ik rahi-aa samaa-ay.

raakhō paij naanak sarṇaa-ay. ||4||5||18||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our worries, fears, and concerns, then we should have full faith in the protection and kindness of our God. He knows each and everything, and everything happens under His order. When we do so, God shows His grace, and then nobody can do us any harm. In this *shabad*, Guru Ji wants to take us one step further. He wants to advise us that since everything happens as per God's will, we should never worry or complain about anything even if it is apparently not to our liking, because God is not only all powerful, He is also most judicious and He wouldn't do anything unjust.

Therefore, discounting the need for any worry on our part, Guru Ji says: “(O’ my friends), we may worry or feel upset only if anything could happen outside (God’s will). We may agonize, if God goes out of our mind. We start worrying, when we love someone other than God, but where is the need to worry about anything when He is pervading everywhere.”(1)

However commenting on the state of an ordinary human being, Guru Ji says: “(O’ my friends), one is consumed by worrying due to one’s attachment for *Maya* (or worldly riches and power), and without (meditating on God’s) Name, one is being wasted away wandering in doubt.”(1- pause)

Therefore expressing his full faith in God and undesirability of worrying on any account, he says: “We might worry if there were a second Creator, we may gripe if somebody is dying unjustly. We might feel concerned, if (God) does not know anything (and is unaware of our needs). But how can we fear about anything when He is fully pervading everywhere.”(2)

Continuing to express his faith in God and his Guru, he says: “We would worry if something is happening by oppression. We would agonize if someone were hurting another by mistake. (But my Guru) has said that whatever happens, that happens as per (the will and knowledge of) God (who is never unjust). Therefore forsaking all worry I sleep care free.”(3)

Guru Ji concludes the *shabad* by once again reposing his faith in God. He says: “O’ God, You are the Master, and everyone belongs to You. As it pleases You, You make the final decision (regarding one’s fate). You alone, are (eternally) pervading everywhere; all else is perishable. Nanak has sought Your shelter, please save his honor.”(4-5-18)

The message of this *shabad* is that we should have complete faith in God's power and justice. We should not worry at all about what others might do to us because whatever is going to happen is going to happen as per God's will. We should keep full faith in God and Guru's guidance and remain carefree in all circumstances.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਬਾਜੇ ਕੈਸੇ ਨਿਰਤਿਕਾਰੀ ॥
ਬਿਨੁ ਕੰਠੈ ਕੈਸੇ ਗਾਵਨਹਾਰੀ ॥
ਜੀਲ ਬਿਨਾ ਕੈਸੇ ਬਜੈ ਰਬਾਬ ॥
ਨਾਮ ਬਿਨਾ ਬਿਰਥੇ ਸਭਿ ਕਾਜ ॥੧॥

ਨਾਮ ਬਿਨਾ ਕਹਹੁ ਕੋ ਤਰਿਆ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕੈਸੇ ਪਾਰਿ ਪਰਿਆ ॥੧॥
ਰਹਾਉ ॥

ਬਿਨੁ ਜਿਹਵਾ ਕਹਾ ਕੋ ਬਕਤਾ ॥
ਬਿਨੁ ਸੁਵਨਾ ਕਹਾ ਕੋ ਸੁਨਤਾ ॥
ਬਿਨੁ ਨੇਤ੍ਰਾ ਕਹਾ ਕੋ ਪੇਖੈ ॥
ਨਾਮ ਬਿਨਾ ਨਰੁ ਕਹੀ ਨ ਲੇਖੈ ॥੨॥

ਬਿਨੁ ਬਿਦਿਆ ਕਹਾ ਕੋਈ ਪੰਡਿਤ ॥
ਬਿਨੁ ਅਮਰੈ ਕੈਸੇ ਰਾਜ ਮੰਡਿਤ ॥
ਬਿਨੁ ਬੂਝੇ ਕਹਾ ਮਨੁ ਠਹਰਾਨਾ ॥
ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥੩॥

ਬਿਨੁ ਬੈਰਾਗ ਕਹਾ ਬੈਰਾਗੀ ॥
ਬਿਨੁ ਹਉ ਤਿਆਗਿ ਕਹਾ ਕੋਊ ਤਿਆਗੀ ॥
ਬਿਨੁ ਬਸਿ ਪੰਚ ਕਹਾ ਮਨ ਚੂਰੇ ॥
ਨਾਮ ਬਿਨਾ ਸਦ ਸਦ ਹੀ ਝੂਰੇ ॥੪॥

ਬਿਨੁ ਗੁਰ ਦੀਖਿਆ ਕੈਸੇ ਗਿਆਨੁ ॥
ਬਿਨੁ ਪੇਖੇ ਕਹੁ ਕੈਸੇ ਧਿਆਨੁ ॥
ਬਿਨੁ ਭੈ ਕਥਨੀ ਸਰਬ ਬਿਕਾਰ ॥
ਕਹੁ ਨਾਨਕ ਦਰ ਕਾ ਬੀਚਾਰ ॥੫॥੬॥੧੯॥

bhairo mehlā 5.

bin baajay kaiso nirtikaaree.
bin kanthai kaisay gaavanhaaree.
jeel binaa kaisay bajai rabaab.
naam binaa birthay sabh kaaj. ||1||

naam binaa kahhu ko tari-aa.
bin satgur kaisay paar pari-aa. ||1||
rahaa-o.

bin jihvaa kahaa ko baktāa.
bin sarvanaa kahaa ko sunṭāa.
bin nayṭaraa kahaa ko paykhai.
naam binaa nar kahee na laykhai.
||2||

bin bidī-aa kahaa ko-ee pandit.
bin amrai kaisay raaj mandit.
bin boojhay kahaa man thehraanaa.
naam binaa sabh jag ba-uraanaa.
||3||

bin bairaag kahaa bairaagee.
bin ha-o ṭi-aag kahaa ko-oo ṭi-aagee.
bin bas panch kahaa man chooray.
naam binaa sad sad hee jhooray. ||4||

bin gur deekhi-aa kaisay gi-aan.
bin paykhai kaho kaiso Dhi-aan.
bin bhai kathnee sarab bikaar.
kaho naanak dar kaa beechaar.
||5||6||19||

Bhairon Mehla-5

Throughout Guru Granth Sahib Ji, Guru Ji has been advising us to meditate on God's Name. Naturally the question arises, why God's Name is so important, why we cannot do without it. In this *shabad*, Guru Ji cites many examples to illustrate the importance of God's Name and explains how the Name is essential for our well being both here and here after.

First taking the example of music and dancing, he says: “(O’ my friends, just as) there cannot be any dancing without (the accompanying music, without (a good throat) one cannot become a good singer, and without the string a rebeck cannot be played, similarly useless are all deeds which are done without (meditating on God's) Name.”(1)

Guru Ji is so confident about the necessity of God's Name, that he asks: “(O’ my friend), tell me who has ever been emancipated without (meditating on God's) Name, and without (the guidance of) the true Guru, how anyone has crossed over (the worldly ocean)?”(1-pause)

Now Guru Ji teaches us the importance of God's Name, by taking some examples from our body itself. He says: “(O’ my friends, just as) nobody can speak without the tongue, hear without the ears, or see without the eyes, similarly without (meditating on God's) Name, a human being is of no account (and not recognized at all in God's court).”(2)

Next using examples from the education field, he says: “(O’ my friends), just as without knowledge no one can be called a scholar, without the (power to issue) commands no one can become the important authority of a kingdom, and without understanding one's mind cannot be held, similarly without (God's) Name the entire world has gone crazy.”(3)

Now taking some examples from the spiritual field itself, Guru Ji says: “(O’ my friends), just as without detachment (from the worldly affairs), one cannot become a detached yogi, without renouncing ego, one cannot become a (true) renouncer, without bringing under control one's five passions (for lust, anger, greed, attachment, and ego), one's mind cannot be brought under control, similarly without meditating on God's Name a person always grieves and repents.”(4)

Guru Ji concludes the *shabad* by stressing the necessity of Guru's guidance. He says: “(O’ my friends), without Guru's instruction, one doesn't obtain divine knowledge. Without seeing (one's deity), one cannot meditate upon it. Without having fear of God, all one says is useless. Nanak says: “This is the discourse about (reaching) God's door.”(5-6-19)

The message of this *shabad* is that just as music is necessary for a dance, a good voice for a singing, eyes for seeing, and ears for hearing, similarly meditating on God's Name is absolutely necessary for our salvation.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥
ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥
ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥
ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥੧॥

ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥
ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥੧॥
ਰਹਾਉ ॥

ਜਿਹਵਾ ਰੋਗਿ ਮੀਨੁ ਗੁਸਿਆਨੋ ॥
ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੋ ॥
ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥
ਤ੍ਰਿਬਿਧਿ ਰੋਗ ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ ॥੨॥

ਰੋਗੇ ਮਰਤਾ ਰੋਗੇ ਜਨਮੈ ॥
ਰੋਗੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਭਰਮੈ ॥

ਪੰਨਾ ੧੧੪੧

ਰੋਗ ਬੰਧ ਰਹਨੁ ਰਤੀ ਨ ਪਾਵੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਰੋਗੁ ਕਤਹਿ ਨ ਜਾਵੈ ॥੩॥
ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ ਦਇਆ ॥
ਬਾਹ ਪਕੜਿ ਰੋਗਹੁ ਕਢਿ ਲਇਆ ॥
ਤੂਟੇ ਬੰਧਨ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਰੋਗੁ ਮਿਟਾਇਆ ॥੪॥੧੨੦॥

bhairo mehlā 5.

ha-umai rog maanukh ka-o deenaa.
kaam rog maigal bas leenaa.
darisat rog pach mu-ay patangaa.
naad rog khap ga-ay kurangaa. ||1||

jo jo deesai so so rogee.
rog rahiṭ mayraa satgur jogee. ||1||
rahaa-o.

jihvaa rog meen garsi-aano.
baasan rog bhavar binsaano.
hayṭ rog kaa sagal sansaaraa.
taribaDh rog meh baDhay bikaaraa. ||2||

rogay martaa rogay janmai.
rogay fir fir jonee bharmai.

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rog banDh rahan raṭee na paavai.
bin satgur rog kaṭeh na jaavai. ||3||
paarbarahm jis keenee da-i-aa.
baah pakarh rogahu kadh la-i-aa.
tootay banDhan saaDhsang paa-i-aa.
kaho naanak gur rog mitaa-i-aa.
||4||7||20||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that just as music is necessary for a dance, a good voice for singing, eyes for seeing, and ears for hearing, similarly meditating on God's Name is absolutely necessary for our salvation. In this *shabad*, he cites many examples to explain how, due to one innate weakness, different animals and birds get caught and lose their life; similarly a human being suffers from ego, which lands him or her in trouble, and becomes the basis of his suffering. Then he tells us how we can cure ourselves of this malady.

First citing some examples from the animal world, Guru Ji says: “(O’ my friends, just as) the malady of lust has an elephant in its control, the moth is consumed by the sight

(of a light), the deer dies wandering around upon hearing the hunter's music, (similarly God) has afflicted the human being with the malady of ego.”(1)

Before proceeding further, Guru Ji makes a general observation and says: “(O’ my friends), whoever I see, I find him suffering from (some) malady. It is only my true Guru united with God who is free from any ailment.”(1-pause)

Describing how various ailments afflict and destroy different creatures including human beings, Guru Ji says: “(O’ my friends, because of the) malady of tongue, a fish gets caught (in the hook of the fisherman), due to weakness for fragrance, a black bee (gets caught in the flower) and is destroyed. Similarly the entire world is suffering from the malady of attachment and being bound down in the three pronged impulses (of Maya), its sins keep multiplying.”(2)

Commenting specifically on the state and fate of an ordinary human being, Guru Ji says: “(O’ my friends), a human being dies suffering from disease, and is born again with the ailment (of ego), and because of this malady, wanders again and again in existences. Being bound in the ailment (of ego, a human being) can find no rest anywhere (obtain emancipation from rounds of birth and death), and without (the guidance of) the true Guru this malady never goes away.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), on whom God has shown His mercy, holding by the arm He pulls that one out of the ailment (of ego. By God’s grace, one) obtains the company of the saint (Guru), then all one’s (worldly) bonds are snapped. O’ Nanak, the Guru then obliterates that person’s malady (of ego).”(4-7-20)

The message of this *shabad* is that just as an elephant is destroyed by its sexual desire, a deer loses its life because of its weakness for the special hunter music, and a black bee is caught in a flower, because of its weakness for fragrance, similarly human beings keep suffering in repeated pains of birth and death, because of the malady of ego. The one and only way to cure that disease is to seek the company of the true Guru and pray for the grace of God, so that showing His mercy He may pull us out of this poisonous worldly ocean.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairō mehlāa 5.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਮਹਾ ਅਨੰਦ ॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਭਿ ਦੁਖ ਭੰਜ ॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਰਧਾ ਪੂਰੀ ॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਕਬਹਿ ਨ ਝੂਰੀ ॥੧॥

cheet̃ aavai t̃aa^N mahaa anand.
cheet̃ aavai t̃aa^N sabh dukh bhanj.
cheet̃ aavai t̃aa^N sarDhaa pooree.
cheet̃ aavai t̃aa^N kabeh na jhooree. ||1||

ਅੰਤਰਿ ਰਾਮ ਰਾਇ ਪ੍ਰਗਟੇ ਆਇ ॥
ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਰੰਗੁ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

an̄tar raam raa-ay pargatay aa-ay.
gur poorai dee-o rang laa-ay. ||1||
rahaa-o.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਰਬ ਕੋ ਰਾਜਾ ॥
 ਚੀਤਿ ਆਵੈ ਤਾਂ ਪੂਰੇ ਕਾਜਾ ॥
 ਚੀਤਿ ਆਵੈ ਤਾਂ ਰੰਗਿ ਗੁਲਾਲ ॥
 ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਨਿਹਾਲ ॥੨॥

cheet aavai taa^N sarab ko raajaa.
 cheet aavai taa^N pooray kaajaa.
 cheet aavai taa^N rang gulaal.
 cheet aavai taa^N sadā nihaal. ||2||

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦ ਧਨਵੰਤਾ ॥
 ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦ ਨਿਭਰੰਤਾ ॥
 ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਭਿ ਰੰਗ ਮਾਣੇ ॥
 ਚੀਤਿ ਆਵੈ ਤਾਂ ਚੁਕੀ ਕਾਣੇ ॥੩॥

cheet aavai taa^N sad Dhanvantāa.
 cheet aavai taa^N sad nibhrantāa.
 cheet aavai taa^N sabh rang maanay.
 cheet aavai taa^N chookee kaanay. ||3||

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਹਜ ਘਰੁ ਪਾਇਆ ॥
 ਚੀਤਿ ਆਵੈ ਤਾਂ ਸੁੰਨਿ ਸਮਾਇਆ ॥
 ਚੀਤਿ ਆਵੈ ਸਦ ਕੀਰਤਨੁ ਕਰਤਾ ॥
 ਮਨੁ ਮਾਨਿਆ ਨਾਨਕ ਭਗਵੰਤਾ ॥੪॥੮॥੨੧॥

cheet aavai taa^N sahj ghar paa-i-aa.
 cheet aavai taa^N sunn samaa-i-aa.
 cheet aavai sad keertan kartaa.
 man maani-aa naanak bhagvantāa.
 ||4||8||21||

Bhairon Mehla-5

Guru Ji has been stressing the importance of meditating on God's Name and remembering Him with such love and admiration as a mother remembers her child or a young bride remembers her groom. What kind of happiness that mother or bride gets by this remembering; only she knows. But in this *shabad*, Guru Ji describes the kinds of blessings and boons a devotee obtains when he or she remembers God with utmost love and dedication.

He says: "(O' my friends, when some one remembers God with so much love, that God) comes to reside in the mind, one feels a great bliss, all one's sorrows are destroyed, all desire is fulfilled, and one never worries (about anything)." (1)

Stating succinctly what happens when the perfect Guru imbues a person with the love of God, Guru Ji says: "(O' my friends), one whom the perfect Guru has imbued with the love of God, (remembers God), and God the King becomes manifest (in that one, and one enjoys a state of supreme bliss)." (1-pause)

Now describing how one feels when God comes to reside in one's mind, Guru Ji says: "When (God) comes to reside (in some one's mind, one feels so elated as if one) is the king of all, all one's tasks get accomplished, one gets so absorbed in God's Name that one's face glows with deep red color (spiritual bliss) and always remains in a state of delight." (2)

Continuing to describe the blessings enjoyed by the person who cherishes God, Guru Ji says: "(When God) comes to abide in one's mind, one feels (as if one has) become wealthy and always remains doubt-free. When God comes to reside in the mind, one enjoys all kinds of joys, (because) one's dependence on others is ended." (3)

Guru Ji now concludes the *shabad* by stating the spiritual blessings one enjoys when one remembers God. He says: “(When God) comes to abide in one’s mind, one obtains a state of poise, and gets absorbed in a state of seedless trance (in which no worldly thoughts arise, and one is in tune with God). Yes, when one remembers God, one always sings God’s praises, and O’ Nanak, one’s mind has faith in God.”(4-8-21)

The message of this *shabad* is that if we want to get rid of all our maladies and want to feel happy and carefree, as if we are the kings of all, then seeking the Guru’s guidance we should always remember God with the kind of love a mother remembers her child or a young bride remembers her groom.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlā 5.

ਬਾਪੁ ਹਮਾਰਾ ਸਦ ਚਰੰਜੀਵੀ ॥
ਭਾਈ ਹਮਾਰੇ ਸਦ ਹੀ ਜੀਵੀ ॥
ਮੀਤ ਹਮਾਰੇ ਸਦਾ ਅਬਿਨਾਸੀ ॥
ਕੁਟੰਬੁ ਹਮਾਰਾ ਨਿਜ ਘਰਿ ਵਾਸੀ ॥੧॥

baap hamaaraa sad charanjeevee.
bhāa-ee hamaaray sad hee jeevee.
meet hamaaray sadā abhinaasee.
kutamb hamaaraa nij ghar vaasee. ||1||

ਹਮ ਸੁਖੁ ਪਾਇਆ ਤਾਂ ਸਭਹਿ ਸੁਹੇਲੇ ॥
ਗੁਰਿ ਪੂਰੈ ਪਿਤਾ ਸੰਗਿ ਮੇਲੇ ॥੧॥ ਰਹਾਉ ॥

ham sukh paa-i-aa taa^N sabheh suhaylay.
gur poorai pitā sang maylay. ||1||
rahaa-o.

ਮੰਦਰ ਮੇਰੇ ਸਭ ਤੇ ਊਚੇ ॥
ਦੇਸ ਮੇਰੇ ਬੇਅੰਤ ਅਪੂਛੇ ॥
ਰਾਜੁ ਹਮਾਰਾ ਸਦ ਹੀ ਨਿਹਚਲੁ ॥
ਮਾਲੁ ਹਮਾਰਾ ਅਖੁਟੁ ਅਬੇਚਲੁ ॥੨॥

mandar mayray sabh tay oochay.
days mayray bay-ant apoochhay.
raaj hamaaraa sad hee nihchal.
maal hamaaraa akhoot abaychal. ||2||

ਸੋਭਾ ਮੇਰੀ ਸਭ ਜੁਗ ਅੰਤਰਿ ॥
ਬਾਜ ਹਮਾਰੀ ਥਾਨ ਥਾਨੰਤਰਿ ॥
ਕੀਰਤਿ ਹਮਰੀ ਘਰਿ ਘਰਿ ਹੋਈ ॥
ਭਗਤਿ ਹਮਾਰੀ ਸਭਨੀ ਲੋਈ ॥੩॥

sobhaa mayree sabh jug antar.
baaj hamaaree thaana thanantar.
keerat hamree ghar ghar ho-ee.
bhagat hamaaree sabhnee lo-ee. ||3||

ਪਿਤਾ ਹਮਾਰੇ ਪ੍ਰਗਟੇ ਮਾਝ ॥
ਪਿਤਾ ਪੂਤ ਰਲਿ ਕੀਨੀ ਸਾਂਝ ॥
ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਤਾ ਪਤੀਨੇ ॥
ਪਿਤਾ ਪੂਤ ਏਕੈ ਰੰਗਿ ਲੀਨੇ ॥੪॥੯॥੨੨॥

pitā hamaaray pargatay maajh.
pitā poot rā keenee saan^Njh.
kaho naanak ja-o pitā pateenay.
pitā poot aikai rang leenay. ||4||9||22||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our maladies and want to feel happy and carefree as if we are the kings of all, then seeking Guru’s guidance we should always remember God with the kind of love a mother has for her child or a young bride has for her groom. In this *shabad*, he shares with us the

bliss and confidence he has been enjoying since his Guru united him with God, our true Father.

Describing the changes his mind is experiencing since his Guru revealed God to him, Guru Ji says: “(Since the time, my Guru united me with God, our true Father, I feel) that my Father is the one who lives forever. My brothers (the fellow devotees also) live eternally. My (Guru following) friends are always imperishable. None (of all my sense organs run after outside attractions, and) they remain focused on God residing in the body itself.”(1)

Stating what happened, when his Guru united him with God, he says: “(When) the perfect Guru united me with (God) my (true) Father, I obtained (spiritual) peace, and all my relatives (the sense organs) became delighted.”(1- pause)

Explaining how great he feels after being blessed with the company of God, he says: “(Now I feel that spiritually) my mansions are the highest of all, the countries where I abide are beyond enquiry (or question even by the demon of death). My rule (over the sense organs) is forever unshakable, and my possession (of God’s Name) is inexhaustible and everlasting.”(2)

Next referring to his fame and glory, Guru Ji says: “(Since my union with God), my glory rings in the entire world. My fame has spread in all places. My praise is sung in each and every house, (as if) I am being worshipped in all places.”(3)

Guru Ji concludes this *shabad* by describing what kind of special relationship he has developed with (God) his Father. He says: “Since (God) my Father has become manifest in my mind (I have shared His merits, as if) the father and the son have joined together and formed a partnership. Nanak says that when (God) the Father became pleased with (me His) son, then both Father and son were absorbed in the same state of love (and became one).”(4-9-22)

The message of this *shabad* is that we should seek the shelter of the perfect Guru, so that he may reveal God within our mind itself. Then by cherishing Him in our mind with loving devotion we would enjoy such peace and bliss that we, along with our friends, relatives, and sense organs would feel enraptured.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairou mehlāa 5.

ਨਿਰਵੈਰ ਪੁਰਖ ਸਤਿਗੁਰ ਪ੍ਰਭ ਦਾਤੇ ॥
ਹਮ ਅਪਰਾਧੀ ਤੁਮ੍ਹ ਬਖਸਾਤੇ ॥
ਜਿਸੁ ਪਾਪੀ ਕਉ ਮਿਲੈ ਨ ਢੋਈ ॥
ਸਰਣਿ ਆਵੈ ਤਾਂ ਨਿਰਮਲੁ ਹੋਈ ॥੧॥

nirvair purakh satgur parabh daatay.
ham apraaDhee tum^H bakhsaatay.
jis paapee ka-o milai na dho-ee.
saran aavai taa^N nirmal ho-ee. ||1||

ਸੁਖੁ ਪਾਇਆ ਸਤਿਗੁਰੁ ਮਨਾਇ ॥
ਸਭ ਫਲ ਪਾਏ ਗੁਰੂ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

sukh paa-i-aa satguroo manaa-ay.
sabh fal paa-ay guroo Dhi-aa-ay. ||1||
rahaa-o.

ਪਾਰਬ੍ਰਹਮ ਸਤਿਗੁਰ ਆਦੇਸੁ ॥
ਮਨੁ ਤਨੁ ਤੇਰਾ ਸਭੁ ਤੇਰਾ ਦੇਸੁ ॥
ਚੂਕਾ ਪੜਦਾ ਤਾਂ ਨਦਰੀ ਆਇਆ ॥
ਖਸਮੁ ਤੂਹੈ ਸਭਨਾ ਕੇ ਰਾਇਆ ॥੨॥

paarbarahm satgur aadays.
man tan tayraa sabh tayraa days.
chookaa parh-daa taa^N nadree aa-i-aa.
khasam toohai sabhnaa kay raa-i-aa. ||2||

ਤਿਸੁ ਭਾਣਾ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥
ਤਿਸੁ ਭਾਣਾ ਤਾਂ ਬਲ ਸਿਰਿ ਸਰਿਆ ॥
ਤਿਸੁ ਭਾਣਾ ਤਾਂ ਸਭਿ ਫਲ ਪਾਏ ॥
ਚਿੰਤ ਗਈ ਲਗਿ ਸਤਿਗੁਰ ਪਾਏ ॥੩॥

tis bhaanaa sookay kaasat hari-aa.
tis bhaanaa taa^N thal sir sari-aa.
tis bhaanaa taa^N sabh fal paa-ay.
chint ga-ee lag satgur paa-ay. ||3||

ਪੰਨਾ ੧੧੪੨

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ਹਰਾਮਖੋਰ ਨਿਰਗੁਣ ਕਉ ਤੂਠਾ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ॥
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਭਏ ਦਇਆਲਾ ॥
ਨਾਨਕ ਦਾਸ ਦੇਖਿ ਭਏ ਨਿਹਾਲਾ ॥੪॥੧੦॥੨੩॥

haraamkhor nirgun ka-o toothaa.
man tan seetl man amrit voothaa.
paarbarahm gur bha-ay da-i-aalaa.
naanak daas daykh bha-ay nihaalaa.
||4||10||23||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the shelter of the perfect Guru, so that he may reveal God within our mind itself. Then by cherishing Him in our mind with loving devotion we would enjoy such peace and bliss that we, along with our friends, relatives, and sense organs would feel enraptured. In this *shabad*, he teaches us how to humbly pray to our true Guru God to give us the right guidance and save us.

Guru Ji says: “O’ our true Guru God, the Giver who has no enemy, we are the sinners and You are the pardoner. If the sinner who cannot find refuge anywhere comes to Your shelter, he or she becomes immaculate.”(1-pause)

Stating what he himself has gained by pleasing his true Guru, he says: “(O’ my friends), by pleasing the true Guru, I have obtained bliss and by meditating on the Guru I have obtained all the fruits (which my heart desired).”(1-pause)

Therefore paying his obeisance to the true Guru with utmost humility, he says: “O’ all-pervading true Guru, I salute you. My mind and body are all yours; in fact the entire world belongs to You. When the curtain (of ego) was removed (from my mind) You became visible (and I realized) that You are the Master and King of all.”(2)

Describing how great God is and what kind of powers He possesses, Guru Ji says: “When it so pleased God, the dried (plants) became green. When it so pleased (Him),

lakes formed on the deserts. When it so pleased Him, one obtained all the fruits (of one's desire), and by seeking the shelter of the true Guru, all one's anxiety disappeared."(3)

The above were some of the examples of God's grace on ordinary people, but Guru Ji concludes the *shabad* by stating what kinds of blessings even a sinner can obtain if the Guru God becomes kind to him. He says: "(O' my friends, when God) becomes merciful even on a meritless usurper (of others property, that usurper's) mind and body become so calm and contented as if nectar is raining on his or her mind. O' Nanak, the devotees on whom the all-pervading Guru God becomes gracious, they feel blessed seeing their God."(4-10-23)

The message of this *shabad* is that if we want to enjoy the blissful sight of God who is the Giver of comforts and peace, and forgives even the worst sinners and corrupt people, then we should follow the advice of the true Guru. By doing so, we would feel so blessed and enjoy such peace and pleasure, as if all our desires have been fulfilled.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰੁ ਮੇਰਾ ਬੇਮੁਹਤਾਜੁ ॥
ਸਤਿਗੁਰੁ ਮੇਰੇ ਸਚਾ ਸਾਜੁ ॥
ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਭਸ ਕਾ ਦਾਤਾ ॥
ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥੧॥

ਗੁਰ ਜੈਸਾ ਨਾਹੀ ਕੋ ਦੇਵ ॥
ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਸੁ ਲਾਗਾ ਸੇਵ ॥੧॥
ਰਹਾਉ ॥

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਰਬ ਪ੍ਰਤਿਪਾਲੈ ॥
ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥
ਸਤਿਗੁਰੁ ਮੇਰੇ ਕੀ ਵਡਿਆਈ ॥ ਪ੍ਰਗਟੁ ਭਈ ਹੈ
ਸਭਨੀ ਥਾਈ ॥੨॥

ਸਤਿਗੁਰੁ ਮੇਰਾ ਤਾਣੁ ਨਿਤਾਣੁ ॥
ਸਤਿਗੁਰੁ ਮੇਰਾ ਘਰਿ ਦੀਬਾਣੁ ॥
ਸਤਿਗੁਰੁ ਕੈ ਹਉ ਸਦ ਬਲਿ ਜਾਇਆ ॥
ਪ੍ਰਗਟੁ ਮਾਰਗੁ ਜਿਨਿ ਕਰਿ ਦਿਖਲਾਇਆ ॥੩॥

ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਤਿਸੁ ਭਉ ਨ ਬਿਆਪੈ ॥
ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਤਿਸੁ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥
ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ॥
ਪਾਰਬ੍ਰਹਮ ਗੁਰੁ ਨਾਹੀ ਭੇਦ ॥੪॥੧੧॥੨੪॥

bhairo mehlāa 5.

satgur mayraa baymuhtaaj.
satgur mayray sachaa saaj.
satgur mayraa sabhas kaa daataa.
satgur mayraa purakh biDhaataa. ||1||

gur jaisaa naahee ko dayv.
jis mastak bhaag so laagaa sayv. ||1||
rahaa-o.

satgur mayraa sarab paratipaalai.
satgur mayraa maar jeevaalai.
satgur mayray kee vadi-aa-ee. pargat
bha-ee hai sabhnee thaa-ee. ||2||

satgur mayraa taan nitaan.
satgur mayraa ghar deebaana.
satgur kai ha-o sad bal jaa-i-aa.
pargat maarag jin kar dikhlaa-i-aa. ||3||

jin gur sayvi-aa tis bha-o na bi-aapai.
jin gur sayvi-aa tis dukh na santapapai.
naanak soDhay simrit bayd.
paarbarahm gur naahee bhayd.
||4||11||24||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the blissful sight of God who is the Giver of comforts and peace, and forgives even the worst sinners and corrupt people, then we should follow the advice of the true Guru. If we do, so we would feel so blessed and enjoy such peace and pleasure as if all our desires have been fulfilled. In this *shabad*, he lists some more virtues of the true Guru and tells how the Guru is the embodiment of God.

Guru Ji begins by saying: “(O’ my friends), my true Guru is dependent on no one. Eternal is the kingdom and establishment of my true Guru. My true Guru is the Giver of all, and my true Guru is the Creator of all.”(1)

Regarding the status of his Guru among other gods and goddesses, Guru Ji says: “(O’ my friends), there is no god like (my) Guru, only the one who has been blessed with good fortune is engaged in the service (of my true Guru).”(1-pause)

Listing some more excellences of the true Guru, he says: “(O’ my friends), my true Guru sustains all. My true Guru kills (a person’s self-conceit) and gives him or her a new life (as a virtuous human being). Such is the glory of my true Guru that it has become manifest in all places (and my true Guru is known all over).”(2)

Now stating how much faith and respect he has for his true Guru, he says: “(O’ my friends), my true Guru is the support of the supportless. He is there to support me both at home and in (God’s) court. Therefore, I am always a sacrifice to the true Guru, who has revealed to me the (right) way (of life).”(3)

In conclusion, Guru Ji says: “(O’ my friends), they who have served (followed the advice of) the true Guru, are not afflicted by any kind of fear. No sorrow can trouble them who have served the true Guru. (In short), Nanak says that he has carefully studied and reflected on (all the holy books such as) *Simrities* and *Vedas*, (and has come to this conclusion): there is (virtually) no difference between the all-pervading God and the Guru.”(4-11-24)

The message of this *shabad* is that if we want to be free from all kinds of pain and sufferings and want to unite with God, then we should serve the true Guru with full faith. He would show us the right path, and would unite us with God Himself. So practically there is no difference between the true Guru and God.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਨਾਮੁ ਲੈਤ ਮਨੁ ਪਰਗਟੁ ਭਇਆ ॥
ਨਾਮੁ ਲੈਤ ਪਾਪੁ ਤਨ ਤੇ ਗਇਆ ॥
ਨਾਮੁ ਲੈਤ ਸਗਲ ਪੁਰਬਾਇਆ ॥
ਨਾਮੁ ਲੈਤ ਅਠਸਠਿ ਮਜਨਾਇਆ ॥੧॥

naam lait man pargat bha-i-aa.
naam lait paap tan tay ga-i-aa.
naam lait sagal purbaa-i-aa.
naam lait athsath majnaa-i-aa. ||1||

ਤੀਰਥੁ ਹਮਰਾ ਹਰਿ ਕੋ ਨਾਮੁ ॥
ਗੁਰਿ ਉਪਦੇਸਿਆ ਤਤੁ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

tīrath hamraa har ko naam.
gur updaysi-aa tat̃ gi-aan. ||1|| rahaa-o.

ਨਾਮੁ ਲੈਤ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ ॥
ਨਾਮੁ ਲੈਤ ਅਤਿ ਮੂੜੁ ਸੁਗਿਆਨਾ ॥
ਨਾਮੁ ਲੈਤ ਪਰਗਟਿ ਉਜੀਆਰਾ ॥
ਨਾਮੁ ਲੈਤ ਛੁਟੇ ਜੰਜਾਰਾ ॥੨॥

naam lait̃ dukh̃ door paraanaa.
naam lait̃ at̃ moorh̃ sugi-aanaa.
naam lait̃ pargat̃ ujee-aaraa.
naam lait̃ chhutay janjaaraa. ||2||

ਨਾਮੁ ਲੈਤ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥
ਨਾਮੁ ਲੈਤ ਦਰਗਹੁ ਸੁਖੁ ਪਾਵੈ ॥
ਨਾਮੁ ਲੈਤ ਪ੍ਰਭੁ ਕਰੈ ਸਾਬਾਸਿ ॥
ਨਾਮੁ ਹਮਾਰੀ ਸਾਚੀ ਰਾਸਿ ॥੩॥

naam lait̃ jam nairh̃ na aavai.
naam lait̃ dargeh̃ sukh̃ paavai.
naam lait̃ parabh̃ kahai saabaas.
naam hamaaree saachee raas. ||3||

ਗੁਰਿ ਉਪਦੇਸੁ ਕਹਿਓ ਇਹੁ ਸਾਰੁ ॥
ਹਰਿ ਕੀਰਤਿ ਮਨ ਨਾਮੁ ਅਧਾਰੁ ॥
ਨਾਨਕ ਉਧਰੇ ਨਾਮ ਪੁਨਹਚਾਰੁ ॥
ਅਵਰਿ ਕਰਮ ਲੋਕਹੁ ਪਤੀਆਰੁ ॥੪॥੧੨॥੨੫॥

gur updays kahi-o ih saar.
har keerat̃ man naam aDhaar.
naanak uDhray naam punahchaar.
avar karam lokah pat̃ee-aar.
||4||12||25||

Bhairon Mehla-5

If one were to draw only one message from Guru Granth Sahib, or one were to state the one cardinal principle of Sikh philosophy, it would unequivocally be God's Name or loving remembrance of God at all times, just as a mother remembers her child, or a young bride keeps thinking about her groom. In this *shabad*, Guru Ji tells us, how much importance he himself attaches to the Name and what are the blessings of meditating on God's Name.

Describing the benefits of meditating on God's Name, Guru Ji says: "(O' my friends), by meditating on (God's) Name, one's mind gets enlightened (about evil influences). Therefore by meditating on the Name, (any thought of) sin departs from the body. (By meditating on God's Name one becomes immaculate and virtuous, therefore) meditating on God's Name (is meritorious like celebrating) all auspicious days and bathing at (all) the sixty eight holy places."(1)

Therefore, Guru Ji says: "(O' my friends), for me, God's Name is my pilgrimage place. This is the essence of divine knowledge, which my Guru has given me."(1-pause)

Now listing some specific blessings of meditating on God's Name, Guru Ji says: "(O' my friends), by meditating on God's Name one's grief goes away. By cherishing the Name (even) an extremely ignorant person becomes a person of (divine) knowledge.

By meditating on the Name one's mind is illuminated (with divine wisdom). By meditating on the Name one gets emancipated from entanglements (of *Maya* or worldly problems).”(2)

Above were some of the virtues one enjoys in this life by meditating on God's Name. Now listing its blessings even after death, Guru Ji says: “(O' my friends), even the demon of death doesn't come near (a person who) meditates on God's Name. By meditating on God's Name one obtains peace in God's court. (God honors that person who) meditates on His Name. (Therefore), God's Name is my everlasting wealth (because it ensures me eternal peace).”(3)

Guru Ji concludes the *shabad* by sharing with us the essence of his Guru's advice. He says: “(O' my friends), the essence of what my Guru has instructed, is that singing praises of God and meditating on God's Name is the (true) support of one's mind. O' Nanak, (those persons) have been emancipated who have meditated on God's Name, as their act of atonement (for their past sins). All other deeds are nothing but false assurances to impress people.”(4-12-25)

The message of this *shabad* is that if we want to atone for our past sins, purify ourselves as if we have bathed at all the sixty eight holy places, enlighten our mind with true wisdom, and unite with the eternal God, then we have to meditate on God's Name with true love, devotion, and affection.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਮਸਕਾਰ ਤਾ ਕਉ ਲਖ ਬਾਰ ॥
ਇਹੁ ਮਨੁ ਦੀਜੈ ਤਾ ਕਉ ਵਾਰਿ ॥
ਸਿਮਰਨਿ ਤਾ ਕੈ ਮਿਟਹਿ ਸੰਤਾਪ ॥
ਹੋਇ ਅਨੰਦੁ ਨ ਵਿਆਪਹਿ ਤਾਪ ॥੧॥

ਐਸੇ ਹੀਰਾ ਨਿਰਮਲ ਨਾਮ ॥
ਜਾਸੁ ਜਪਤ ਪੂਰਨ ਸਭਿ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਦੁਖ ਡੇਰਾ ਵਹੈ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੀਤਲੁ ਮਨਿ ਗਹੈ ॥
ਅਨਿਕ ਭਗਤ ਜਾ ਕੇ ਚਰਨ ਪੂਜਾਰੀ ॥
ਸਗਲ ਮਨੋਰਥ ਪੂਰਨਹਾਰੀ ॥੨॥

ਖਿਨ ਮਹਿ ਊਣੇ ਸੁਭਰ ਭਰਿਆ ॥
ਖਿਨ ਮਹਿ ਸੂਕੇ ਕੀਨੇ ਹਰਿਆ ॥
ਖਿਨ ਮਹਿ ਨਿਥਾਵੇ ਕਉ ਦੀਨੇ ਥਾਨੁ ॥
ਖਿਨ ਮਹਿ ਨਿਮਾਣੇ ਕਉ ਦੀਨੇ ਮਾਨੁ ॥੩॥

bhairou mehlāa 5.

namaskaar taa ka-o lakh baar.
ih man deejai taa ka-o vaar.
simran taa kai miteh santaaap.
ho-ay anand na vi-aapahi taaap. ||1||

aiso heeraa nirmal naam.
jaas japat pooran sabh kaam. ||1||
rahaa-o.

jaa kee darisat dukh dayraa dhahai.
amrit naam seetl man gahai.
anik bhagat jaa kay charan poojaaree.
sagal manorath pooranhaaree. ||2||

khin meh oonay subhar bhari-aa.
khin meh sookay keenay hari-aa.
khin meh nithaavay ka-o deenoo thaana.
khin meh nimaanay ka-o deenoo maan.
||3||

ਪੰਨਾ ੧੧੪੩

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ਸਭ ਮਹਿ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰਾ ॥

ਸੋ ਜਾਪੈ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥

ਹਰਿ ਕੀਰਤਨੁ ਤਾ ਕੋ ਆਧਾਰੁ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਆਪਿ ਦਇਆਰੁ

॥੪॥੧੩॥੨੬॥

sabh meh ayk rahi-aa bharpooraa.

so jaapai jis satgur pooraa.

har keertan taa ko aaDhaar.

kaho naanak jis aap da-i-aar.

||4||13||26||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to atone for our past sins, purify ourselves as if we have bathed at all the sixty-eight holy places, enlighten our mind with true wisdom, and unite with the eternal God, then we have to meditate on God's Name with true love, devotion, and affection. In this *shabad*, he describes how valuable and priceless is God's Name and what kinds of blessings He bestows upon a person who meditates on His Name and sings His praise.

Advising us to pay utmost respect to God, Guru Ji says: “(O’ my friends), we should salute that God millions of times, and sacrifice this mind to Him, contemplating upon whom our woes end, bliss wells up and no pain afflicts us.”(1)

Now succinctly stating the virtues of God's Name, he says: “(O’ my friends), such a jewel is (God’s) immaculate Name, that by meditating on it all one’s tasks are accomplished.”(1-pause)

Next, mentioning some unique excellences of God, he says: “(O’ my friends), by whose one glance of grace, (all one’s woes are so eliminated, as if) the very abode of sufferings has fallen down. The one who enshrines the nectar of (God’s) Name in the mind, that one’s mind becomes cool and calm. Innumerable are whose devotees, that (God) is the fulfiller all one’s wishes.”(2)

Describing some of the miracles of God’s Name, Guru Ji says: “(O’ my friends), in an instant (God’s Name has made the meritless so full of merits, as if) in an instant it has filled the empty places to the brim. (In an instant it has turned the stone hearted persons into such kind and compassionate souls, as if) in an instant it has turned green the dried woods. In an instant (God) has provided shelter to the shelter less, and has bestowed honor on the honor less.”(3)

However, not everyone is fortunate enough to worship that God. Guru Ji says: “(Even though), that one God is pervading in all, only that person worships Him who is blessed with the (guidance of) the true Guru. Nanak says, God’s praise becomes the support of (that person’s life) only, upon whom God Himself becomes gracious.”(4-13-26)

The message of this *shabad* is that we should salute that God and surrender our body and mind to Him with utmost regard, love, and devotion, who in an instant can sanctify the sinners, provide support to the supportless, and whose Name is the giver of peace and bliss to our mind and soul.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਮੋਹਿ ਦੁਹਾਗਨਿ ਆਪਿ ਸੀਗਾਰੀ ॥
ਰੂਪ ਰੰਗ ਦੇ ਨਾਮਿ ਸਵਾਰੀ ॥
ਮਿਟਿਓ ਦੁਖੁ ਅਰੁ ਸਗਲ ਸੰਤਾਪ ॥
ਗੁਰ ਹੋਏ ਮੇਰੇ ਮਾਈ ਬਾਪ ॥੧॥

mohi duhaagan aap seegaaree.
roop rang day naam savaaree.
miti-o dukh ar sagal santaap.
gur ho-ay mayray maa-ee baap. ||1||

ਸਖੀ ਸਹੇਰੀ ਮੇਰੇ ਗੁਸਤਿ ਅਨੰਦ ॥
ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਮੋਹਿ ਕੰਤ ॥੧॥ ਰਹਾਉ ॥

sakhee sahayree mayrai garsat anand.
kar kirpaa bhaytay mohi kant. ||1||
rahaa-o.

ਤਪਤਿ ਬੁਝੀ ਪੂਰਨ ਸਭ ਆਸਾ ॥
ਮਿਟੇ ਅੰਧੋਰ ਭਏ ਪਰਗਾਸਾ ॥
ਅਨਹਦ ਸਬਦ ਅਚਰਜ ਬਿਸਮਾਦ ॥
ਗੁਰੁ ਪੂਰਾ ਪੂਰਾ ਪਰਸਾਦ ॥੨॥

tapat bujhee pooran sabh aasaa.
mitay anDhayr bha-ay pargaasaa.
anhad sabad achraj bismad.
gur pooraa pooraa parsad. ||2||

ਜਾ ਕਉ ਪ੍ਰਗਟ ਭਏ ਗੋਪਾਲ ॥
ਤਾ ਕੈ ਦਰਸਨਿ ਸਦਾ ਨਿਹਾਲ ॥
ਸਰਬ ਗੁਣਾ ਤਾ ਕੈ ਬਹੁਤੁ ਨਿਧਾਨ ॥
ਜਾ ਕਉ ਸਤਿਗੁਰਿ ਦੀਓ ਨਾਮੁ ॥੩॥

jaa ka-o pargat bha-ay gopaal.
taa kai darsan sada nihaal.
sarab gunaa taa kai bahut niDhaan.
jaa ka-o satgur dee-o naam. ||3||

ਜਾ ਕਉ ਭੇਟਿਓ ਠਾਕੁਰੁ ਅਪਨਾ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹਰਿ ਹਰਿ ਜਪਨਾ ॥
ਕਹੁ ਨਾਨਕ ਜੋ ਜਨ ਪ੍ਰਭ ਭਾਏ ॥
ਤਾ ਕੀ ਰੇਨੁ ਬਿਰਲਾ ਕੋ ਪਾਏ ॥੪॥੧੪॥੨੭॥

jaa ka-o bhayti-o thaakur apnaa.
man tan seetal har har japnaa.
kaho naanak jo jan parabh bhaa-ay.
taa kee rayn birlaa ko paa-ay.
||4||14||27||

Bhairon Mehla-5

One of the favored metaphors, which Guru Ji uses to explain the relationship between God and human beings is that of a very desirable young and meritorious spouse and his young loving bride who somehow has been separated from him and now craves for his reunion. Many times she feels her own weaknesses and demerits, and feels undeserving, but when the spouse shows his mercy then he removes the demerits of that bride and embellishes her with beauteous ornaments and dresses. In this *shabad*, Guru Ji assumes himself as that young bride and shares with us how, showing His

mercy, God has embellished him with all the endearing qualities and reunited Guru Ji with Him. The point, Guru Ji wants to make in this *shabad* is that even when we have achieved the highest state, which is worthy of reunion with God, we should not feel self-conceited and think that it is because of our merits, that God has united us with Him. Instead we should be thankful to God for becoming kind to us and embellishing us with those virtues, which made us fit for His union and then letting that union take place. Another important point Guru Ji wants to make, is the role of Guru in our endeavor and how like our parents, he guides and protects us at each and every step on our spiritual path, so that we become worthy of God's notice and His grace.

So using that metaphor of a young bride who is sharing with her friends how she obtained reunion with her spouse, Guru Ji says: "(O' my friends, showing mercy God) Himself embellished me the strayed one (with spiritual merits). Yes, blessing me with (spiritual) beauty and complexion, He adorned me with His Name. Now all my pain and sorrow has been removed. (All this is due to the grace and guidance of) the Guru, (who is now like) my mother and father."(1)

Continuing to share her joy with her friends and playmates (other saints and devotees), Guru Ji says: "(O' my friends and mates, there is bliss in the house (of my heart), because showing mercy my groom (God) has met me."(1-pause)

Giving some details of his bliss, Guru Ji says: "(O' my friends, now) the fire (of my inner desire) has been quenched and all my wishes have been fulfilled. The darkness (of ignorance) has been removed (and my mind has been) illuminated (with divine knowledge. Within me is ringing) the celestial word which is taking me into astonishing ecstasy. (O' my friends), perfect is my Guru and perfect is his grace, (which leads us right to the perfect God)."(2)

In the paragraph above, Guru Ji mentioned some of the blessings, which one receives when God reveals Himself. Now Guru Ji tells us, how valuable the sight of those persons who have been so blessed is. He says: "(O' my friends), always blissful is the sight of the one to whom God reveals Himself. Yes, to whom the true Guru has given (His) Name, in that one's (heart arises) all the merits, (as if in that one's house are) many treasures (of spiritual wealth)."(3)

In conclusion, Guru Ji says: "(O' my friends), the one who is blessed with the sight of the Master, meditates on God again and again, (and by so doing, that one's) mind and body become (cool and) calm. Nanak says, one who becomes pleasing to God, only a very rare (fortunate) person obtains the dust of that one's feet. (4-27)

The message of this *shabad* is that if we want to enjoy a life full of all bliss and no worry, then we have to seek and act on the guidance of the Guru (*Gurbani* as contained in *Guru Granth Sahib Ji*), and meditate on God's Name with love and devotion. A time would come, when showing His mercy God would bless us with such immaculate qualities, that He would become manifest in our heart.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਚਿਤਵਤ ਪਾਪ ਨ ਆਲਕੁ ਆਵੈ ॥
 ਬੇਸੁਆ ਭਜਤ ਕਿਛੁ ਨਹ ਸਰਮਾਵੈ ॥
 ਸਾਰੇ ਦਿਨਸੁ ਮਜੂਰੀ ਕਰੈ ॥
 ਹਰਿ ਸਿਮਰਨ ਕੀ ਵੇਲਾ ਬਜਰ ਸਿਰਿ ਪਰੈ ॥੧॥

ਮਾਇਆ ਲਗਿ ਭੂਲੋ ਸੰਸਾਰੁ ॥
 ਆਪਿ ਭੁਲਾਇਆ ਭੁਲਾਵਣਹਾਰੈ ਰਾਚਿ ਰਹਿਆ
 ਬਿਰਥਾ ਬਿਉਹਾਰ ॥੧॥ ਰਹਾਉ ॥

ਪੇਖਤ ਮਾਇਆ ਰੰਗ ਬਿਹਾਇ ॥
 ਗਤਬਤ ਕਰੈ ਕਉਡੀ ਰੰਗੁ ਲਾਇ ॥
 ਅੰਧ ਬਿਉਹਾਰ ਬੰਧ ਮਨੁ ਧਾਵੈ ॥
 ਕਰਣੈਹਾਰੁ ਨ ਜੀਅ ਮਹਿ ਆਵੈ ॥੨॥

ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਦੁਖੁ ਪਾਇਆ ॥
 ਪੂਰਨ ਹੋਤ ਨ ਕਾਰਜ ਮਾਇਆ ॥
 ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮਨੁ ਲੀਨਾ ॥
 ਤਤਛਿ ਮੂਆ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ ॥੩॥

ਜਿਸ ਕੇ ਰਾਖੇ ਹੋਇ ਹਰਿ ਆਪਿ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਜਪੁ ਜਾਪਿ ॥
 ਸਾਧਸੰਗਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇਆ ॥
 ਨਾਨਕ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥੪॥੧੫॥੨੮॥

bhairo mehlā 5.

chitvaṭ paap na aalak aavai.
 baysu-aa bhajāt kichh nah sarmaavai.
 saaro dīnas majoorē karai.
 har simran kee vaylaa bajar sir parai.
 ||1||

maa-i-aa lag bhoolo sansaar.
 aap bhulaa-i-aa bhulaavanhaarai raach
 rahi-aa birthaa bi-uhaar. ||1|| rahaa-o.

paykhaṭ maa-i-aa rang bihaa-ay.
 garhbarh karai ka-udee rang laa-ay.
 anDh bi-uhaar banDh man Dhaavai.
 karnaihaar na jee-a meh aavai. ||2||

karat karat iv hee dukh paa-i-aa.
 pooran hot na kaaraj maa-i-aa.
 kaam kroDh lobh man leenaa.
 tarhaf moo-aa ji-o jal bin meenaa. ||3||

jis kay raakhay ho-ay har aap.
 har har naam sadaa jap jaap.
 saaDhsang har kay gun gaa-i-aa.
 naanak satgur pooraa paa-i-aa.
 ||4||15||28||

Bhairon Mehla-5

In the previous many *shabads*, Guru Ji advised us that if we want to enjoy a life free of worries and full of joys then we should act on the guidance of the Guru and meditate on God's Name with love and devotion. But the problem is that most of us are so misguided and self-conceited that when it comes to collecting worldly wealth we do not hesitate for a moment, even if we have to commit many sins. But when it comes to meditating on God's Name, we become so reluctant, as if somebody has asked us to do the most difficult and undesirable thing. In this *shabad*, Guru Ji comments on this innate nature of human beings particularly the self-conceited ones. He also tells us what the root cause of this tendency is and how we can cure ourselves of this malady and learn to amass the true wealth of God's Name.

Describing the nature of a person gone astray, Guru Ji says: “(O’ my friends, a strayed person) doesn’t show laziness while thinking about sinful acts. He doesn’t feel any shame even while going to a prostitute’s house. (For the sake of worldly wealth), he labors the entire day but at the time of meditation, (he acts) as if a stone has fallen on his head.”(1)

Giving the root cause of this human tendency, Guru Ji says: “(O’ my friends), being attached to *Maya* (worldly riches and power), the entire world has strayed (from the right path). But it is God Himself, who has misled (the human being, and that is why) the world is engrossed in useless (worldly) affairs.”(1-pause)

Describing the general conduct of an ordinary human being, Guru Ji says: “(O’ my friends, a human being’s life) ends seeing the amusing plays of worldly wealth. One imbues oneself with so much love even for a few pennies that one indulges in dishonest means (for their sake). Bound to blinding bonds of (dishonest) trade, one’s mind keeps wandering (in all directions). But the Creator (who has created one) doesn’t enter one’s mind.”(2)

Therefore, commenting on the fate of ordinary human beings, Guru Ji says: “By again and again engaging in such (worldly deeds, one keeps) suffering in pain in this very fashion, but one’s worldly tasks never end. One’s mind remains absorbed in lust, anger, and greed, (therefore one) dies grieving like a fish out of water.”(3)

Guru Ji concludes the *shabad* by telling us who those are and how they are saved from this eternal pain. He says: “(O’ my friends), whose protector God Himself becomes, always meditates on God’s Name. O’ Nanak, the person who has obtained the (guidance of) the perfect Guru, sings praises of God in the company of saints.”(4-15-28)

The message of this *shabad* is that we should realize how, day after day we are wasting away all our time in running after *Maya* (or worldly wealth and power). We do not hesitate, even to engage in sinful and evil deeds for the sake of amassing worldly wealth. But when it comes to meditating on God’s Name we behave as if someone has hit us with a big stone. Therefore, we keep suffering and grieving in pain. The only way to get out of this is to seek the guidance of the Guru and meditate on God’s Name as per his guidance (*Gurbani* as contained in *Guru Granth Sahib Ji*).

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਅਪਣੀ ਦਇਆ ਕਰੇ ਸੋ ਪਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਸਾਚ ਸਬਦੁ ਹਿਰਦੈ ਮਨ ਮਾਰਿ ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਜਾਹਿ ॥੧॥

apṇee dā-i-aa karay so paa-ay.
har kaa naam man vasaa-ay.
saach sabad hirday man maahi.
janam janam kay kilvikh jaahi. ||1||

ਰਾਮ ਨਾਮੁ ਜੀਅ ਕੋ ਆਧਾਰੁ ॥
ਗੁਰ ਪਰਸਾਦਿ ਜਪਹੁ ਨਿਤ ਭਾਈ ਤਾਰਿ
ਲਏ ਸਾਗਰ ਸੰਸਾਰੁ ॥੧॥ ਰਹਾਉ ॥

raam naam jee-a ko aaDhaar.
gur parsaad japahu nit bhaa-ee taar la-ay
saagar sansaar. ||1|| rahaa-o.

ਜਿਨ ਕਉ ਲਿਖਿਆ ਹਰਿ ਏਹੁ ਨਿਧਾਨੁ ॥
ਸੇ ਜਨ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਗੁਣ ਗਾਉ ॥
ਆਗੈ ਮਿਲੈ ਨਿਥਾਵੇ ਥਾਉ ॥੨॥

jin ka-o likhi-aa har ayhu niDhaan.
say jan dargeh paavahi maan.
sookh sahj aanand gun gaa-o.
aagai milai nithaavay thaa-o. ||2||

ਜੁਗਹ ਜੁਗੰਤਰਿ ਇਹੁ ਤਤੁ ਸਾਰੁ ॥
ਹਰਿ ਸਿਮਰਣੁ ਸਾਚਾ ਬੀਚਾਰੁ ॥

jugah jugantar ih tat saar.
har simran saachaa beechaar.

ਪੰਨਾ ੧੧੪੪

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ਜਿਸੁ ਲੜਿ ਲਾਇ ਲਏ ਸੋ ਲਾਗੈ ॥
ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੈ ॥੩॥

jis larh laa-ay la-ay so laagai.
janam janam kaa so-i-aa jaagai. ||3||

ਤੇਰੇ ਭਗਤ ਭਗਤਨ ਕਾ ਆਪਿ ॥
ਅਪਣੀ ਮਹਿਮਾ ਆਪੇ ਜਾਪਿ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰੈ ਹਾਥਿ ॥
ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦ ਹੀ ਸਾਥਿ
॥੪॥੧੬॥੨੯॥

tayray bhagat bhagtan kaa aap.
apnee mahimaa aapay jaap.
jee-a jant sabh tayrai haath.
naanak kay parabh sad hee saath.
||4||16||29||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that the only way to get out of the race for worldly wealth is to seek the guidance of the Guru and meditate on God's Name. In this *shabad*, he wants us to remember another important point that not everybody is fortunate enough to engage in meditating on God's Name. It is a special gift, which God gives to that person, on whom He shows mercy. Therefore instead of ever becoming proud of our devotion, we should consider it as a special favor of God on us.

Guru Ji says: "(O' my friends), on whom (God) shows His mercy, (only) that person obtains (this gift) and enshrines God's Name in the heart. Such a person always keeps the (Guru's) eternal word in the mind, and thus all that person's sins of birth after birth are destroyed."(1)

Therefore, Guru Ji declares: "(O' my friends), God's Name is the support of the soul. Therefore, through Guru's grace contemplate on it every day. It would ferry you across the (dreadful) worldly ocean."(1-pause)

Listing some blessings of meditating on God's Name, Guru Ji says: "(O' my friends), they in whose destiny is written this treasure (of Name), obtain honor in God's court. Therefore O' my friends, sing praises of God. (It would bring you) peace, poise, and bliss, and one who doesn't have any place (of one's own) obtains a seat (of honor) in the yond."(2)

Stressing upon the significance of God's Name in all ages, Guru Ji says: "(O' my friends), this is the gist and essence of all ages, that meditation on God's (Name) is the everlasting contemplation. However, only the one on whom (God) attaches to His love, attunes (to Him, and becomes so alert to the enticements of worldly wealth, as if that person) has awakened after sleeping for many ages."(3)

Concluding the *shabad* with a prayer, Guru Ji says: "(O' God), Your devotees belong to You, and You belong to them. (Sitting among the devotees), You sing Your own glory. All the creatures and beings are under Your control, and O' God of Nanak, You are always with all (Your creatures)."(4-16-29)

The message of this *shabad* is that God's Name is the most precious commodity in this entire world. However, only that person obtains this wealth upon whom God Himself bestows it through the Guru. Therefore seeking the grace of the Guru, we should always contemplate on God's Name, so that one-day God may show mercy upon us and bless us with this invaluable gift.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਨਾਮੁ ਹਮਾਰੈ ਅੰਤਰਜਾਮੀ ॥
ਨਾਮੁ ਹਮਾਰੈ ਆਵੈ ਕਾਮੀ ॥
ਰੋਮਿ ਰੋਮਿ ਰਵਿਆ ਹਰਿ ਨਾਮੁ ॥
ਸਤਿਗੁਰ ਪੂਰੈ ਕੀਨੋ ਦਾਨੁ ॥੧॥

naam hamaarai antarjaamee.
naam hamaarai aavai kaamee.
rom rom ravi-aa har naam.
satgur poorai keeno daan. ||1||

ਨਾਮੁ ਰਤਨੁ ਮੇਰੈ ਭੰਡਾਰ ॥
ਅਗਮ ਅਮੋਲਾ ਅਪਰ ਅਪਾਰ ॥੧॥ ਰਹਾਉ ॥

naam ratan mayrai bhandaar.
agam amolaa apar apaar. ||1|| rahaa-o.

ਨਾਮੁ ਹਮਾਰੈ ਨਿਹਚਲ ਧਨੀ ॥
ਨਾਮ ਕੀ ਮਹਿਮਾ ਸਭ ਮਹਿ ਬਨੀ ॥
ਨਾਮੁ ਹਮਾਰੈ ਪੂਰਾ ਸਾਹੁ ॥
ਨਾਮੁ ਹਮਾਰੈ ਬੇਪਰਵਾਹੁ ॥੨॥

naam hamaarai nihchal Dhanee.
naam kee mahimaa sabh meh banee.
naam hamaarai pooraa saahu.
naam hamaarai bayparvaahu. ||2||

ਨਾਮੁ ਹਮਾਰੈ ਭੋਜਨ ਭਾਉ ॥
ਨਾਮੁ ਹਮਾਰੈ ਮਨ ਕਾ ਸੁਆਉ ॥
ਨਾਮੁ ਨ ਵਿਸਰੈ ਸੰਤ ਪ੍ਰਸਾਦਿ ॥
ਨਾਮੁ ਲੈਤ ਅਨਹਦ ਪੂਰੇ ਨਾਦ ॥੩॥

naam hamaarai bhojan bhaa-o.
naam hamaarai man kaa su-aa-o.
naam na visrai sant prasaad.
naam lait anhad pooray naad. ||3||

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥
 ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਸਿਉ ਬਨਿ ਆਈ ॥
 ਧਨਵੰਤੇ ਸੇਈ ਪਰਧਾਨ ॥
 ਨਾਨਕ ਜਾ ਕੈ ਨਾਮੁ ਨਿਧਾਨ ॥੪॥੧੭॥੩੦॥

parabh kirpaa tay naam na-o niDh paa-ee.
 gur kirpaa tay naam si-o ban aa-ee.
 Dhanvantay say-ee parDhaan.
 naanak jaa kai naam niDhaan.
 ||4||17||30||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that God's Name is the most precious commodity in this entire world. However, only that person obtains this wealth upon whom God Himself bestows it through the Guru. Therefore seeking the grace of the Guru, we should always contemplate on God's Name, so that one day God may show us mercy and bless us with this invaluable gift. In this *shabad*, Guru Ji tells us what kinds of blessings he is enjoying after receiving this gift, and how much he appreciates and values this commodity.

Describing, what happened when his Guru blessed him with the gift of Name, he says: “(O’ my friends), when the perfect Guru gave me this gift, God’s Name pervaded in me. For me the Name is the knower of my heart, and has accomplished all my tasks.”(1)

Stating what God’s Name means to him, Guru Ji says: “(O’ my friends), the jewel of Name is such a (valuable) treasure for me, which is priceless beyond comprehension, and limitless (in beauty).”(1-pause)

Now stating the significance of God’s Name in worldly terms, Guru Ji says: “(O’ my friends), for me God's Name is the immortal Master. The glory of Name is pervading in all (beings). For me, God's Name is the perfect banker (who has no shortage of anything). The Name is my carefree (Master, who is not answerable to anyone).”(2)

Describing how God’s Name has become a part of his daily life, Guru Ji says: “(O’ my friends, now) God's Name has become like the food (which my soul) loves. Name has become the objective of my mind. By the saint (Guru’s) grace, the Name never goes out of my mind. While meditating on God’s Name, (I feel as if) all the musical instruments are continuously playing (in my mind).”(3)

Finally, Guru Ji tells us how he obtained the gift of God's Name and what he thinks of those who are blessed with this gift. He says: “(O’ my friends), it is through God's grace that I have obtained the Name, which (for me) is like all the nine treasures (of the world). Through Guru’s grace, I have been imbued with the love of God’s Name. Nanak says that they alone are truly wealthy and the men of status, (in whose heart) are the treasures of Name.”(4-17-30)

The message of this *shabad* is that if we want to enjoy a gift which is tastier than any of the worldly foods, which takes care of all our worries, and fulfills all the desires of our mind, then we have to seek the grace of the true Guru, so that he may imbue us with the love of God's Name and then God may bless us with this invaluable gift, which is more valuable than all the nine treasures of the world.

ਭੈਰਉ ਮਹਲਾ ੫ ॥**bhairo mehlāa 5.**

ਤੂ ਮੇਰਾ ਪਿਤਾ ਤੂਹੈ ਮੇਰਾ ਮਾਤਾ ॥
ਤੂ ਮੇਰੇ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ॥
ਤੂ ਮੇਰਾ ਠਾਕੁਰੁ ਹਉ ਦਾਸੁ ਤੇਰਾ ॥
ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਹੀ ਕੋ ਮੇਰਾ ॥੧॥

too mayraa pitaa toohai mayraa maataa.
too mayray jee-a paraan sukh-daata.
too mayraa thaakur ha-o daas tayraa.
tujh bin avar nahee ko mayraa. ||1||

ਕਰਿ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਦਾਤਿ ॥
ਤੁਮ੍ਹਰੀ ਉਸਤਤਿ ਕਰਉ ਦਿਨ ਰਾਤਿ ॥੧॥
ਰਹਾਉ ॥

kar kirpaa karahu parabh daat.
tum^hree ustat kara-o din raat. ||1||
rahaa-o.

ਹਮ ਤੇਰੇ ਜੰਤ ਤੂ ਬਜਾਵਨਹਾਰਾ ॥
ਹਮ ਤੇਰੇ ਭਿਖਾਰੀ ਦਾਨੁ ਦੇਹਿ ਦਾਤਾਰਾ ॥

ham tayray jant too bajaavanhaaraa.
ham tayray bhikhaaree daan deh
daataaraa.

ਤਉ ਪਰਸਾਦਿ ਰੰਗ ਰਸ ਮਾਣੇ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਤੁਮਹਿ ਸਮਾਣੇ ॥੨॥

ta-o parsaad rang ras maanay.
ghat ghat antar tumeh samaanay. ||2||

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥
ਸਾਧਸੰਗਿ ਤੁਮਰੇ ਗੁਣ ਗਾਉ ॥
ਤੁਮ੍ਹਰੀ ਦਇਆ ਤੇ ਹੋਇ ਦਰਦ ਬਿਨਾਸੁ ॥
ਤੁਮਰੀ ਮਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥੩॥

tum^hree kirpaa tay japee-ai naa-o.
saaDhsang tumray gun gaa-o.
tum^hree da-i-aa tay ho-ay darad binaas.
tumree ma-i-aa tay kamal bigaas. ||3||

ਹਉ ਬਲਿਹਾਰਿ ਜਾਉ ਗੁਰਦੇਵ ॥
ਸਫਲ ਦਰਸਨੁ ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਵ ॥
ਦਇਆ ਕਰਹੁ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ॥
ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਨਿਤ ਤੇਰੇ ॥੪॥੧੮॥੩੧॥

ha-o balihaar jaa-o gurdayv.
safal darsan jaa kee nirmal sayv.
da-i-aa karahu thaakur parabh mayray.
gun gaavai naanak nit tayray. ||4||18||31||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a gift which is tastier than any worldly foods, which takes care of all our worries and fulfills all the desires, then we have to seek the grace of the true Guru so that he may imbue us with the love of God's Name and God may bless us with this invaluable gift, which is more valuable than all the nine treasures of the world. In this *shabad*, Guru Ji shows us how to pray to God for the gift of Name or anything.

Addressing God in a most humble, childlike and affectionate way, Guru Ji says: “(O’ God), for me You are my Father and Mother. You are the Giver of life and breath, and the Giver of comforts. You are my Master and I am Your servant. Except for You there is no one (whom I can call my own).”(1)

Now showing us what kinds of gifts and blessings we should seek form God, Guru Ji says: “(O’ God), show Your mercy and bless me with this gift that I may sing Your praise day and night.”(1-pause)

Illustrating our relationship with God with beautiful examples, Guru Ji says: “(O’ God), we are like Your (musical) instruments and You are the player. O’ Giver, we are Your beggars and You give us alms. By Your grace we make merry and enjoy the pleasures (of the world). It is You who is pervading in each and every heart.”(2)

Now acknowledging that is only by God’s grace that we are able to meditate on His Name, Guru Ji says: “(O’ God), by Your grace we meditate on Your Name and, in the company of saints we sing Your praises. By Your mercy our pain is destroyed and by Your kindness (our heart feels so delighted, as if) the lotus of our heart has blossomed.”(3)

In closing, Guru Ji says: “(O’ God), I am a sacrifice to my Guru God, fruitful is whose sight and immaculate is whose service, (It is he who has imbued me with Your love). O’ my God and Master, show this mercy upon me that Nanak may always keep singing Your praises.”(4-18-31)

The message of this *shabad* is that if we want to obtain the gift of God's Name, which is the destroyer of all pains and provider of all pleasures, then like innocent and endearing children we should pray to God to bless us with the guidance of the Guru so that we may always keep singing His praises.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਸਭ ਤੇ ਊਚ ਜਾ ਕਾ ਦਰਬਾਰੁ ॥
ਸਦਾ ਸਦਾ ਤਾ ਕਉ ਜੋਹਾਰੁ ॥
ਊਚੇ ਤੇ ਊਚਾ ਜਾ ਕਾ ਥਾਨ ॥
ਕੋਟਿ ਅਘਾ ਮਿਟਹਿ ਹਰਿ ਨਾਮ ॥੧॥

sabh̥ t̥ay ooch jaa kaa d̥arbaar.
sad̥aa sad̥aa t̥aa ka-o johaar.
oochay t̥ay oochaa jaa kaa thaan.
kot agh̥aa miteh har naam. ||1||

ਤਿਸੁ ਸਰਣਾਈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
ਕਰਿ ਕਿਰਪਾ ਜਾ ਕਉ ਮੇਲੈ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

t̥is sarn̥aa-ee sad̥aa sukh̥ ho-ay.
kar kirpaa jaa ka-o maylai so-ay. ||1||
rahaa-o.

ਜਾ ਕੇ ਕਰਤਬ ਲਖੇ ਨ ਜਾਹਿ ॥
ਜਾ ਕਾ ਭਰਵਾਸਾ ਸਭ ਘਟ ਮਾਹਿ ॥
ਪ੍ਰਗਟ ਭਇਆ ਸਾਧੂ ਕੈ ਸੰਗਿ ॥
ਭਗਤ ਅਰਾਧਹਿ ਅਨਦਿਨੁ ਰੰਗਿ ॥੨॥

jaa kay kart̥ab lakh̥ay na jaahi.
jaa kaa b̥harvaasaa sabh̥ ghat maahi.
pargat b̥ha-i-aa saaD̥hoo kai sang.
bhagat̥ araaD̥heh an-d̥in rang. ||2||

ਦੇਦੇ ਤੋਟਿ ਨਹੀ ਭੰਡਾਰ ॥
 ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰ ॥
 ਜਾ ਕਾ ਹੁਕਮੁ ਨ ਮੋਟੈ ਕੋਇ ॥
 ਸਿਰਿ ਪਾਤਿਸਾਹਾ ਸਾਚਾ ਸੋਇ ॥੩॥

dayday tot nahee bhandaar.
khin meh thaap uthaapanhaaraa.
 jaa kaa hukam na maytai ko-ay.
 sir paatīsaahaa saachaa so-ay. ||3||

ਜਿਸ ਕੀ ਓਟ ਤਿਸੈ ਕੀ ਆਸਾ ॥

jis kee ot tīsai kee aasaa.

ਪੰਨਾ ੧੧੪੫

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ਦੁਖੁ ਸੁਖੁ ਹਮਰਾ ਤਿਸ ਹੀ ਪਾਸਾ ॥
 ਰਾਖਿ ਲੀਨੋ ਸਭੁ ਜਨ ਕਾ ਪੜਦਾ ॥
 ਨਾਨਕੁ ਤਿਸ ਕੀ ਉਸਤਤਿ ਕਰਦਾ
 ॥੪॥੧੯॥੩੨॥

dukh sukh hamraa tīs hee paasaa.
 raakh leeno sabh jan kaa parh-daa.
 naanak tīs kee ustāt kardaa.
 ||4||19||32||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain the gift of God's Name, which is the destroyer of all pains and provider of all pleasures, then like innocent and endearing children we should pray to God to bless us with the guidance of the Guru so that we may sing His praises. In this *shabad*, he again advises us to take the shelter of that God who is the highest of all authorities and by seeking whose shelter one always obtains peace.

Advising us to seek the shelter of God who is the highest of all kings, Guru Ji says: “(O’ my friends), forever we should pay respect to that (king) whose court is the highest (authority in the universe), whose abode is the highest of the high, and meditating on whose Name one’s millions of sins are erased.”(1)

Stating the blessings a person obtains whom God unites with Himself, Guru Ji says: “(O’ my friends), showing His mercy whom (God) unites with Himself, always enjoys peace in His shelter.”(1-pause)

Describing a unique quality of God, Guru Ji says: “(O’ my friends), whose wondrous deeds cannot be understood, whose support is in all the minds, (that God) manifests Himself in the company of saints, imbued with love, His devotees keep worshipping Him day and night.”(2)

Now commenting on the powers and generosity of God, Guru Ji says: “(O’ my friends), no matter how much God bestows on anybody, His storehouses never fall short. In an instant He can create and destroy anything. He, whose command no one can override, that eternal (God) is the King of all kings.”(3)

Guru Ji concludes the *shabad* by describing his own faith and trust in God. He says: “(O’ my friends), I keep hoping (for His sight), whose shelter I have sought. All my pain or pleasure I share with Him. He has protected the honor of all His devotees, therefore Nanak always utters His praise.”(4-19-32)

The message of this *shabad* is that if we want our sins destroyed, we have a solid support to depend upon, our honor is always protected, and we are blessed with peace and comfort, then we should have full faith in God and we should always meditate on His Name.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਰੋਵਨਹਾਰੀ ਰੋਜੁ ਬਨਾਇਆ ॥
ਬਲਨ ਬਰਤਨ ਕਉ ਸਨਬੰਧੁ ਚਿਤਿ ਆਇਆ ॥
ਬੂਝਿ ਬੈਰਾਗੁ ਕਰੇ ਜੇ ਕੋਇ ॥
ਜਨਮ ਮਰਣ ਫਿਰਿ ਸੋਗੁ ਨ ਹੋਇ ॥੧॥

rovanhaaree roj banaa-i-aa.
balan bartan ka-o san-banDh chit aa-i-aa.
boojh bairag karay jay ko-ay.
janam maran fir sog na ho-ay. ||1||

ਬਿਖਿਆ ਕਾ ਸਭੁ ਧੰਧੁ ਪਸਾਰੁ ॥
ਵਿਰਲੈ ਕੀਨੋ ਨਾਮ ਅਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

bikhi-aa kaa sabh DhanDh pasaar.
virlai keeno naam aDhaar. ||1|| rahaa-o.

ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਰਹੀ ਬਿਆਪਿ ॥
ਜੋ ਲਪਟਾਨੋ ਤਿਸੁ ਦੂਖ ਸੰਤਾਪ ॥
ਸੁਖੁ ਨਾਹੀ ਬਿਨੁ ਨਾਮ ਧਿਆਏ ॥
ਨਾਮ ਨਿਧਾਨੁ ਬਡਭਾਗੀ ਪਾਏ ॥੨॥

taribaDh maa-i-aa rahee bi-aap.
jo laptaano tis dookh santaap.
sukh naahee bin naam Dhi-aa-ay.
naam niDhaan badbhaagee paa-ay. ||2||

ਸ੍ਵਾਂਗੀ ਸਿਉ ਜੋ ਮਨੁ ਰੀਝਾਵੈ ॥
ਸ੍ਵਾਗਿ ਉਤਾਰਿਐ ਫਿਰਿ ਪਛੁਤਾਵੈ ॥
ਮੇਘ ਕੀ ਛਾਇਆ ਜੈਸੇ ਬਰਤਨਹਾਰ ॥
ਤੈਸੇ ਪਰਪੰਚੁ ਮੋਹ ਬਿਕਾਰ ॥੩॥

savaa^Ngee si-o jo man reejhaavai.
savaag utaari-ai fir pachhutaavai.
maygh kee chhaa-i-aa jaisay bartanhaar.
taiso parpanch moh bikaar. ||3||

ਏਕ ਵਸਤੁ ਜੇ ਪਾਵੈ ਕੋਇ ॥
ਪੂਰਨ ਕਾਜੁ ਤਾਹੀ ਕਾ ਹੋਇ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਿਨਿ ਪਾਇਆ ਨਾਮੁ ॥
ਨਾਨਕ ਆਇਆ ਸੋ ਪਰਵਾਨੁ ॥੪॥੨੦॥੩੩॥

ayk vasat jay paavai ko-ay.
pooran kaaj taahee kaa ho-ay.
gur parsaad jin paa-i-aa naam.
naanak aa-i-aa so parvaan. ||4||20||33||

Bhairon Mehla-5

In this *shabad* Guru Ji comments on a very sensitive topic; how human beings cry and grieve for loved ones when they die. This crying and grieving used to be even longer and sustained in the case of women 500 years ago, because in those days women were dependent on their spouses for their economic and social survival. Guru Ji goes deep into the real reason behind our crying for our departed loved ones, and tells us how we can save ourselves from this inevitable grief.

Commenting on the habit of a woman of those days to cry daily for her departed husband, Guru Ji says: “The crying (woman) has made it her daily routine (to cry). However in reality she is not crying for that man’s death, she is crying) remembering how he used to support her... But if after understanding (this thing that the worldly relations cannot last forever), someone becomes detached, then there won’t be any sorrow due to birth and death (in his life).”(1)

Summarizing the reality of the worldly relations, Guru Ji says: “(O’ my friends, all these worldly relationships are nothing but) the expanse and ostentation of (social and economic dependence on one another or) *Maya*. It is only a rare person who (instead of worldly relations) has made God’s Name as one’s support.”(1-pause)

Explaining further how *Maya* (worldly involvement) is entangling everybody in its trap and how one can find peace from worldly problems, Guru Ji says: “(O’ my friends), *Maya* with its three prongs (of impulses for vice, virtue, and power) is afflicting (the entire world). Whosoever gets attached to it (suffers in) pain and sorrow. (O’ man), there cannot be any peace without meditating on God’s Name. (Only) a fortunate person obtains the treasure of Name.”(2)

Comparing our friends and relatives to actors in a drama, who adorn different garbs or masks in accordance with the role assigned to them in the drama of this life, Guru Ji cautions us against getting too much attached to them. He says: “(O’ my friends, one who) imbues oneself with love for a masked person, regrets when that mask is taken off. Just as the shadow of a cloud is likely to go away soon, similarly this expanse of the world is (a show) of attachment and evils (for the sake of our near and dear ones, who may desert us any time to be reborn in other roles).”(3)

In closing, Guru Ji says: “(O’ my friends), only that person’s task (in life) is accomplished, who acquires the one commodity (of God’s Name). O’ Nanak, the advent of only that person is approved, who by Guru’s grace has obtained (the gift of God’s) Name.”(4-20-33)

The message of this *shabad* is that we need to realize that our friends and relatives provide us certain kind of economic and social support, but we should look beyond these relationships. Our relatives and friends are like actors on a stage, wearing different masks. After their roles in this show are over, they would be given different roles and masks to wear. So just as we don’t know what roles these characters would play after the present drama, similarly we don’t know what kind of role or life our relatives and friends would be given after this life. So we should not weep and cry for our departed friends and relatives, but instead meditate on God with love and affection, because He is eternal.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairō mehlāa 5.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਜੋਨੀ ਭਵਨਾ ॥
ਸੰਤ ਕੀ ਨਿੰਦਾ ਰੋਗੀ ਕਰਨਾ ॥

sant̃ kee nindaa jonee bhavnaa.
sant̃ kee nindaa rogee karnaa

ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੂਖ ਸਹਾਮ ॥
ਡਾਨੁ ਦੈਤ ਨਿੰਦਕ ਕਉ ਜਾਮ ॥੧॥

sant̃ kee nindaa dūkh sahaam.
daan dait̃ nindak ka-o jaam. ||1||

ਸੰਤਸੰਗਿ ਕਰਹਿ ਜੋ ਬਾਦੁ ॥
ਤਿਨ ਨਿੰਦਕ ਨਾਹੀ ਕਿਛੁ ਸਾਦੁ ॥੧॥ ਰਹਾਉ ॥

saṭsang karahi jo baad̃.
tiñ nindak naahee kichh saad̃. ||1||
rahaa-o.

ਭਗਤ ਕੀ ਨਿੰਦਾ ਕੰਧੁ ਛੇਦਾਵੈ ॥
ਭਗਤ ਕੀ ਨਿੰਦਾ ਨਰਕੁ ਭੁੰਚਾਵੈ ॥
ਭਗਤ ਕੀ ਨਿੰਦਾ ਗਰਭ ਮਹਿ ਗਲੈ ॥
ਭਗਤ ਕੀ ਨਿੰਦਾ ਰਾਜ ਤੇ ਟਲੈ ॥੨॥

bhagaṭ kee nindaa kanDh chhaydaavai.
bhagaṭ kee nindaa narak bhunchaavai.
bhagaṭ kee nindaa garabh meh galai.
bhagaṭ kee nindaa raaj tay talai. ||2||

ਨਿੰਦਕ ਕੀ ਗਤਿ ਕਤਹੂ ਨਾਹਿ ॥
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹਿ ॥
ਚੋਰ ਜਾਰ ਜੁਆਰ ਤੇ ਬੁਰਾ ॥
ਅਣਹੋਦਾ ਭਾਰੁ ਨਿੰਦਕਿ ਸਿਰਿ ਧਰਾ ॥੩॥

nindak kee gat̃ kaṭhoo naahi.
aap beej aapay hee khaahi.
chor jaar joo-aar tay buraa.
an̄hodaa bhaar nindak sir Dharaa. ||3||

ਪਾਰਬ੍ਰਹਮ ਕੇ ਭਗਤ ਨਿਰਵੈਰ ॥
ਸੋ ਨਿਸਤਰੈ ਜੋ ਪੂਜੈ ਪੈਰ ॥
ਆਦਿ ਪੁਰਖਿ ਨਿੰਦਕੁ ਭੋਲਾਇਆ ॥
ਨਾਨਕ ਕਿਰਤੁ ਨ ਜਾਇ ਮਿਟਾਇਆ ॥੪॥੨੧॥੩੪॥

paarbarahm kay bhagaṭ nirvair.
so nistarai jo poojai pair.
aad̃ purakh̄ nindak bhola-i-aa.
naanak kirat̃ na jaa-ay mitaa-i-aa.
||4||21||34||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us against too much love and attachment for our worldly friends and relatives. Now he wants to warn against slandering a saintly person, or trying to harm such an individual in any way.

First listing the spiritual damaging effects of slandering a saint, Guru Ji says: “(O’ my friends), for slandering a saint, we have to wander in existences. For slandering a saint, we are afflicted with disease and pain. Even the demon of death inflicts (severe) punishment on the slanderer.”(1)

Summarizing the consequences of having any kind of quarrel with a saint, Guru Ji says: “(O’ my friends), they who enter into strife with a saint, those slanderers do not enjoy any peace (in their lives).”(1- pause)

Describing the consequences of slandering a devotee, Guru Ji says: “(O’ my friends), by slandering the devotees, one’s own body is weakened. Slandering of devotees makes a person suffer through hell. Due to slandering of a devotee one is wasted (by falling into) womb (again and again). By slandering a devotee, one loses one’s high status.”(2)

Describing the fate of a slanderer, Guru Ji says: “(O’ my friends), a slanderer never obtains the state (of salvation (or freedom from the rounds of birth and death. A slanderer obtains the punishment of one’s own bad deeds. In other words, a slanderer) reaps what he or she sows. A slanderer) is worse than a thief, illicit lover, and a gambler, as if the slanderer burdens himself or herself with an unnecessary burden.”(3)

Guru Ji concludes the *shabad* by contrasting the state and fate of slanderers with that of a God’s devotees. He says: “(O’ my friends), the devotees of God are without enmity, whosever worships their feet (follows their footsteps), is ferried across (the worldly ocean). But a slanderer has been strayed (from the right path) by the primal God (Himself), and O’ Nanak, the writ (of God based on one’s past deeds) cannot be erased (except by God Himself).”(4-21-34)

The message of this *shabad* is that we should always resist slandering others, particularly saints, and never enter into any kind of conflict with them, because that will destroy us spiritually, socially, psychologically and physically and we will not find any place of rest in this or the next world.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਨਾਮੁ ਹਮਾਰੈ ਬੇਦ ਅਰੁ ਨਾਦ ॥
ਨਾਮੁ ਹਮਾਰੈ ਪੂਰੇ ਕਾਜ ॥
ਨਾਮੁ ਹਮਾਰੈ ਪੂਜਾ ਦੇਵ ॥
ਨਾਮੁ ਹਮਾਰੈ ਗੁਰ ਕੀ ਸੇਵ ॥੧॥

naam hamaarai bayḍ ar naad.
naam hamaarai pooray kaaj.
naam hamaarai poojaa ḍayv.
naam hamaarai gur kee sayv. ||1||

ਗੁਰਿ ਪੂਰੈ ਦ੍ਰਿੜਿਓ ਹਰਿ ਨਾਮੁ ॥
ਸਭ ਤੇ ਉਤਮੁ ਹਰਿ ਹਰਿ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥

gur poorai ḍarirḥa-o har naam.
sabh ṭay ootam har har kaam. ||1||
rahaa-o.

ਨਾਮੁ ਹਮਾਰੈ ਮਜਨ ਇਸਨਾਨੁ ॥
ਨਾਮੁ ਹਮਾਰੈ ਪੂਰਨ ਦਾਨੁ ॥
ਨਾਮੁ ਲੈਤ ਤੇ ਸਗਲ ਪਵੀਤ ॥
ਨਾਮੁ ਜਪਤ ਮੇਰੇ ਭਾਈ ਮੀਤ ॥੨॥

naam hamaarai majan isnaan.
naam hamaarai pooran ḍaan.
naam lait ṭay sagal paveet.
naam japat mayray bhāa-ee meet. ||2||

ਨਾਮੁ ਹਮਾਰੈ ਸਉਣ ਸੰਜੋਗ ॥
ਨਾਮੁ ਹਮਾਰੈ ਤ੍ਰਿਪਤਿ ਸੁਭੋਗ ॥
ਨਾਮੁ ਹਮਾਰੈ ਸਗਲ ਆਚਾਰ ॥
ਨਾਮੁ ਹਮਾਰੈ ਨਿਰਮਲ ਬਿਉਹਾਰ ॥੩॥

naam hamaarai sa-un sanjog.
naam hamaarai ṭaripat subhog.
naam hamaarai sagal aachaar.
naam hamaarai nirmal bi-uhaar. ||3||

ਜਾ ਕੈ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਏਕੁ ॥
ਸਗਲ ਜਨਾ ਕੀ ਹਰਿ ਹਰਿ ਟੋਕ ॥
ਮਨਿ ਤਨਿ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ ॥
ਸਾਧਸੰਗਿ ਜਿਸੁ ਦੇਵੈ ਨਾਉ ॥੪॥੨੨॥੩੫॥

jaa kai man vasi-aa parabḥ ayk.
sagal janaa kee har har tayk.
man ṭan naanak har gun gaa-o.
saaDḥsang jis ḍayvai naa-o. ||4||22||35||

Bhairon Mehla-5

About 500 years ago majority of Indians used to consider reading of *Vedas*, going to pilgrimages, observing fasts, and playing particular musical instruments (like the yogis' horn), as the most auspicious things to do for one's salvation. In this *shabad*, Guru Ji shares with us what he does for his salvation, and what for him are the *Vedas*, holy places, or other faith rituals, and what is the end result, so that we may also do those things to obtain similar results.

Describing what ritualistic worships or deeds, God's Name means for him, Guru Ji says: "(O' my friends), for me God's Name is my study of *Vedas*, and blowing of yogis' horn. The Name accomplishes all my tasks. (For me, meditating on) the Name is the worship of gods and meditating on God's Name is service of the Guru."(1)

Stating how he developed such a strong faith in God's Name, Guru Ji says: "It was the perfect Guru, who firmly instilled God's Name (in my mind and told me) that meditation on God's Name is the most sublime deed."(1-pause)

Now describing how God's Name has replaced so many other ritualistic deeds for him, Guru Ji says: "(Since, the Guru has instilled God's Name in my heart, for me) meditating on the Name has become the taking of baths or doing ablutions at holy places. For me, God's Name is the perfect charity, (after meditating on the Name, I don't feel the need to give alms to *Brahmins* on particular auspicious occasions. I know that) by meditating on the Name all get sanctified. Therefore they who meditate on the Name are dear to me like my brothers, sisters and friends."(2)

Some people consult many astrologers and pundits for knowing the most auspicious moment for any important task, such as starting a new business, or performing a marriage ceremony. But Guru Ji says: "For me meditating on God's Name (negates the need for finding any particular auspicious moment, or good fortune. For me meditating on the Name is to satisfy oneself completely with the most delicious foods. Meditating on the Name for me is to include the merits of all civilized conduct. (In short), for me meditating on the Name is the most immaculate business."(3)

In conclusion Guru Ji says: "(O' my friends), God is the support of all. O' Nanak, in whose heart, God's Name comes to reside, that person keeps singing praises of God with true dedication of mind and body. (But only that person does this), whom God blesses with the Name in the company of saints."(4-22-35)

The message of this *shabad* is that the most important thing in this world is God's Name. If we want to obtain any kind of peace and happiness, then we have to meditate on God's Name at all times. There is no need to read any holy books, go to pilgrimage places, or observe fasts. All we have to do for our salvation is meditate on God's Name as per the guidance given in Guru Granth Sahib Ji.

ਪੰਨਾ ੧੧੪੬

SGGSP-1146

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਨਿਰਧਨ ਕਉ ਤੁਮ ਦੇਵਹੁ ਧਨਾ ॥
ਅਨਿਕ ਪਾਪ ਜਾਹਿ ਨਿਰਮਲ ਮਨਾ ॥
ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥
ਭਗਤ ਅਪੁਨੇ ਕਉ ਦੇਵਹੁ ਨਾਮ ॥੧॥

nirDhan ka-o tum dayvhu Dhanāa.
anik paap jaahi nirmal manaa.
sagal manorath pooran kaam.
bhagat apunay ka-o dayvhu naam. ||1||

ਸਫਲ ਸੇਵਾ ਗੋਪਾਲ ਰਾਇ ॥
ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਤਾ ਤੇ
ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

safal sayvaa gopaal raa-ay.
karan karaavanhaar su-aamee taa tay
birthaa ko-ay na jaa-ay. ||1|| rahaa-o.

ਰੋਗੀ ਕਾ ਪ੍ਰਭ ਖੰਡਹੁ ਰੋਗੁ ॥
ਦੁਖੀਏ ਕਾ ਮਿਟਾਵਹੁ ਪ੍ਰਭ ਸੋਗੁ ॥
ਨਿਥਾਵੇ ਕਉ ਤੁਮ ਬਾਨਿ ਬੈਠਾਵਹੁ ॥
ਦਾਸ ਅਪਨੇ ਕਉ ਭਗਤੀ ਲਾਵਹੁ ॥੨॥

rogee kaa parabh khandahu rog.
dukhee-ay kaa mitaavhu parabh sog.
nithaavay ka-o tum^H thaani baithaavahu.
daas apnay ka-o bhagtee laavhu. ||2||

ਨਿਮਾਣੇ ਕਉ ਪ੍ਰਭ ਦੇਤੋ ਮਾਨੁ ॥
ਮੂੜ ਮੁਗਧੁ ਹੋਇ ਚਤੁਰ ਸੁਗਿਆਨੁ ॥
ਸਗਲ ਭਇਆਨ ਕਾ ਭਉ ਨਸੈ ॥
ਜਨ ਅਪਨੇ ਕੈ ਹਰਿ ਮਨਿ ਬਸੈ ॥੩॥

nimaanay ka-o parabh dayto maan.
moorh mugaDh ho-ay chatūr sugi-aan.
sagal bha-i-aan kaa bha-o nasai.
jan apnay kai har man basai. ||3||

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਸੂਖ ਨਿਧਾਨ ॥
ਤਤੁ ਗਿਆਨੁ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮ ॥
ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਟਹਲੈ ਲਾਏ ॥
ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਸਮਾਏ
॥੪॥੨੩॥੩੬॥

paarbarahm parabh sookh niDhaan.
tat gi-aan har amrit naam.
kar kirpaa sant tahlai laa-ay.
naanak saadHoo sang samaa-ay.
||4||23||36||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that the most important thing in this world is God's Name. If we want to obtain any kind of peace and happiness then we have to meditate on God's Name at all times. There is no need to read any holy books, go to pilgrimage places, or observe fasts. All we have to do for our salvation is to meditate on God's Name as per the guidance given in Guru Granth Sahib Ji. The question arises, why is God's Name so essential and beneficial? In this *shabad*, while addressing God, Guru Ji lists many boons and blessings, which God bestows on His devotees who lovingly keep meditating on His Name.

Addressing God, Guru Ji says: “(O’ God), the mind of the penniless person whom You bless with the wealth (of Your Name) becomes immaculate and countless of that person’s sins are washed off. All the wishes of that devotee whom You bless with Your Name are fulfilled and that devotees’ tasks are accomplished.”(1)

Therefore, Guru Ji declares: “(O’ my friends), fruitful is the (worship) service of God the King. That Master is powerful to get everything done and no one goes empty handed from His door (without his wishes being fulfilled).”(1-pause)

Giving examples of blessings which God bestows on the needy, Guru Ji says: “(O’ God), You destroy the ailment of the ailing person and remove the sorrow of a suffering person. You provide a place (of honor) to a person without any place (to go) and You yoke Your servant to Your devotion.”(2)

Continuing to narrate the blessings bestowed by God, Guru Ji says: “O’ God, You give honor to the one who is not honored anywhere. One, who is totally foolish, becomes shrewd and wise (by Your grace. In short), when God comes to reside in the mind of His devotee, then fear of all kinds of dreadful things flees away.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the all pervading God is the treasure of all comforts. His nectar Name is the essence of all wisdom. O’ Nanak, showing His mercy whom He yokes to the service of saints, in the company of the saints they also get merged in You.”(4-23-36)

The message of this *shabad* is that we should have full and complete faith in God and truly believe that whatever we need, we can obtain from Him. The only thing is that we have to go and ask Him with due respect, humility, and full faith. It doesn’t matter what kind of problem we are facing, whether it is some ailment, misfortune, or financial crisis which is bothering us, if we meditate on God’s Name, and beg Him for help, He would surely take care of everything without even our knowing it.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥
ਸੰਤ ਮੰਡਲ ਮਹਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥
ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਿਰਮਲ ਰੀਤਿ ॥
ਸੰਤਸੰਗਿ ਹੋਇ ਏਕ ਪਰੀਤਿ ॥੧॥

ਸੰਤ ਮੰਡਲੁ ਤਹਾ ਕਾ ਨਾਉ ॥
ਪਾਰਬ੍ਰਹਮ ਕੇਵਲ ਗੁਣ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਨਮ ਮਰਣੁ ਰਹੈ ॥
ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ ॥

bhairo mehlāa 5.

sanṯ mandal meh har man vasai.
sanṯ mandal meh dūraṯ sabḥ nasai.
sanṯ mandal meh nirmal reeṯ.
saṯsang ho-ay ayk pareeṯ. ||1||

sanṯ mandal ṭahaa kaa naa-o.
paarbarahm kayval guṇ gaa-o. ||1||
rahaa-o.

sanṯ mandal meh janam maraṇ rahai.
sanṯ mandal meh jam kichḥoo na kahai.

ਸੰਤਸੰਗਿ ਹੋਇ ਨਿਰਮਲ ਬਾਣੀ ॥
ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਾਮੁ ਵਖਾਣੀ ॥੨॥

saṯsang ho-ay nirmal baṇee.
saṯṯ mandal meh naam vakhaanee. ||2||

ਸੰਤ ਮੰਡਲ ਕਾ ਨਿਹਚਲ ਆਸਨੁ ॥
ਸੰਤ ਮੰਡਲ ਮਹਿ ਪਾਪ ਬਿਨਾਸਨੁ ॥
ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਿਰਮਲ ਕਥਾ ॥
ਸੰਤਸੰਗਿ ਹਉਮੈ ਦੁਖ ਨਸਾ ॥੩॥

saṯṯ mandal kaa nihchal aasan.
saṯṯ mandal meh paap binaasan.
saṯṯ mandal meh nirmal katha.
saṯsang ha-umai dukh nasaa. ||3||

ਸੰਤ ਮੰਡਲ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥
ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਗੁਣਤਾਸੁ ॥
ਸੰਤ ਮੰਡਲ ਠਾਕੁਰ ਬਿਸ੍ਵਾਮੁ ॥
ਨਾਨਕ ਓਤਿ ਪੋਤਿ ਭਗਵਾਨੁ ॥੪॥੨੪॥੩੭॥

saṯṯ mandal kaa nahee binaas.
saṯṯ mandal meh har gunṯaas.
saṯṯ mandal ṯhaakur bisraam.
naanak oṯ poṯ bhagvaan. ||4||24||37||

Bhairon Mehla-5

Guru Ji concluded the previous *shabad* with the comment that showing His mercy whom God yokes to the service of saints, in the company of the saints they also get merged in Him. In many other *shabads* also, Guru Ji has advised us to seek the company of saints and sing praises of God in their company. Naturally the question arises what is so special about the company or congregation of saints? In this *shabad*, he briefly answers that question.

Listing some of the unique virtues of joining or sitting in the congregation of saints, Guru Ji says: “(O’ my friends), by remaining in the society of saints, God comes to reside in one’s heart. In the congregation of saints all sinful thoughts vanish (from the mind). In the society of saints, one’s way of life becomes immaculate, and in the company of saints, one is imbued with the love of the one (God).”(1)

But before proceeding further, Guru Ji gives a clear definition of the congregation of saints. He says: “(O’ my friends), the congregation of saints is the name of that (place or organization), where only praises of God are sung.”(1-pause)

Now listing some of the blessings of remaining in the company of saints, Guru Ji says: “(O’ my friends), by remaining in the congregation of saints, one’s round of birth and death is ended. In the company of saints, the demon of death does not say anything (and one has no fear of death). In the company of saints one’s speech becomes immaculate, because in the society of saints, one only utters God’s Name (and doesn’t enter into other useless discussions).”(2)

Regarding the merits of the society of saints Guru Ji adds: “(O’ my friends, such is the) congregation of the saints, (that) one’s mind is) immovable. In the guild of saints, all one’s sins are destroyed because in the association of saints, the immaculate discourse (on God) continues. So in the company of saints, one’s malady of ego vanishes.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the society of saints never gets destroyed. In the company of saints, God the treasure of virtues becomes manifest. In the society of saints is the abode of the Master. O’ Nanak, (in the society of saints) God remains intertwined with His saints like warp and woof.”(4-24-37)

The message of this *shabad* is that if we want our fear removed, and to obtain a place of eternal peace, then we should join the company of the saints, where only praises of God are uttered. In that company our conduct of life would become immaculate and we would get rid of our malady of ego and all other evil thoughts. Then along with our other saintly friends, we would get merged into God Himself.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਰੋਗੁ ਕਵਨੁ ਜਾਂ ਰਾਖੈ ਆਪਿ ॥
ਤਿਸੁ ਜਨ ਹੋਇ ਨ ਦੂਖੁ ਸੰਤਾਪੁ ॥
ਜਿਸੁ ਉਪਰਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੈ ॥
ਤਿਸੁ ਉਪਰ ਤੇ ਕਾਲੁ ਪਰਹਰੈ ॥੧॥

rog kavan jaa^N raakhai aap.
tis jan ho-ay na dookh santaap.
jis oopar parabh kirpaa karai.
tis oopar tay kaal parharai. ||1||

ਸਦਾ ਸਖਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥
ਜਿਸੁ ਚੀਤਿ ਆਵੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਨਿਕਟਿ
ਨ ਆਵੈ ਤਾ ਕੈ ਜਾਮੁ ॥੧॥ ਰਹਾਉ ॥

sadaa sakhaa-ee har har naam.
jis cheet aavai tis sadaa sukh hovai nikat
na aavai taa kai jaam. ||1|| rahaa-o.

ਜਬ ਇਹੁ ਨ ਸੋ ਤਬ ਕਿਨਹਿ ਉਪਾਇਆ ॥
ਕਵਨ ਮੂਲ ਤੇ ਕਿਆ ਪ੍ਰਗਟਾਇਆ ॥
ਆਪਹਿ ਮਾਰਿ ਆਪਿ ਜੀਵਾਲੈ ॥
ਅਪਨੇ ਭਗਤ ਕਉ ਸਦਾ ਪ੍ਰਤਿਪਾਲੈ ॥੨॥

jab ih na so tab kineh upaa-i-aa.
kavan mool tay ki-aa paragtaa-i-aa.
aapeh maar aap jeevaalai.
apnay bhagat ka-o sadaa paratipaalai.
||2||

ਸਭ ਕਿਛੁ ਜਾਣਹੁ ਤਿਸ ਕੈ ਹਾਥ ॥
ਪ੍ਰਭੁ ਮੇਰੇ ਅਨਾਥ ਕੋ ਨਾਥ ॥
ਦੁਖ ਭੰਜਨੁ ਤਾ ਕਾ ਹੈ ਨਾਉ ॥
ਸੁਖ ਪਾਵਹਿ ਤਿਸ ਕੇ ਗੁਣ ਗਾਉ ॥੩॥

sabh kichh jaanhu tis kai haath
parabh mayro anaath ko naath.
dukh bhanjan taa kaa hai naa-o.
sukh paavahi tis kay gun gaa-o. ||3||

ਸੁਣਿ ਸੁਆਮੀ ਸੰਤਨ ਅਰਦਾਸਿ ॥
ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ ਤੁਮ੍ਹਰੈ ਪਾਸਿ ॥
ਇਹੁ ਜਗੁ ਤੇਰਾ ਸਭ ਤੁਝਹਿ ਧਿਆਏ ॥

sun su-aamee santan ardaas.
jee-o paraan Dhan tum^hrai paas.
ih jag tayraa sabh tujheh Dhi-aa-ay.

ਪੰਨਾ ੧੧੪੭

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ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਸੁਖੁ ਪਾਏ
॥੪॥੨੫॥੩੮॥

kar kirpaa naanak sukh paa-ay.
||4||25||38||

Bhairon Mehla-5

In a previous *shabad* (4-23-36), Guru Ji advised us that we should have full and complete faith in God and truly believe that whatever we need we get from Him, but we have to go and ask Him with due respect, humility, and full faith. It doesn't matter, what kind of problem we are facing, whether it is some ailment, misfortune, or financial crisis, if we meditate on God's Name and beg Him for help, He would surely take care of everything without even our knowing it. In this *shabad*, Guru Ji again expresses his confidence and trust in God and indirectly advises us to have similar faith in Him.

Guru Ji says: "(O' my friends), no disease can come near a person whom (God) Himself protects, and no pain or sorrow afflicts that devotee. On whom God shows His mercy, He averts even (the fear of) death from (that person)."(1)

Therefore, Guru Ji declares: "(O' my friends), always helpful is God's Name. Whosoever contemplates it, always obtains peace, and even the (fear of) demon of death doesn't come near (that person)."(1-pause)

Now asking us to reflect on our own beginning, Guru Ji says: "(O' my friends, just think) when this (mortal) was not there, then who created that being? (Just see, how) from what tiny origin (of father's semen and mother's egg), He manifested. What a wonder (in the form of a human being? O' my friends), He Himself destroys and Himself gives life (to the creatures) and always protects His devotees."(2)

Advising us, Guru Ji says: "(O' my friends), realize that everything is under His control. My God is the support of the supportless. Destroyer of pain is His Name. You will obtain peace, if you sing His praises."(3)

Guru Ji concludes the *shabad* by saying: "O' God the Master, listen to the prayer of the saints. I surrender my soul, life, and wealth to You. This world is Yours, and all meditate on You. O' Nanak, showing His mercy, whom (God blesses with His Name, that person) obtains peace."(4-25-38)

The message of this *shabad* is that if we want to get rid of all our fears, sorrows, and pains, we should have complete faith in God and meditate on His Name. For this we should pray to Him in a most humble way to bless us with the gift of His Name, which brings all kinds of peace and happiness.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairon mehlāa 5.

ਤੇਰੀ ਟੇਕ ਚਰਾ ਕਲਿ ਮਾਹਿ ॥
ਤੇਰੀ ਟੇਕ ਤੇਰੇ ਗੁਣ ਗਾਹਿ ॥
ਤੇਰੀ ਟੇਕ ਨ ਪੋਹੈ ਕਾਲੁ ॥
ਤੇਰੀ ਟੇਕ ਬਿਨਸੈ ਜੰਜਾਲੁ ॥੧॥

tayree tayk rahaa kal maahi.
tayree tayk tayray gun gaahi.
tayree tayk na pohai kaal.
tayree tayk binsai janjaal. ||1||

ਦੀਨ ਦੁਨੀਆ ਤੇਰੀ ਟੇਕ ॥ ਸਭ ਮਹਿ ਰਵਿਆ ਸਾਹਿਬੁ ਏਕ ॥੧॥ ਰਹਾਉ ॥	deen dunee-aa tayree tayk. sabh meh ravi-aa saahib ayk. 1 rahaa-o.
ਤੇਰੀ ਟੇਕ ਕਰਉ ਆਨੰਦ ॥ ਤੇਰੀ ਟੇਕ ਜਪਉ ਗੁਰ ਮੰਤ ॥ ਤੇਰੀ ਟੇਕ ਤਰੀਐ ਭਉ ਸਾਗਰੁ ॥ ਰਾਖਣਹਾਰੁ ਪੂਰਾ ਸੁਖ ਸਾਗਰੁ ॥੨॥	tayree tayk kara-o aanand. tayree tayk japa-o gur mant. tayree tayk taree-ai bha-o saagar. raakhhanhaar pooraa sukh saagar. 2
ਤੇਰੀ ਟੇਕ ਨਾਹੀ ਭਉ ਕੋਇ ॥ ਅੰਤਰਜਾਮੀ ਸਾਚਾ ਸੋਇ ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਮਨਿ ਤਾਣੁ ॥ ਈਹਾਂ ਉਹਾਂ ਤੂ ਦੀਬਾਣੁ ॥੩॥	tayree tayk naahee bha-o ko-ay. antjarjaamee saachaa so-ay. tayree tayk tayraa man taan. eehaa ^N oohaa ^N too deebaan. 3
ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਭਰਵਾਸਾ ॥ ਸਗਲ ਧਿਆਵਹਿ ਪ੍ਰਭ ਗੁਣਤਾਸਾ ॥ ਜਪਿ ਜਪਿ ਅਨਦੁ ਕਰਹਿ ਤੇਰੇ ਦਾਸਾ ॥ ਸਿਮਰਿ ਨਾਨਕ ਸਾਚੇ ਗੁਣਤਾਸਾ ॥੪॥੨੬॥੩੯॥	tayree tayk tayraa bharvaasaa. sagal Dhi-aavahi parabh guntaasaa. jap jap anad karahi tayray daasaa. simar naanak saachay guntaasaa. 4 26 39

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our fear, sorrow, and pain, we should have complete faith in God and meditate on His Name. For this we should pray to Him in a most humble way to bless us with the gift of His Name, which brings all kinds of peace and happiness. In this *shabad*, Guru Ji shows us how to express our complete faith in God and what blessings those devotees enjoy who have faith in God.

So addressing God, Guru Ji says: “(O’ God), it is on Your support, that I survive in *Kal-Yug* (the present age, full of evils. All beings depend) on Your support and sing Your praises. While leaning on Your support, even death does not touch (or scare a person). With your support, one’s worldly entanglement is destroyed.”(1)

Guru Ji wants to further clarify that it is not only in this world, but in the next, he depends on God’s support. Therefore, he says: “(O’ God, both) in this and the next, I depend on Your support. (Because I know) that it is the one Master who is pervading in all (the worlds).”(1-pause)

Now describing some of the blessings he is enjoying with the support of God, Guru Ji says: “(O’ God), it is on Your support that I enjoy a state of bliss. Leaning on You I meditate on the *Mantra* of the Guru. It is by leaning on Your support that we swim across the dreadful (worldly) ocean. You are the perfect savior and ocean of peace.”(2)

Elaborating on his faith and trust in God, Guru Ji says: “(O’ God), they who depend on Your support, have no fear. Such persons know) that the eternal God is the knower of all hearts. I lean on Your support and within my mind is the assurance of Your power. Both here (in this world) and there (in the next) I depend only on Your support.”(3)

In conclusion, Guru Ji says: “(O’ God), I lean only on Your support and I have my trust in You. O’ God, the treasure of virtues, all meditate on You. Your devotees revel in joy by contemplating on You. O’ Nanak, (you too should) worship that (God, the) eternal treasure of merits.”(4-26-39)

The message of this *shabad* is that if we want no fear, problem, or malady to afflict us, then instead of having our faith in our own ego, or our relatives and friends, we should have full faith in the support, power, and justice of the eternal God, who would always protect us.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਪ੍ਰਥਮੇ ਛੋਡੀ ਪਰਾਈ ਨਿੰਦਾ ॥
ਉਤਰਿ ਗਈ ਸਭ ਮਨ ਕੀ ਚਿੰਦਾ ॥
ਲੋਭੁ ਮੋਹੁ ਸਭੁ ਕੀਨੋ ਦੂਰਿ ॥
ਪਰਮ ਬੈਸਨੋ ਪ੍ਰਭੁ ਪੇਖਿ ਹਜੂਰਿ ॥੧॥

parathmay chhodee paraa-ee ningdāa.
uṭar ga-ee sabh man kee chingdāa.
lobh moh sabh keeno dūr.
param baisno parabh paykh hajoor. ||1||

ਐਸੇ ਤਿਆਗੀ ਵਿਰਲਾ ਕੋਇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ ਜਨੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

aiso tī-aagee viralā ko-ay.
har har naam japai jan so-ay. ||1||
rahaa-o.

ਅਹੰਬੁਧਿ ਕਾ ਛੋਡਿਆ ਸੰਗੁ ॥
ਕਾਮ ਕ੍ਰੋਧ ਕਾ ਉਤਰਿਆ ਰੰਗੁ ॥
ਨਾਮ ਧਿਆਏ ਹਰਿ ਹਰਿ ਹਰੇ ॥
ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਨਿਸਤਰੇ ॥੨॥

aha^N-buDh kaa chhodi-aa sang.
kaam kroDh kaa uṭri-aa rang.
naam Dhi-aa-ay har har haray.
saaDh janaa kai sang nistaray. ||2||

ਬੈਰੀ ਮੀਤ ਹੋਏ ਸੰਮਾਨ ॥
ਸਰਬ ਮਹਿ ਪੂਰਨ ਭਗਵਾਨ ॥
ਪ੍ਰਭੁ ਕੀ ਆਗਿਆ ਮਾਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥੩॥

bairee meet ho-ay sammaan.
sarab meh pooran bhagvaan.
parabh kee aagi-aa maan sukh paa-i-aa.
gur poorai har naam drirh-aa-i-aa. ||3||

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖੈ ਆਪਿ ॥
ਸੋਈ ਭਗਤੁ ਜਪੈ ਨਾਮ ਜਾਪਿ ॥
ਮਨਿ ਪ੍ਰਗਾਸੁ ਗੁਰ ਤੇ ਮਤਿ ਲਈ ॥
ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਪੂਰੀ ਪਈ ॥੪॥੨੭॥੪੦॥

kar kirpaa jis raakhai aap.
so-ee bhagat japai naam jaap.
man pargaas gur t̄ay mat̄ la-ee.
kaho naanak t̄aa kee pooree pa-ee.
||4||27||40||

Bhairon Mehla-5

In the previous many *shabads*, Guru Ji has urged us to meditate on God's Name, which he says is better than adopting any holy garbs, such as becoming a yogi, recluse, or a *Vaishno* (a devotee of the Hindu god *Vaishno*, who renounces eating of meat, and indulging in false worldly pleasures). In this *shabad*, Guru Ji tells us what kinds of things those devotees renounce, who yoke them to meditating on God's Name.

So first describing the most salient traits of a true *Vaishno* or devotee of God, Guru Ji says: "(O' my friends), the person who sees God right in front of him or her, becomes the most exalted *Vaishno*. First of all, such a devotee has abandoned the (practice of) slandering others. By doing so, all the worry of his or her mind is removed and it has pushed away all greed and worldly attachment (from that devotee's mind)." (1)

Guru Ji however notes and says: "(O' my friends), it is only a very rare person who becomes such a renouncer (of the evils of slandering, greed, and attachment). Such a devotee meditates on God's Name." (1-pause)

Listing some other traits of such a renouncer, Guru Ji says: "(O' my friends, such a devotee) abandons the company of arrogant intellect. Such a person is rid of the infatuation with lust and anger. Such a devotee always utters God's Name, and by remaining in the society of saints, such persons are ferried across (the worldly ocean)." (2)

Describing the merits and virtues such a person acquires who meditates on God's Name, Guru Ji says: "(O' my friends), in whom the perfect Guru has enshrined God's Name, for such a person enemies and friends become the same, because that person (sees) the perfect God in all, and by obeying God's command has obtained peace (of mind)." (3)

In closing, Guru Ji says: "(O' my friends), showing His mercy whom (God) Himself saves, only that devotee meditates on God's Name. They who have obtained advice from the Guru, their minds have been illuminated (with divine wisdom), and Nanak says, that their lives have become perfect (and approved in God's court)." (4-27-40)

The message of this *shabad* is that if we want to fulfill our life and make it successful and happy then we should seek the immaculate advice of the Guru. Following his advice we should meditate on God's Name, so that God may show mercy on us and help us to get rid of our evil inclinations such as lust, anger, and greed, and ferry us across this worldly ocean.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਸੁਖੁ ਨਾਹੀ ਬਹੁਤੈ ਧਨਿ ਖਾਟੇ ॥
ਸੁਖੁ ਨਾਹੀ ਪੇਖੇ ਨਿਰਭਿ ਨਾਟੇ ॥

sukh naahee bahuṭai Dhan khaatay.
sukh naahee paykḥay nirat naatay.

ਸੁਖੁ ਨਾਹੀ ਬਹੁ ਦੇਸ ਕਮਾਏ ॥
ਸਰਬ ਸੁਖਾ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥੧॥

sukh naahee baho d̥ays kamaa-ay.
sarab sukhaa har har gun gaa-ay. ||1||

ਸੂਖ ਸਹਜ ਆਨੰਦ ਲਹੁ ॥
ਸਾਧਸੰਗਤਿ ਪਾਈਐ ਵਡਭਾਗੀ ਗੁਰਮੁਖਿ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਕਹਹੁ ॥੧॥ ਰਹਾਉ ॥

sookh sahj aanand lahu.
saaDhsangat̤ paa-ee-ai vadbhaagee
gurmukh har har naam kahhu. ||1||
rahaa-o.

ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ॥
ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕਰਤਾ ॥
ਬੰਧਨ ਕਾਟਨਹਾਰੁ ਮਨਿ ਵਸੈ ॥
ਤਉ ਸੁਖ ਪਾਵੈ ਨਿਜ ਘਰਿ ਬਸੈ ॥੨॥

banDhan maat̤ piṭaa suṭ banīṭaa.
banDhan karam D̥haram ha-o karṭaa.
banDhan kaatanhaar man vasai.
ṭa-o sukḥ paavai nij ghar basai. ||2||

ਸਭਿ ਜਾਚਿਕ ਪ੍ਰਭ ਦੇਵਨਹਾਰ ॥
ਗੁਣ ਨਿਧਾਨ ਬੇਅੰਤ ਅਪਾਰ ॥
ਜਿਸ ਨੋ ਕਰਮੁ ਕਰੇ ਪ੍ਰਭੁ ਅਪਨਾ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨੈ ਜਨਿ ਜਪਨਾ ॥੩॥

sabh jaachik parabh̤ dayvanhaar.
gun̤ niDhaan bay-ant̤ apaar.
jis no karam karay parabh̤ apnaa.
har har naam ṭinai jan japnaa. ||3||

ਗੁਰ ਅਪਨੇ ਆਗੈ ਅਰਦਾਸਿ ॥
ਕਰਿ ਕਿਰਪਾ ਪੁਰਖ ਗੁਣਤਾਸਿ ॥
ਕਹੁ ਨਾਨਕ ਤੁਮਰੀ ਸਰਣਾਈ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਗੁਸਾਈ ॥੪॥੨੮॥੪੧॥

gur apnay aagai ardaas.
kar kirpaa purakh̤ gunṭaas.
kaho naanak tumree sarnaa-ee.
ji-o bhaavai ṭi-o rakhahu gusaa-ee.
||4||28||41||

Bhairon Mehla-5

Everybody in this world seems to be engaged in pursuit of happiness and peace, but it is only a rare person who seems to be genuinely happy or at peace. Most of us think that we would be very happy if we could amass a lot of wealth, others assume that they would be happy if they had more power, while still others believe that happiness lies in having lots of relatives and friends. But it is often seen that even when one has all these things, one is still miserable. In this *shabad*, Guru Ji tells us the best way to enjoy a state of complete happiness and peace.

Commenting on the common means employed by people to obtain happiness, Guru Ji says: “(O’ my friends), true happiness (is not obtained by) earning much wealth. Watching of dances and dramas doesn’t bring (lasting) joy. Nor one obtains happiness by conquering many countries. (But) all kinds of joys are obtained by singing God’s praises.”(1)

Now giving the formula for obtaining true happiness, Guru Ji says: “(O’ my friends, it is) by good fortune that we obtain the company of saints. (Joining such a congregation, and seeking) the shelter of the Guru, meditate on God’s Name. (In this way) you obtain true peace, poise and bliss.”(1-pause)

Commenting on the state of those who think that they can find pleasure by remaining involved in their families or by performing faith rituals and duties, Guru Ji says: “(O’ my friends, all such relationships of) mother, father, son, or daughter are kinds of bonds (of worldly attachment), and all the deeds and faith rituals which one does to satisfy one’s own ego are also forms of bonds. (Only if God), the destroyer of bonds comes to reside in one’s mind, that one enjoys peace and abides in one’s own house (of the heart, and abode of God).”(2)

Guru Ji now tells us how one can enshrine God in one’s mind. He says: “(O’ my friends, first of all remember that) all of us are the seekers and it is only God who is the Giver. That God is the infinite and limitless treasure of all virtues. They alone meditate on God’s Name on whom God bestows His grace (and thus enjoy true happiness).”(3)

So advising himself (and indirectly us), Guru Ji says: “O’ Nanak, pray to your Guru and say to Him, O’ the treasure of virtues, Master of the universe, I have come to Your shelter. Show mercy and save me as You will.” (4-28-41)

The message of this *shabad* is that true happiness is not obtained by earning wealth, watching dances and dramas, ruling countries, doing rituals, or by keeping involved in family. True happiness is only obtained when joining the congregation of saintly persons. We meditate on God’s Name under Guru’s guidance.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ਦੂਜਾ ਭਾਉ ॥

gur mil ti-aagi-o doojaa bhaa-o.

ਪੰਨਾ ੧੧੪੮

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ਗੁਰਮੁਖਿ ਜਪਿਓ ਹਰਿ ਕਾ ਨਾਉ ॥
ਬਿਸਰੀ ਚਿੰਤ ਨਾਮਿ ਰੰਗੁ ਲਾਗਾ ॥
ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ ॥੧॥

gurmukh japi-o har kaa naa-o.
bisree chint naam rang laagaa.
janam janam kaa so-i-aa jaagaa. ||1||

ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਏ ॥
ਸਾਧੂ ਸੰਗਿ ਸਰਬ ਸੁਖ ਪਾਏ ॥੧॥ ਰਹਾਉ ॥

kar kirpaa apnee sayvaa laa-ay.
saaDhoo sang sarab sukh paa-ay. ||1||
rahaa-o.

ਰੋਗ ਦੋਖ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥
ਨਾਮ ਅਉਖਧੁ ਮਨ ਭੀਤਰਿ ਸਾਰੇ ॥
ਗੁਰ ਭੇਟਤ ਮਨਿ ਭਇਆ ਅਨੰਦ ॥
ਸਰਬ ਨਿਧਾਨ ਨਾਮ ਭਗਵੰਤ ॥੨॥

rog dokh gur sabad nivaaray.
naam a-ukhaDh man bheetar saaray.
gur bhaytat man bha-i-aa anand.
sarab niDhaan naam bhagvant. ||2||

ਜਨਮ ਮਰਣ ਕੀ ਮਿਟੀ ਜਮ ਤ੍ਰਾਸ ॥
ਸਾਧਸੰਗਤਿ ਉਂਧ ਕਮਲ ਬਿਗਾਸ ॥
ਗੁਣ ਗਾਵਤ ਨਿਹਚਲੁ ਬਿਸ੍ਰਾਮ ॥
ਪੂਰਨ ਹੋਏ ਸਗਲੇ ਕਾਮ ॥੩॥

janam maraṅ kee mitee jam t̥raas.
saaDhsangat̃ oo^NDh kamal bigaas.
guṇ gaavaṭ nihchal bisraam.
pooran ho-ay saglay kaam. ||3||

ਦੁਲਭ ਦੇਹ ਆਈ ਪਰਵਾਨੁ ॥
ਸਫਲ ਹੋਈ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ ਕਰੀ ॥
ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਉ ਹਰਿ ਹਰੀ
॥੪॥੨੯॥੪੨॥

dulabh dayh aa-ee parvaan.
safal ho-ee jap har har naam.
kaho naanak parabh kirpaa karee.
saas giraas japa-o har haree.
||4||29||42||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that true happiness is not obtained by earning wealth, watching dances and dramas, ruling countries, doing rituals, or by keeping involved in family. True happiness is only obtained when joining the congregation of saintly persons. We meditate on God's Name under Guru's guidance. In this *shabad*, he tells us what kinds of blessings one enjoys when acting on the advice of the true Guru; one meditates on God's Name. He also shares with us his own experience in this regard.

Describing what happens when upon meeting the Guru, one listens to his advice and discards duality or worldly attachment from the mind, Guru Ji says: “(O’ my friends), upon meeting the Guru, (one who has) abandoned one’s love for the other (worldly things), through Guru's grace that one has meditated on God's Name. Then one’s worry is forsaken and one is imbued with the love of God’s Name. (One then becomes so aware of false worldly attachments, as if) one has awakened after sleeping for births after births.”(1)

Summarizing the blessings a person obtains whom God yokes to His service, Guru Ji says: “(O’ my friends), showing mercy whom God yokes to His service, (by remaining) in the company of saints obtains all comforts.”(1-pause)

Describing what other blessings such a person obtains through the grace of the Guru, he says: “(O’ my friends), through (the medicine of his) word the Guru cures all the maladies and pains (of such a person. Then one) safely keeps enshrined the medicine of Name in the mind. Upon meeting the Guru, a state of bliss wells ups in the mind, (and one feels such a joy, as if by meditating) on God’s Name (one has obtained) all kinds of treasures.”(2)

Continuing to describe the blessings enjoyed by such a person, he says: “(O’ my friends, one who has followed the Guru’s advice, that one’s) dread of birth and death and *Yama* (the demon of death) is removed. (By meditating on God’s Name) in the company of saints, one’s heart, which was (sad like an) inverted lotus, has blossomed

in delight. Moreover by singing praises (of God), one obtains an unwavering state of mind, and all one's tasks are accomplished.”(3)

In conclusion, Guru Ji says: “(O’ my friends, upon whom God shows mercy), the advent of that person’s difficult to obtain (human) body is approved and by meditating on God’s Name it has become fruitful. Nanak says, that God has shown mercy (upon him as well), and I meditate on His Name with every breath and morsel.”(4-29-42)

The message of this *shabad* is that if we want all our anxieties to go away, we obtain a state of permanent peace, accomplish the purpose of this difficult to obtain human life, and be accepted in God's court, then we should seek the guidance of the true Guru and meditate on God's Name.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairō mehlāa 5.

ਸਭ ਤੇ ਊਚਾ ਜਾ ਕਾ ਨਾਉ ॥
ਸਦਾ ਸਦਾ ਤਾ ਕੇ ਗੁਣ ਗਾਉ ॥
ਜਿਸੁ ਸਿਮਰਤ ਸਗਲਾ ਦੁਖੁ ਜਾਇ ॥
ਸਰਬ ਸੂਖ ਵਸਹਿ ਮਨਿ ਆਇ ॥੧॥

sabh̃ t̃ay oochaa jaa kaa naa-o.
sad̃aa sad̃aa t̃aa kay guñ gaa-o.
jis simrat̃ saglāa dukh̃ jaa-ay.
sarab sookh̃ vaseh man aa-ay. ||1||

ਸਿਮਰਿ ਮਨਾ ਤੂ ਸਾਚਾ ਸੋਇ ॥
ਹਲਤਿ ਪਲਤਿ ਤੁਮਰੀ ਗਤਿ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

simar manaa t̃oo saachaa so-ay.
halat̃ palat̃ tumree gat̃ ho-ay. ||1||
rahaa-o.

ਪੁਰਖ ਨਿਰੰਜਨ ਸਿਰਜਨਹਾਰ ॥
ਜੀਅ ਜੰਤ ਦੇਵੈ ਆਹਾਰ ॥
ਕੋਟਿ ਖਤੇ ਖਿਨ ਬਖਸਨਹਾਰ ॥
ਭਗਤਿ ਭਾਇ ਸਦਾ ਨਿਸਤਾਰ ॥੨॥

purakh̃ niranjan sirjanhaar.
jee-a jant̃ dayvai aahaar.
kot̃ khat̃ay khin bakh̃sanhaar.
bhagat̃ bh̃aa-ay sad̃aa nistaar. ||2||

ਸਾਚਾ ਧਨੁ ਸਾਚੀ ਵਡਿਆਈ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਨਿਹਚਲ ਮਤਿ ਪਾਈ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖਨਹਾਰਾ ॥
ਤਾ ਕਾ ਸਗਲ ਮਿਟੈ ਅੰਧਿਆਰਾ ॥੩॥

saachaa Dhañ saachee vadi-aa-ee.
gur pooray t̃ay nihchal mat̃ paa-ee.
kar kirpaa jis raakh̃anhaaraa.
t̃aa kaa sagal mitai añDhi-aaraa. ||3||

ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੋ ਧਿਆਨ ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਨਿਰਬਾਨ ॥
ਭ੍ਰਮ ਭਉ ਮੋਟਿ ਮਿਲੇ ਗੋਪਾਲ ॥
ਨਾਨਕ ਕਉ ਗੁਰ ਭਏ ਦਇਆਲ ॥੪॥੩੦॥੪੩॥

paarbarahm si-o laago Dhi-aan.
pooran poor rahi-o nirbaan.
bharam bh̃a-o mayt milay gopaal.
naanak ka-o gur bh̃a-ay da-i-aal.
||4||30||43||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want all our anxieties to go away, we obtain a state of permanent peace, accomplish the purpose of this invaluable

human life, and be accepted in God's court, then we should seek the guidance of the true Guru and meditate on God's Name. In this *shabad* again, Guru Ji advises us to meditate on the Name of that God and lists many more blessings of following this advice.

He says: “(O’ my friends), sing praises (of that God), whose Name is the highest of all, meditating on whom all one’s pain goes away, and all comforts come to abide in the heart.”(1)

Even addressing his own mind, Guru Ji says: “O’ my mind, contemplate on that eternal (God, meditating on whom), you may obtain a high (spiritual) state both in this and the next world.”(1-pause)

Guru Ji now tells us why contemplation on God is so beneficial for us. He says: “(O’ my friends), that immaculate Being is the creator of all. He provides sustenance to all creatures and beings. Millions of our faults, He can forgive in an instant, and they who are imbued with His loving devotion, He always ferries across (the worldly ocean).”(2)

Now stating, who those are who obtain the blessings of God’s Name, Guru Ji says: “(O’ my friends, God’s Name is the true wealth and only that person obtains this true wealth and true glory, who has obtained unwavering intellect from the perfect Guru. Showing His mercy whose savior (God) becomes, all that one’s darkness (of ignorance) is removed.”(3)

In conclusion, Guru Ji says: “Whose attention is fixed on the transcendent God, (realizes that) the immaculate and perfect God is fully pervading everywhere. (In short), O’ Nanak, on whom the Guru becomes kind, effacing all doubt and dread, meets the Master of the universe.”(4-30-43)

The message of this *shabad* is that if we want to get rid of all our pains, sufferings, and darkness of ignorance, and want to obtain all kinds of pleasures and comforts, then we should seek the grace of the Guru and meditate on God's Name, so that God may show mercy upon us and bless us with His sight.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥
ਮਿਟਹਿ ਕਲੇਸ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਪ੍ਰਭੁ ਦੇਇ ॥
ਪੂਰੇ ਗੁਰ ਕੀ ਪਾਏ ਸੇਵ ॥੧॥

jis simrat man ho-ay pargaas.
mitch kalays sukh sahj nivaas.
tiseh paraapat jis parabh day-ay.
pooray gur kee paa-ay sayv. ||1||

ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੋਰੇ ਨਾਉ ॥
ਆਠ ਪਹਰ ਮੇਰੇ ਮਨ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

sarab sukhaa parabh tayro naa-o.
aath pahar mayray man gaa-o. ||1||
rahaa-o.

ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਆਵਣੁ ਜਾਣੁ ਰਹੇ ਹਰਿ ਧਿਆਇ ॥
ਭਗਤਿ ਭਾਇ ਪ੍ਰਭ ਕੀ ਲਿਵ ਲਾਇ ॥੨॥

jo ichhai so-ee fal paa-ay.
har kaa naam man vasaa-ay.
aavan jaan rahay har Dhi-aa-ay.
bhagat bhaa-ay parabh kee liv laa-ay. ||2||

ਬਿਨਸੇ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ॥
ਤੂਟੇ ਮਾਇਆ ਮੋਹ ਪਿਆਰ ॥
ਪ੍ਰਭ ਕੀ ਟੇਕ ਰਹੈ ਦਿਨੁ ਰਾਤਿ ॥
ਪਾਰਬ੍ਰਹਮੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ ॥੩॥

binsay kaam kroDh aha^Nkaar.
tootay maa-i-aa moh pi-aar.
parabh kee tayk rahai din raat.
paarbarahm karay jis daat. ||3||

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥
ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥
ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਇ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਇ ॥੪॥੩੧॥੪੪॥

karan karaavanhaar su-aamee.
sagal ghataa kay antarjaamee.
kar kirpaa apnee sayvaa laa-ay.
naanak daas tayree sarnaa-ay.
||4||31||44||

Bhairon Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to get rid of all our pains, sufferings, and darkness of ignorance, and want to obtain all kinds of pleasures and comforts, then we should seek the grace of the Guru and meditate on God's Name, so that God may show mercy upon us and bless us with His sight. In this *shabad*, he elaborates on the blessings of God's Name and tells us who those fortunate persons are who are blessed with it and what happens when they contemplate God and sing His praises.

First telling us who obtains the gift of meditating on God's Name, Guru Ji says: "(O' my friends), meditating on whom the mind gets (divinely) illuminated, sorrow is destroyed, peace and poise abides in the mind, only that person obtains (the gift of remembering that God) whom He Himself gives and yokes in the service of the perfect Guru."(1)

Therefore addressing God and his own mind, Guru Ji says: "O' God, all comforts lie in Your Name. O' my mind, sing praises (of that God) at all times."(1-pause)

Now stating the blessings of enshrining God's Name in one's heart, Guru Ji says: "(O' my friends), one who enshrines God's Name in one's heart, obtains whatever one wishes. By remaining attuned to God with loving devotion, and by meditating on God, one's comings and goings end."(2)

Now listing some more virtues enjoyed by the person whom God blesses with His Name, Guru Ji says: "On whom God bestows the gift (of His Name, that person's) lust, anger, and ego are destroyed. That person's love and attachment for *Maya* (the worldly affairs) is snapped, and such a person lives on the support of God."(3)

So concluding the *shabad* with a prayer to God, Guru Ji says: “O’ Master, the cause and doer of everything, and inner knower of all hearts, slave Nanak has sought Your shelter, showing Your mercy, yoke him into Your service.”(4-31-44)

The message of this *shabad* is that if we want to get rid of all our worries, anxieties, and false worldly involvements, and if we want to get out of the rounds of birth and death, then we should pray to God to yoke us into the service of the true Guru. So that under his guidance we may meditate on God's Name and become worthy of His grace and the bliss of His eternal union.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਲਾਜ ਮਰੈ ਜੋ ਨਾਮੁ ਨ ਲੇਵੈ ॥
ਨਾਮ ਬਿਹੁਨ ਸੁਖੀ ਕਿਉ ਸੋਵੈ ॥
ਹਰਿ ਸਿਮਰਨੁ ਛਾਡਿ ਪਰਮ ਗਤਿ ਚਾਹੈ ॥

laaj marai jo naam na layvai.
naam bihoon sukhee ki-o sovai.
har simran chhaad param gat chaahai.

ਪੰਨਾ ੧੧੪੯

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ਮੂਲ ਬਿਨਾ ਸਾਖਾ ਕਤ ਆਹੈ ॥੧॥

mool binaa saakhāa kaṭ aahai. ||1||

ਗੁਰੁ ਗੋਵਿੰਦੁ ਮੇਰੇ ਮਨ ਧਿਆਇ ॥
ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਾਰੈ ਬੰਧਨ ਕਾਟਿ
ਹਰਿ ਸੰਗਿ ਮਿਲਾਇ ॥੧॥ ਰਹਾਉ ॥

gur govind mayray man Dhi-aa-ay.
janam janam kee mail uṭaarai banDhan
kaat har sang milaa-ay. ||1|| rahaa-o.

ਤੀਰਥਿ ਨਾਇ ਕਹਾ ਸੁਚਿ ਸੈਲੁ ॥
ਮਨ ਕਉ ਵਿਆਪੈ ਹਉਮੈ ਮੈਲੁ ॥
ਕੋਟਿ ਕਰਮ ਬੰਧਨ ਕਾ ਮੂਲੁ ॥
ਹਰਿ ਕੇ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਪੂਲੁ ॥੨॥

tirath naa-ay kahaa such sail.
man ka-o vi-aapai ha-umai mail.
kot karam banDhan kaa mool.
har kay bhajan bin birthaa pool. ||2||

ਬਿਨੁ ਖਾਏ ਬੂਝੈ ਨਹੀ ਭੁਖ ॥
ਰੋਗੁ ਜਾਇ ਤਾਂ ਉਤਰਹਿ ਦੂਖ ॥
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹਿ ਬਿਆਪਿਆ ॥
ਜਿਨਿ ਪ੍ਰਭਿ ਕੀਨਾ ਸੋ ਪ੍ਰਭੁ ਨਹੀ ਜਾਪਿਆ ॥੩॥

bin khaa-ay boojhai nahee bhookh.
rog jaa-ay taa^N uṭreh dookh.
kaam kroDh lobh mohi bi-aapi-aa.
jin parabh keenaa so parabh nahee
jaapi-aa. ||3||

ਧਨੁ ਧਨੁ ਸਾਧ ਧੰਨੁ ਹਰਿ ਨਾਉ ॥
ਆਨ ਪਹਰ ਕੀਰਤਨੁ ਗੁਣ ਗਾਉ ॥
ਧਨੁ ਹਰਿ ਭਗਤਿ ਧਨੁ ਕਰਣੈਹਾਰ ॥
ਸਰਣਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਅਪਾਰ ॥੪॥੩੨॥੪੫॥

Dhan Dhan saaDh Dhan har naa-o.
aath pahar keertan gun gaa-o.
Dhan har bhagat Dhan karnaihaar.
saran naanak parabh purakh apaar.
||4||32||45||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our worries, anxieties, and false worldly involvements, and if we want to get out of the rounds of birth and death, then we should pray to God to yoke us into the service of the true Guru, so that under his guidance we may meditate on God's Name and become worthy of His grace and the bliss of His eternal union. In this *shabad*, he shows the opposite side of the picture, and tells us what happens if we don't meditate on God's Name, and keep performing rituals such as visiting and bathing at holy places.

He says: “(O’ my friends), the person who doesn’t meditate on God’s Name, (is so disgraced that he or she feels like) dying. The person who is without (God’s) Name cannot sleep in peace. To hope for the supreme (spiritual) state without (meditating on God’s) Name is impossible like (growing of) branches without the roots.”(1)

Therefore addressing his own mind, Guru Ji says: “O’ my mind, always meditate on the Guru-God. (This meditation) washes off the filth (of sins) of many births, and snapping the (worldly) bands, it unites one with God.”(1-pause)

Commenting on the ritualistic deeds which many people do in the belief that these would bring them peace or salvation, Guru Ji says: “How can a stone (like hard hearted person) become pure, by bathing at a holy place? Instead, one’s mind is afflicted with the dirt of ego. Similarly other millions of ritualistic deeds become the root (cause) of our bonds. (In short), without mediation on God, (performing any other ritual is like carrying) a load of straw (on our heads).”(2)

Giving some more examples to illustrate the importance of God's Name, Guru Ji says: “(Just as) without eating, one’s hunger is not quenched; the pain is removed (only when) one’s ailment is cured. Similarly, the person remains afflicted with lust, anger, greed, and attachment, who has not worshipped that God who has created everyone.”(3)

Therefore, Guru Ji says: “(O’ my friends), blessed is God’s Name and blessed are the saints who sing God’s praise at all times. Blessed are the devotees of God and blessed is the Creator, Nanak seeks the shelter of the infinite God.”(4-32-45)

The message of this *shabad* is that God's Name is the true source of peace and bliss in this world. All ritualistic deeds such as bathing at holy places are useless like a bundle of straw. So we should always pray to God to bless us with the guidance of the Guru and inspiration to meditate on His Name.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਗੁਰ ਸੁਪ੍ਰਸੰਨ ਹੋਏ ਭਉ ਗਏ ॥
ਨਾਮ ਨਿਰੰਜਨ ਮਨ ਮਹਿ ਲਏ ॥
ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ ॥
ਬਿਨਸਿ ਗਏ ਸਗਲੇ ਜੰਜਾਲ ॥੧॥

gur suparsan ho-ay bha-o ga-ay.
naam niranjan man meh la-ay.
deen da-i-aal sadaa kirpaal.
binas ga-ay saglay janjaal. ||1||

ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇ ॥
ਸਾਧਸੰਗਿ ਮਿਟੇ ਭੈ ਭਰਮਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ
ਹਰਿ ਰਸਨ ਭਨੇ ॥੧॥ ਰਹਾਉ ॥

sookh sahj aanand ghanay.
saaDhsang mitay bhai bharmaa amrit har
har rasan bhanay. ||1|| rahaa-o.

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਹੇਤੁ ॥
ਖਿਨ ਮਹਿ ਬਿਨਸਿਓ ਮਹਾ ਪਰੇਤੁ ॥
ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪਿ ॥
ਰਾਖਨਹਾਰ ਗੋਵਿੰਦ ਗੁਰ ਆਪਿ ॥੨॥

charan kamal si-o laago hayt.
khin meh binsi-o mahaa parayt.
aath pahar har har jap jaap.
raakhanhaar govid gur aap. ||2||

ਅਪਨੇ ਸੇਵਕ ਕਉ ਸਦਾ ਪ੍ਰਤਿਪਾਰੈ ॥
ਭਗਤ ਜਨਾ ਕੇ ਸਾਸ ਨਿਹਾਰੈ ॥
ਮਾਨਸ ਕੀ ਕਹੁ ਕੇਤਕ ਬਾਤ ॥
ਜਮ ਤੇ ਰਾਖੈ ਦੇ ਕਰਿ ਹਾਥ ॥੩॥

apnay sayvak ka-o sadaa partipaarai.
bhagat janaa kay saas nihaarai.
maanas kee kaho kaytak baat.
jam tay raakhai day kar haath. ||3||

ਨਿਰਮਲ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥
ਪਾਰਬ੍ਰਹਮੁ ਆਇਆ ਮਨਿ ਚੀਤਿ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਦੀਨੋ ਦਾਨੁ ॥
ਨਾਨਕ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥੪॥੩੩॥੪੬॥

nirmal sobhaa nirmal reet.
paarbarahm aa-i-aa man cheet.
kar kirpaa gur deeno daan.
naanak paa-i-aa naam niDhaan.
||4||33||46||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that God's Name is the true source of peace and bliss in this world. All ritualistic deeds such as bathing at holy places are useless like a bundle of straw. So we should always pray to God to bless us with guidance of the Guru and inspiration to meditate on His Name. In this *shabad*, he tells us about the blessings one receives when the Guru is pleased and one is imbued with the love of God's feet (His Name).

He says: "(On whom), the Guru is pleased, all that one's fears go away. Because such a person keeps enshrined the immaculate God's Name in the mind. On whom the merciful God of the meek becomes kind, all entanglements of that person are destroyed."(1)

Stating the merits of uttering God's Name, he says: "In the company of saints, who utters the ambrosial God's Name from the tongue, all that one's doubt and dread is erased and one enjoys immense peace, poise and bliss."(1-pause)

Listing some more blessings of getting imbued with God's love, Guru Ji says: "(O' my friends), one who is imbued with the love of God's lotus feet (His Name), in an instant the great demon (of ego in that one) is destroyed. Therefore, you too should meditate on God at all times. The Guru God would Himself be Your protector."(2)

Now describing the kind of protection, God provides to His devotees, Guru Ji says: "(O' my friend), God always sustains His servant, and He looks after His devotees at

(at all times with) each breath. What to speak of any human being (God) even saves a person from the demon of death itself by extending His own hand (of protection).”(3)

In conclusion, Guru Ji says: “(O’ my friends), in whose mind God comes to abide (and one who keeps remembering Him), immaculate becomes that one’s glory and conduct. Showing His mercy, whom the Guru has blessed with the gift (of God’s Name), O’ Nanak that person has obtained the treasure of Name.”(4-33-46)

The message of this *shabad* is that when in the company of saintly (or Guru following) persons we meditate on God's Name, we obtain peace and poise. But we can enjoy these blessings only when our Guru becomes pleased with us and blesses us with the gift of Name.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਗੁਰੁ ਮੇਰਾ ॥
ਜੀਅ ਪ੍ਰਾਣ ਸੁਖਦਾਤਾ ਨੇਰਾ ॥
ਭੈ ਭੰਜਨ ਅਬਿਨਾਸੀ ਰਾਇ ॥
ਦਰਸਨਿ ਦੇਖਿਐ ਸਭੁ ਦੁਖ ਜਾਇ ॥੧॥

ਜਤ ਕਤ ਪੇਖਉ ਤੇਰੀ ਸਰਣਾ ॥
ਬਲਿ ਬਲਿ ਜਾਈ ਸਤਿਗੁਰ ਚਰਣਾ ॥੧॥
ਰਹਾਉ ॥

ਪੂਰਨ ਕਾਮ ਮਿਲੇ ਗੁਰਦੇਵ ॥
ਸਭਿ ਫਲਦਾਤਾ ਨਿਰਮਲ ਸੇਵ ॥
ਕਰੁ ਗਹਿ ਲੀਨੇ ਅਪੁਨੇ ਦਾਸ ॥
ਰਾਮ ਨਾਮ ਰਿਦ ਦੀਓ ਨਿਵਾਸ ॥੨॥

ਸਦਾ ਅਨੰਦੁ ਨਾਹੀ ਕਿਛੁ ਸੋਗੁ ॥
ਦੂਖੁ ਦਰਦੁ ਨਹ ਬਿਆਪੈ ਰੋਗੁ ॥
ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਕਰਣੈਹਾਰੁ ॥
ਪਾਰਬ੍ਰਹਮ ਗਰ ਅਗਮ ਅਪਾਰ ॥੩॥

ਨਿਰਮਲ ਸੋਭਾ ਅਚਰਜ ਬਾਣੀ ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਮਨਿ ਭਾਣੀ ॥
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਇ ॥
ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਤੇ ਹੋਇ ॥੪॥੩੪॥੪੨॥

bhairo mehlāa 5.

karan kaaran samrath gur mayraa.
jee-a paraan sukh-daata nayraa.
bhai bhanjan abhinaasee raa-ay.
darsan daykhi-ai sabh dukh jaa-ay. ||1||

jat̚ kat̚ paykha-ọ tayree sarnaa.
 bal bal jaa-ee satgur charnaa. ||1||
 rahaa-o.

pooran kaam milay gurdayv.
 sabh faldaataa nirmal sayv.
 kar geh leenay apunay daas.
 raam naam rid dee-o nivaas. ||2||

sadaa anand naahee kichh sog.
dookh darad nah bi-aapai rog.
 sabh kichh tayraa too karnaihaar.
 paarbarahm gur agam apaar. ||3||

nirmal sobhaa achraj banee.
 paarbrahm pooran man bhaanee.
 jal thal mahee-al ravi-aa so-ay.
 naanak sabh kichh parabh tay ho-ay.
 ||4||34||47||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that when in the company of saintly (or Guru following) persons we meditate on God's Name, we obtain peace and poise. But we

can enjoy these blessings only when our Guru becomes pleased with us and blesses us with the gift of Name. In this *shabad*, he tells us how powerful our Guru is and what kinds of virtues we obtain on seeing his sight (by listening and acting on his advice).

He says: “(O’ my friends), all powerful is my Guru. He is the creator of the universe. That Giver of life, breath, and peace abides near us. That imperishable God is the destroyer of fear. On seeing Him, one’s pain goes away.”(1)

Addressing God, Guru Ji says: “O’ God, I am a sacrifice to the feet of my true Guru, who has united me with You. (Now) wherever I look, I see Your support.”(1-pause)

Elaborating on the blessings one obtains upon meeting the Guru and following his advice, Guru Ji says: “(O’ my friends), on meeting the Guru-God, all one’s desires are fulfilled. He is the giver of all fruits and sanctifying is his service. Extending His hand to His devotees, God makes them His own, and enshrines God’s Name in their hearts.”(2)

So expressing his thanks, Guru Ji says: “O’ imperceptible and infinite Guru-God, whatever we see all belongs to You, and You are its Creator. (In whose heart You enshrine Your Name), always remains in bliss and never feels any sorrow. No misery, pain, or disease ever afflicts such a person.”(3)

In conclusion, Guru Ji says: “O’ God, immaculate is Your glory, and wonderful is Your Word (Your Name). O’ all-pervading perfect God, Your word is pleasing to the mind. (O’ my friends), that God is pervading all waters, lands, and skies. O’ Nanak, everything happens as per the will of God.”(4-34-47)

The message of this *shabad* is that if we seek the shelter of our true Guru (Granth Sahib Ji and act on his advice), then we would be blessed with the gift of God’s Name. This gift would help us see God pervading everywhere and we would enjoy such a state of peace and bliss that we would forget all our pains and sufferings and would feel like sacrificing ourselves to our Guru-God again and again.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairou mehlāa 5.

ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਰੰਗਿ ਚਰਣੇ ॥

man ṭan raṭāa raam rang charṇay.

ਪੰਨਾ ੧੧੫੦

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ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਰਣੇ ॥

sarab manorath pooran karṇay.

ਆਠ ਪਹਰ ਗਾਵਤ ਭਗਵੰਤੁ ॥

aath pahar gaavaṭ bhagvaṇṭ.

ਸਤਿਗੁਰਿ ਦੀਨੇ ਪੂਰਾ ਮੰਤੁ ॥੧॥

satgur deeno pooraa mant. ||1||

ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਨਾਮਿ ਪਿਆਰੁ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰੁ ॥੧॥ ਰਹਾਉ ॥

so vad**h**aa^{ee} jis naam pi-aar.
tis kai sang tarai sansaar. ||1|| rahaa-o.

ਸੋਈ ਗਿਆਨੀ ਜਿ ਸਿਮਰੈ ਏਕ ॥
ਸੋ ਧਨਵੰਤਾ ਜਿਸੁ ਬੁਧਿ ਬਿਬੇਕ ॥
ਸੋ ਕੁਲਵੰਤਾ ਜਿ ਸਿਮਰੈ ਸੁਆਮੀ ॥
ਸੋ ਪਤਿਵੰਤਾ ਜਿ ਆਪੁ ਪਛਾਨੀ ॥੨॥

so-ee gi-aanee je simrai ayk.
so Dhanvan**t**aa jis bu**D**h bibayk.
so kulvan**t**aa je simrai su-aamee.
so pativan**t**aa je aap pach**h**aanee. ||2||

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥
ਗੁਣ ਗੋਪਾਲ ਦਿਨੁ ਰੈਨਿ ਧਿਆਇਆ ॥
ਤੂਟੇ ਬੰਧਨ ਪੂਰਨ ਆਸਾ ॥
ਹਰਿ ਕੇ ਚਰਣ ਰਿਦ ਮਾਹਿ ਨਿਵਾਸਾ ॥੩॥

gur parsaad param pad paa-i-aa.
gun gopaal din rain Dhi-aa-i-aa.
tootay ban**D**han pooran aasaa.
har kay charan rid maahi nivaasaa. ||3||

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮਾ ॥
ਸੋ ਜਨੁ ਆਇਆ ਪ੍ਰਭ ਕੀ ਸਰਨਾ ॥
ਆਪਿ ਪਵਿਤ੍ਰ ਪਾਵਨ ਸਭਿ ਕੀਨੇ ॥
ਰਾਮ ਰਸਾਇਣੁ ਰਸਨਾ ਚੀਨੇ ॥੪॥੩੫॥੪੮॥

kaho naanak jaa kay pooran karmaa.
so jan aa-i-aa parab**h** kee sarnaa.
aap pavit paavan sab**h** keenay.
raam rasaa-i**n** rasnaa cheen^hay.
||4||35||48||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that if we seek the shelter of our true Guru and act on his advice then we would be blessed with the gift of God's Name. This gift would help us see God pervading everywhere and we would enjoy such a state of peace and bliss that we would forget all our pains and sufferings and would feel like sacrificing ourselves to our Guru-God again and again. In this *shabad*, he tells us what kinds of blessings those persons enjoy who are blessed with the love of God's Name.

He says: "(O' my friends), the one whom the true Guru has given the perfect *Mantra* (of God's Name), sings praises of God, who fulfills all one's needs. One's mind and body remain imbued with the love of God's feet (His Name)." (1)

Therefore, Guru Ji says: "(O' my friends), very fortunate is the one who is in love with God's Name. In the company of that person, the entire world crosses over the worldly (ocean, and doesn't go through births and deaths again)." (1-pause)

Now explaining how God's Name is essential for all kinds of merits or virtues in a person, Guru Ji says: "(O' my friends), that one alone is a (divinely) wise person who cherishes the one (God). That person is truly rich who possesses the sense of discrimination (between good and bad). Only that person belongs to high lineage who meditates on God the Master, and that one is a person of honor who recognizes the self (and knows about his or her faults and merits)." (2)

Listing some more blessings obtained by a person who sings praises of God, Guru Ji says: “(O’ my friends), one who has day and night sung praises of God, through Guru's grace, that one has obtained the supreme status (of salvation). Then one’s (worldly) bonds are snapped, all one’s wishes are fulfilled and God’s love abides in one’s heart.”(3)

Therefore Guru Ji declares: “O’ Nanak, say whose destiny has been fulfilled, that devotee comes to the shelter of God. Such a person becomes pure and has purified all (others who have come in that person’s contact). With the tongue, such a person always keeps uttering (God’s Name), the essence of all elixirs.”(4-35-48)

The message of this *shabad* is that if we want to fulfill all our wishes and obtain supreme state of salvation, then we should seek the shelter of the Guru and obtain from him the *mantra* of God’s Name.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਨਾਮੁ ਲੈਤ ਕਿਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥
ਨਾਮੁ ਸੁਣਤ ਜਮੁ ਦੂਰਹੁ ਭਾਗੈ ॥
ਨਾਮੁ ਲੈਤ ਸਭ ਦੂਖਹੁ ਨਾਸੁ ॥
ਨਾਮੁ ਜਪਤ ਹਰਿ ਚਰਣ ਨਿਵਾਸੁ ॥੧॥

naam lait̃ kichh big^han na laagai.
naam sunaṭ̃ jam Dhoorahu bhaagai.
naam lait̃ sab^h dook^hah naas.
naam japaṭ̃ har charañ nivaas. ||1||

ਨਿਰਬਿਘਨ ਭਗਤਿ ਭਜੁ ਹਰਿ ਹਰਿ ਨਾਉ ॥
ਰਸਕਿ ਰਸਕਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

nirbig^han bhagaṭ̃ bhaj har har naa-o.
rasak rasak har kay guñ gaa-o. ||1||
rahaa-o.

ਹਰਿ ਸਿਮਰਤ ਕਿਛੁ ਚਾਖੁ ਨ ਜੋਹੈ ॥
ਹਰਿ ਸਿਮਰਤ ਦੈਤ ਦੇਉ ਨ ਪੋਹੈ ॥
ਹਰਿ ਸਿਮਰਤ ਮੋਹੁ ਮਾਨੁ ਨ ਬਧੈ ॥
ਹਰਿ ਸਿਮਰਤ ਗਰਭ ਜੋਨਿ ਨ ਰੁਧੈ ॥੨॥

har simraṭ̃ kichh chaakh̃ na johai.
har simraṭ̃ dait̃ day-o na pohai.
har simraṭ̃ moh maan na baDhai.
har simraṭ̃ garab^h jon na ruDhai. ||2||

ਹਰਿ ਸਿਮਰਨ ਕੀ ਸਗਲੀ ਬੇਲਾ ॥
ਹਰਿ ਸਿਮਰਨੁ ਬਹੁ ਮਾਹਿ ਇਕੇਲਾ ॥
ਜਾਤਿ ਅਜਾਤਿ ਜਪੈ ਜਨੁ ਕੋਇ ॥
ਜੋ ਜਾਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥੩॥

har simran kee saglee baylaa.
har simran baho maahi ikaylaa.
jaat̃ ajaat̃ japai jan ko-ay.
jo jaapai tis kee gaṭ̃ ho-ay. ||3||

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪੀਐ ਸਾਧਸੰਗਿ ॥
ਹਰਿ ਕੇ ਨਾਮ ਕਾ ਪੂਰਨ ਰੰਗੁ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰਿ ॥
ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਦੇਹੁ ਚਿਤਾਰਿ ॥੪॥੩੬॥੪੯॥

har kaa naam japee-ai saaDhsang.
har kay naam kaa pooran rang.
naanak ka-o parab^h kirpaa Dhaar.
saas saas har dayh chitaar.
||4||36||49||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to fulfill all our wishes and obtain supreme state of salvation, then we should seek the shelter of the Guru and obtain from him the mantra of God's Name. In this *shabad*, he lists many more blessings obtained by a person who meditates on God's Name. He also tells how God's Name can benefit anyone irrespective of one's caste, lineage, or social status.

Guru Ji says: "(O' my friends), by meditating on God's Name, no obstacle gets in our way. Upon hearing the Name, even the demon (fear) of death flees. By meditating on God's Name, all one's sorrows are destroyed, because by contemplating on the Name, the mind remains attuned to (the love of) God's feet."(1)

Therefore Guru Ji advises: "(O' man), meditate on God's Name, because this devotion doesn't allow any obstacles (in life). Therefore with great relish sing God's praises again and again."(1- pause)

Listing the blessings of meditating on God, he says: "(O' my friends), when we meditate on God, no evil harms us. By meditating on God, no demon or ghost comes near us. By meditating on God's Name no worldly attachment or pride binds (us to the world). By meditating on God one is not caught in existences in the womb."(2)

Now removing our doubts regarding the appropriate time or settings for meditating on God, he says: "(O' my friends), all times are appropriate for worshipping God. You can meditate on God in the company of many, or alone. Anybody who belongs to high caste or has no caste, can worship God. Whosoever worships (God), is emancipated."(3)

However, Guru Ji recommends: "(O' my friends, if we) meditate on God's Name in the company of saintly persons, then we are fully imbued with the love of God's Name. O' God, show mercy on Nanak that with each and every breath his body may remember (God)."(4-36-49)

The message of this *shabad* is that without any hesitation about the time or settings, whether we are alone or in company, we should remember God and keep singing His praises with love and devotion. By doing so, all our fears and doubts would go away. Nothing would stand in our way and we would be saved from going through the rounds of births and deaths again.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bh^{ai}ro mehlaa 5.

ਆਪੇ ਸਾਸਤੁ ਆਪੇ ਬੇਦੁ ॥
ਆਪੇ ਘਟਿ ਘਟਿ ਜਾਣੈ ਭੇਦੁ ॥
ਜੋਤਿ ਸਰੂਪ ਜਾ ਕੀ ਸਭ ਵਥੁ ॥
ਕਰਣ ਕਾਰਣ ਪੂਰਨ ਸਮਰਥੁ ॥੧॥

aapay saasat aapay bayd.
aapay ghat ghat jaana**i** bhayd.
jo**t** saroop jaa kee sab**h** vath.
kara**n** kaara**n** pooran samrath. ||1||

ਪ੍ਰਭ ਕੀ ਓਟ ਗਹਹੁ ਮਨ ਮੇਰੇ ॥
ਚਰਨ ਕਮਲ ਗੁਰਮੁਖਿ ਆਰਾਧਹੁ ਦੁਸਮਨ
ਦੂਖੁ ਨ ਆਵੈ ਨੇਰੇ ॥੧॥ ਰਹਾਉ ॥

parabh kee ot gahhu man mayray.
charan kamal gurmukh aaraaDhahu dusman
dookh na aavai nayray. ||1|| rahaa-o.

ਆਪੇ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਸਾਰੁ ॥
ਜਾ ਕੈ ਸੂਤਿ ਪਰੋਇਆ ਸੰਸਾਰੁ ॥
ਆਪੇ ਸਿਵ ਸਕਤੀ ਸੰਜੋਗੀ ॥
ਆਪਿ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗੀ ॥੨॥

aapay van tarin taribhavan saar.
jaa kai soot paro-i-aa sansaar.
aapay siv saktee sanjogee.
aap nirbaanee aapay bhogee. ||2||

ਜਤ ਕਤ ਪੇਖਉ ਤਤ ਤਤ ਸੋਇ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਸਾਗਰੁ ਤਰੀਐ ਨਾਮ ਕੈ ਰੰਗਿ ॥
ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਸਾਧਸੰਗਿ ॥੩॥

jat kat paykha-o tat tat so-ay.
tis bin doojaa naahee ko-ay.
saagar taree-ai naam kai rang.
gun gaavai naanak saaDhsang. ||3||

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਵਸਿ ਜਾ ਕੈ ॥
ਉਣਾ ਨਾਹੀ ਕਿਛੁ ਜਨ ਤਾ ਕੈ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨ ॥
ਨਾਨਕ ਦਾਸ ਸੇਈ ਜਨ ਧੰਨ ॥੪॥੩੭॥੫੦॥

mukat bhugat jugat vas jaa kai.
oonaa naahee kichh jan taa kai.
kar kirpaa jis ho-ay suparsan.
Nanak daas say-ee jan Dhan.
||4||37||50||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that without any hesitation about the time or settings, whether we are alone or in company, we should remember God and keep singing His praises with love and devotion. By doing so all our fears and doubts would go away. Nothing would stand in our way and we would be saved from going through the rounds of births and deaths again. In this *shabad*, he tells us how God is pervading everywhere, has all the powers and meditating on whom we obtain all kinds of boons, including health, wealth, and salvation.

Commenting on the powers and knowledge of God, Guru Ji says: “(O’ my mind, God) Himself has the knowledge of (all holy books, such as) the *Shastras* and *Vedas*. He knows the secret of each and every heart. He to whom belongs the entire universe is all light. He is the source of all creation, pervades everywhere, and possesses all powers.”(1)

Therefore advising his own mind (and indirectly us), Guru Ji says: “Hold on to the shelter of God, O’ my mind. By Guru’s grace, contemplate on (God’s) lotus feet (His Name); so that no enemy or sorrow afflicts you at all.”(1-pause)

Commenting further on the all pervasiveness of God, Guru Ji says: “(O’ my mind, God) Himself is taking care of all the forests, vegetation, and the three worlds, under whose law the world is governed. He Himself brings the soul and the matter together. He Himself is fully detached (from the world) and Himself enjoys (it).”(2)

Therefore Guru Ji says: “(O’ my friends), where ever I see I find that (God) everywhere. Except for Him, there is no other. It is by imbuing ourselves with the love of (His) Name that we swim across the (worldly) ocean and save ourselves from the rounds of births and deaths Therefore) in the company of saints, Nanak sings His praises.”(3)

In conclusion, he says: “(O’ my friends), in whose control is emancipation, bliss, and the way of life, and from Him, no one returns empty handed, showing His mercy on whom He becomes kind, O’ Nanak blessed is that devotee.”(4-37-50)

The message of this *shabad* is that if we want to ensure that no sorrow or enemy bothers us, and we obtain emancipation, joy, and union with God, then we should meditate on God's Name with love and devotion.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਗੋਬਿੰਦੁ ॥
ਅਸਥਿਤਿ ਭਏ ਬਿਨਸੀ ਸਭ ਚਿੰਦੁ ॥

bhagtaa man aanand gobind.
asthit bha-ay binsee sabh chind.

ਪੰਨਾ ੧੧੫੧

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ਭੈ ਭ੍ਰਮ ਬਿਨਸਿ ਗਏ ਬਿਨ ਮਾਹਿ ॥
ਪਾਰਬ੍ਰਹਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥੧॥

bhai bharam binas ga-ay khin maahi.
paarbarahm vasi-aa man aa-ay. ||1||

ਰਾਮ ਰਾਮ ਸੰਤ ਸਦਾ ਸਹਾਇ ॥
ਘਰਿ ਬਾਹਰਿ ਨਾਲੇ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ
ਪੂਰਨ ਸਭ ਠਾਇ ॥੧॥ ਰਹਾਉ ॥

raam raam sant sādā sahaa-ay.
ghar baahar naalay parmaysar rav rahi-aa
pooran sabh thaa-ay. ||1|| rahaa-o.

ਧਨੁ ਮਾਲੁ ਜੋਬਨੁ ਜੁਗਤਿ ਗੋਪਾਲ ॥
ਜੀਅ ਪ੍ਰਾਣ ਨਿਤ ਸੁਖ ਪ੍ਰਤਿਪਾਲ ॥
ਅਪਨੇ ਦਾਸ ਕਉ ਦੇ ਰਾਖੈ ਹਾਥ ॥
ਨਿਮਖ ਨ ਛੋਡੈ ਸਦ ਹੀ ਸਾਥ ॥੨॥

Dhan maal joban jugat gopaal.
jee-a paraan niṭ sukh partīpaal.
apnay daas ka-o day raakhai haath.
nimakh na chhodai sad hee saath. ||2||

ਹਰਿ ਸਾ ਪ੍ਰੀਤਮੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਸਾਰਿ ਸਮਾਲੇ ਸਾਚਾ ਸੋਇ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧੁ ਨਰਾਇਣੁ ॥
ਆਦਿ ਜੁਗਾਦਿ ਭਗਤ ਗੁਣ ਗਾਇਣੁ ॥੩॥

har saa pareetam avar na ko-ay.
saar sam^haalay saachaa so-ay.
maat pīṭaa suṭ banDh naraa-in.
aad jugaad bhagat gun gaa-in. ||3||

ਤਿਸ ਕੀ ਧਰ ਪ੍ਰਭ ਕਾ ਮਨਿ ਜੋਰੁ ॥
ਏਕ ਬਿਨਾ ਦੂਜਾ ਨਹੀ ਹੋਰੁ ॥
ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਪੁਰਖਾਰਥੁ ॥
ਪ੍ਰਭੁ ਹਮਾਰਾ ਸਾਰੇ ਸੁਆਰਥੁ
॥੪॥੩੮॥੫੧॥

tis kee Dhar parabh kaa man jor.
ayk binaa doojaa nahee hor.
naanak kai man ih purkhaarath.
parabhoo hamaaraa saaray su-aarath.
||4||38||51||

Bhairon Mehla-5

In many previous *shabads*, Guru Ji advised us to always meditate on God's Name with love and devotion. In this *shabad*, he lists some of the blessings and virtues, which God's devotees enjoy.

He says: "(O' my friends), there is always a state of bliss in the minds of (God's) devotees. Their minds become stable (and do not wander in different directions, because) all their worry is destroyed. In whose mind the all-pervading God has come to reside, all their dreads and doubts are destroyed in an instant."(1)

Describing how dependable God is, Guru Ji says: "The all-pervading God is always a helper of His saints. Both in and outside the home, God is always with them, because He is pervading all places."(1-pause)

Now describing the intimate relationship between God and His devotees, Guru Ji says: "(For the devotees), the Master of the universe is their wealth, possessions, youth, and the way (to live a holy life). He daily sustains the life and soul (of His devotees) with love and comfort. Extending His hand, He protects His devotees. He doesn't abandon them."(2)

Therefore Guru Ji declares: "(O' my friends), there is no better Beloved than God. That eternal God always takes good care (of His devotees). From the beginning the world and beginning of ages, God's devotees have been singing His praises, (because for them) God is their mother, father, son, and relative (who fulfills all their needs)."(3)

In conclusion, Guru Ji says: "(O' my friends, for the devotees) God alone is their support and they depend on His power. For them, except for the One (God) there is no other. In Nanak's mind (too) is this confidence, that our God accomplishes all our objectives."(4-38-51)

The message of this *shabad* is that if we need a true helper and guide who would never abandon us in any circumstances in this or the next life and who would protect us at every step, we should make God as our friend by meditating on Him with love and devotion and singing His praises at all times.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਭੈ ਕਉ ਭਉ ਪੜਿਆ ਸਿਮਰਤੁ ਹਰਿ ਨਾਮ ॥

ਸਗਲ ਬਿਆਧਿ ਮਿਟੀ ਤ੍ਰਿਹੁ ਗੁਣ ਕੀ ਦਾਸ ਕੇ ਹੋਏ
ਪੂਰਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

bhairo mehlāa 5.

bhai ka-o bha-o parhi-aa simrat har
naam.

sagal bi-aaDh mitee tarihu gun kee
gaas kay ho-ay pooran kaam. ||1||
rahaa-o.

ਹਰਿ ਕੇ ਲੋਕ ਸਦਾ ਗੁਣ ਗਾਵਹਿ ਤਿਨ ਕਉ
ਮਿਲਿਆ ਪੂਰਨ ਧਾਮ ॥
ਜਨ ਕਾ ਦਰਸੁ ਬਾਂਛੈ ਦਿਨ ਰਾਤੀ ਹੋਇ ਪੁਨੀਤ ਧਰਮ
ਰਾਇ ਜਾਮ ॥੧॥

har kay lok sadāa guṇ gaavahi ṭin
ka-o mili-aa pooran Dhaam.
jan kaa daras baa^Nchhai din raatēe
ho-ay puneet Dharam raa-ay jaam.
||1||

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਨਿੰਦਾ ਸਾਧਸੰਗਿ ਮਿਟਿਆ
ਅਭਿਮਾਨ ॥
ਐਸੇ ਸੰਤ ਭੋਟਹਿ ਵਡਭਾਗੀ ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ
ਕੁਰਬਾਨ ॥੨॥੩੯॥੫੨॥

kaam kroDh lobh mad nindāa
saaDhsang miti-aa abhimaan.
aisay sant bhayteh vadbhaagee
naanak ṭin kai sad kurbaan.
||2||39||52||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji told us that if we need a true helper and guide who would never abandon us in any circumstances in this or the next life and who would protect us at every step, then we should make God our friend by meditating on Him with love and devotion, and singing His praises at all times. In this *shabad*, he describes the kinds of gifts and boons those devotees enjoy who make God as their friend.

First, talking about ailments and fears, Guru Ji says: “(O’ my friends), by meditating on God’s Name, (anybody who wants to frighten (the devotees), himself becomes afraid (of the devotees). Every kind of affliction arising from the three traits of *Maya* (for power, vice, or virtue) is destroyed and all the tasks of the devotee are accomplished.”(1-pause)

Now describing the daily conduct of the devotees and how even *Dharam Raaj* (the Judge of righteousness) craves for their sight, Guru Ji says: “(O’ my friends), the servants of God always sing His praises and they obtain (a seat in the) perfect home (the mansion of God). Even the judge of righteousness, the king of demons, looks forward to seeing the devotees, (because he knows that by seeing them), he too can get sanctified).”(1)

In conclusion, Guru Ji says: “(O’ my friends), in the company of saints (all one’s) lust, anger, greed, slander, and ego is erased. But only by good fortune, we see the sight of such saints, and Nanak is always a sacrifice to them.”(2-39-52)

The message of this *shabad* is that if we want to get rid of all our fears and evil tendencies of lust, anger, greed, and self-conceit, then we should become true devotees of God by meditating on His Name.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਪੰਚ ਮਜਮੀ ਜੋ ਪੰਚਨ ਰਾਖੈ ॥
 ਮਿਥਿਆ ਰਸਨਾ ਨਿਤ ਉਠਿ ਭਾਖੈ ॥
 ਚਕ੍ਰ ਬਣਾਇ ਕਰੈ ਪਾਖੰਡ ॥
 ਝੁਰਿ ਝੁਰਿ ਪਚੈ ਜੈਸੇ ਤ੍ਰਿਅ ਰੰਡ ॥੧॥

panch majmee jo panchan raakhai.
 mithi-aa rasnaa niṭ uth bhaakhai.
 chakar baṇaa-ay karai pakhand.
 jhur jhur pachai jaisay t̥ri-a rand. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸਭ ਝੂਠੁ ॥
 ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਮੁਕਤਿ ਨ ਪਾਈਐ ਸਾਚੀ
 ਦਰਗਹਿ ਸਾਕਤ ਮੂਠੁ ॥੧॥ ਰਹਾਉ ॥

har kay naam binaa sabh jhooth.
 bin gur pooray mukat̥ na paa-ee-ai saachee
 dargahi saakat̥ mooth. ||1|| rahaa-o.

ਸੋਈ ਕੁਚੀਲੁ ਕੁਦਰਤਿ ਨਹੀ ਜਾਨੈ ॥
 ਲੀਪਿਐ ਥਾਇ ਨ ਸੁਚਿ ਹਰਿ ਮਾਨੈ ॥
 ਅੰਤਰੁ ਮੈਲਾ ਬਾਹਰੁ ਨਿਤ ਧੋਵੈ ॥
 ਸਾਚੀ ਦਰਗਹਿ ਅਪਨੀ ਪਤਿ ਖੋਵੈ ॥੨॥

so-ee kucheel kudrat̥ nahee jaanai.
 leepi-ai thaa-ay na such har maanai.
 antar mailaa baahar niṭ Dhovai.
 saachee dargahi apnee pat̥ khovai. ||2||

ਮਾਇਆ ਕਾਰਣਿ ਕਰੈ ਉਪਾਉ ॥
 ਕਬਹਿ ਨ ਘਾਲੈ ਸੀਧਾ ਪਾਉ ॥
 ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਨ ਆਣੈ ॥
 ਕੂੜੀ ਕੂੜੀ ਮੁਖਹੁ ਵਖਾਣੈ ॥੩॥

maa-i-aa kaaran̄ karai upaa-o.
 kabeh na ghaalai seeDhaa paa-o.
 jin kee-aa t̥is cheet̥ na aanai.
 koorhee koorhee mukhahu vakhaanai. ||3||

ਜਿਸ ਨੋ ਕਰਮੁ ਕਰੇ ਕਰਤਾਰੁ ॥
 ਸਾਧਸੰਗਿ ਹੋਇ ਤਿਸੁ ਬਿਉਹਾਰੁ ॥
 ਹਰਿ ਨਾਮ ਭਗਤਿ ਸਿਉ ਲਾਗਾ ਰੰਗੁ ॥
 ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਜਨ ਨਹੀ ਭੰਗੁ ॥੪॥੪੦॥੫੩॥

jis no karam karay kartaar.
 saaDhsang ho-ay t̥is bi-uhaar.
 har naam bhagat̥ si-o laagaa rang.
 kaho naanak t̥is jan nahee bhang.
 ||4||40||53||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our fears and evil tendencies of lust, anger, greed, and self-conceit, then we should become true devotees of God by meditating on His Name. In this *shabad*, he comments on those people who do not meditate on God's Name, but worship lesser gods and goddesses, and perform rituals and paint religious symbols on their bodies to impress others.

Commenting on the state and fate of such people who adorn themselves with religious symbols, Guru Ji says: “(O’ my friends, one who makes a false show (of holiness), by making *chakras* (or religious marks on the body), but everyday tells lies from the tongue, and holds on to the five vices (of lust, anger, greed, attachment, and ego) is like the worshipper of five prophets (instead of any one Guru), who dies wailing and grieving like a widow.”(1)

Stating his belief in clear cut terms, Guru Ji says: “(O’ my friends), without (meditating on) God’s Name, all else is false (and of no use). Without the guidance of the perfect Guru, we do not obtain salvation and in the court of the eternal (God), the worshipper of power (or *Maya*) is robbed (of his or her honor, and punished).”(1-pause)

Commenting on the practices of those Hindu priests who plaster their yard with cow dung, or daily wash their bodies, deeming that by doing such things, they get sanctified, Guru Ji says: “That person is filthy who doesn’t recognize (God) in nature, because God doesn’t recognize the plastered place as pure. One who is soiled from within (with evil thoughts in his or her mind), but daily washes oneself from outside, loses his or her honor in the true court (of God).”(2)

Elaborating on the conduct of such persons, Guru Ji says: “(O’ my friends, such a hypocrite) keeps making efforts to amass worldly wealth (by hypocritical means, but) never treads on the path of righteousness. Such a person doesn’t remember God, who created him or her, but keeps falsely uttering (God’s Name from the tongue).”(3)

Guru Ji concludes the *shabad* by describing the state of those persons on whom God shows mercy and unites them with the company of saints. He says: “(O’ my friends), on whom the Creator shows His grace, that person starts associating with the company of the saints. Then such a person falls in love with God’s devotion. O’ Nanak (after that), there never is a break (in the enjoyment of divine bliss in that person’s life).”(4-40-53)

The message of this *shabad* is that if we want to purify ourselves, we should pray to God to show His mercy on us and unite us with the company of saints, so that in their company we may also be imbued with the love of God and keep singing His praises.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਿੰਦਕ ਕਉ ਫਿਟਕੇ ਸੰਸਾਰੁ ॥
ਨਿੰਦਕ ਕਾ ਝੂਠਾ ਬਿਉਹਾਰੁ ॥
ਨਿੰਦਕ ਕਾ ਮੇਲਾ ਆਚਾਰੁ ॥
ਦਾਸ ਅਪੁਨੇ ਕਉ ਰਾਖਨਹਾਰੁ ॥੧॥

ਨਿੰਦਕੁ ਮੁਆ ਨਿੰਦਕ ਕੈ ਨਾਲਿ ॥
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰਿ ਜਨ ਰਾਖੇ ਨਿੰਦਕ ਕੈ ਸਿਰਿ
ਕੜਕਿਓ ਕਾਲੁ ॥੧॥ ਰਹਾਉ ॥

bhairo mehlāa 5.

nindak ka-o fitkay sansaar.
nindak kaa jhoothaa bi-uhaar.
nindak kaa mailaa aachaar.
daas apunay ka-o raakh^hanhaar. ||1||

nindak mu-aa nindak kai naal.
paarbarahm parmaysar jan raakh^hay
nindak kai sir kar^hki-o kaal. ||1||
rahaa-o.

ਪੰਨਾ ੧੧੫੨

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ਨਿੰਦਕ ਕਾ ਕਹਿਆ ਕੋਇ ਨ ਮਾਨੈ ॥
 ਨਿੰਦਕ ਝੂਠੁ ਬੋਲਿ ਪਛੁਤਾਨੇ ॥
 ਹਾਥ ਪਛਹਰਿ ਸਿਰੁ ਧਰਨਿ ਲਗਾਹਿ ॥
 ਨਿੰਦਕ ਕਉ ਦਈ ਛੋਡੈ ਨਾਹਿ ॥੨॥

nindak kaa kahi-aa ko-ay na maanai.
 nindak jhooth bol pachhutaanay.
 haath pachhoreh sir Dharan lagaahi.
 nindak ka-o da-ee chhodai naahi. ||2||

ਹਰਿ ਕਾ ਦਾਸੁ ਕਿਛੁ ਬੁਰਾ ਨ ਮਾਗੈ ॥
 ਨਿੰਦਕ ਕਉ ਲਾਗੈ ਦੁਖ ਸਾਗੈ ॥
 ਬਗੁਲੇ ਜਿਉ ਰਹਿਆ ਪੰਖ ਪਸਾਰਿ ॥
 ਮੁਖ ਤੇ ਬੋਲਿਆ ਤਾਂ ਕਢਿਆ ਬੀਚਾਰਿ ॥੩॥

har kaa daas kichh buraa na maagai.
 nindak ka-o laagai dukh saagai.
 bagulay Ji-o rahi-aa pankh pasaar.
 mukh tay boli-aa taa^N kadhi-aa
 beechaar. ||3||

ਅੰਤਰਜਾਮੀ ਕਰਤਾ ਸੋਇ ॥
 ਹਰਿ ਜਨੁ ਕਰੈ ਸੁ ਨਿਹਚਲੁ ਹੋਇ ॥
 ਹਰਿ ਕਾ ਦਾਸੁ ਸਾਚਾ ਦਰਬਾਰਿ ॥
 ਜਨ ਨਾਨਕ ਕਹਿਆ ਤਤੁ ਬੀਚਾਰਿ ॥੪॥੪੧॥੫੪॥

antjarjaamee kartaa so-ay.
 har jan karai so nihchal ho-ay.
 har kaa daas saachaa darbaar.
 jan naanak kahi-aa tat beechaar.
 ||4||41||54||

Bhairon Mehla-5

According to Gyani Harbans Singh Ji, “it appears that Guru Ji uttered this *shabad*, while commenting on the state and fate of slanderer (*Sulhi Khan*), who along with Guru Ji’s older brother *Prithi Chand* had been spreading false rumors against Guru Ji and came to attack and kill Guru Ji, or a Brahmin priest, who tried to poison Guru Ji’s son.

Guru Ji says: “(O’, my friends), the entire world curses a slanderer, because all dealing of a slanderer is false. The conduct of a slanderer is evil. (He tries to harm the saint in every way), but God always protects His servant.”(1)

Perhaps referring to the death of Sulhi Khan, who along with Guru Ji’s brother Prithi Chand was on his way to attack Guru Ji, but was himself killed in a freak accident, Guru Ji says: “(O’ my friends), the slanderer died for being with another slanderer. The all-pervading God protected His saints and the slanderer was struck down by death.”(1-pause)

Now commenting on the fate of slanderers in general, Guru Ji says: “(O’ my friends), no one believes what a slanderer says. (On being exposed), the slanderers themselves regret their lies. Then they wring their hands (and) hit their heads against ground (in regret), but God doesn’t spare the slanderers.”(2)

In contrast, describing the conduct of a God's saint, Guru Ji says: "(O' my friends), God's servant never harbors ill will (against anybody, including the slanderer. Upon seeing no harm to the saint), the slanderer suffers in pain as if a spear has hit him. Like a crane spreading its wings (the slanderer keeps posing as if he is very pious), but when he starts uttering (lies against the saint), he is exposed and kicked out (of the society)." (3)

In conclusion, Guru Ji says: "(O' my friends), that Creator is the inner knower of all hearts. After due deliberation, slave Nanak has reached this conclusion that the servant of God is adjudged true in God's court." (4-41-54)

The message of this *shabad* is that if we don't want to suffer in pain and be disgraced in this or the next world, then we should never slander or speak ill of anybody, particularly the saints and devotees of God.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਦੁਇ ਕਰ ਜੋਰਿ ਕਰਉ ਅਰਦਾਸਿ ॥
ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਤਿਸ ਕੀ ਰਾਸਿ ॥
ਸੋਈ ਮੇਰਾ ਸੁਆਮੀ ਕਰਨੈਹਾਰੁ ॥
ਕੋਟਿ ਬਾਰ ਜਾਈ ਬਲਿਹਾਰ ॥੧॥

du-ay kar jor kara-o ardaas.
jee-o pind Dhan t̥is kee raas.
so-ee mayraa su-aamee karnaihaar.
kot baar jaa-ee balihaar. ||1||

ਸਾਧੂ ਧੂਰਿ ਪੁਨੀਤ ਕਰੀ ॥
ਮਨ ਕੇ ਬਿਕਾਰ ਮਿਟਹਿ ਪ੍ਰਭ ਸਿਮਰਤ ਜਨਮ
ਜਨਮ ਕੀ ਮੈਲੁ ਹਰੀ ॥੧॥ ਰਹਾਉ ॥

saaDhoo Dhoor puneet̥ karee.
man kay bikaar miteh parabh̥ simrat̥
janam janam kee mail haree. ||1||
rahaa-o.

ਜਾ ਕੈ ਗ੍ਰਿਹ ਮਹਿ ਸਗਲ ਨਿਧਾਨ ॥
ਜਾ ਕੀ ਸੇਵਾ ਪਾਈਐ ਮਾਨੁ ॥
ਸਗਲ ਮਨੋਰਥ ਪੂਰਨਹਾਰੁ ॥
ਜੀਅ ਪ੍ਰਾਨ ਭਗਤਨ ਆਧਾਰ ॥੨॥

jaa kai garih meh sagal niDhaan.
jaa kee sayvaa paa-ee-ai maan.
sagal manorath pooranhaar.
jee-a paraan bhagtan aaDhaar. ||2||

ਘਟ ਘਟ ਅੰਤਰਿ ਸਗਲ ਪ੍ਰਗਾਸ ॥
ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਭਗਤ ਗੁਣਤਾਸ ॥
ਜਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਇ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਧਿਆਇ ॥੩॥

ghat ghat ant̥ar sagal pargaas.
jap jap jeeveh bhagat̥ gun̥taas.
jaa kee sayv na birthee jaa-ay.
man tan ant̥ar ayk Dhi-aa-ay. ||3||

ਗੁਰ ਉਪਦੇਸਿ ਦਇਆ ਸੰਤੋਖੁ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮਲੁ ਇਹੁ ਥੋਕੁ ॥
ਕਰਿ ਕਿਰਪਾ ਲੀਜੈ ਲੜਿ ਲਾਇ ॥
ਚਰਨ ਕਮਲ ਨਾਨਕ ਨਿਤ ਧਿਆਇ
॥੪॥੪੨॥੫੫॥

gur updays da-i-aa santokh̥.
naam niDhaan nirmal ih thok.
kar kirpaa leejai larh̥ laa-ay.
charan kamal naanak nit̥ Dhi-aa-ay.
||4||42||55||

Bhairon Mehla-5

In the previous many *shabads*, Guru Ji advised us to sing praises of God and meditate on His Name. He has also been advising us that whenever we need anything we should humbly pray to God, and like our parent He would answer our prayer. In this *shabad*, he shows us how to pray to God and seek His blessings.

He says: “(O’ my friends), with folded hands I keep praying to God. (I believe that my) life, body, and wealth are His capital. That Master of mine is the doer of everything. I am a sacrifice to Him, myriad of times.”(1)

Describing how beneficial is the company and service of saints, Guru Ji says: “(O’ my friends), the dust of the feet (the immaculate advice) of the saint (Guru) purifies (one’s life). By meditating on God (under the guidance of the Guru), evil thoughts are erased and the filth (of sins) collected in life after life, are washed off.”(1-pause)

Now stating how much God’s devotees depend on His support, Guru Ji says: “(O’ my friends), He in whose house are all the treasures, (He who can bestow every kind of wealth), by doing whose service (and meditating on whose Name), we obtain honor, (that God) is the fulfiller of all our desires and is the support of life and breaths of His devotees.”(2)

Therefore, Guru Ji advises: “(O’ my friends), who’s light is illuminating in each and every heart, the devotees survive by remembering Him. Whose worship doesn’t go waste, cherish that One in Your body and mind.”(3)

Guru Ji concludes the *shabad* by listing some blessings, which one obtains by following the advice of the Guru. He also shows us what kinds of things we should ask from God. He says: “(O’ my friends, by acting in accordance with the) Guru’s instructions, one imbibes (the virtues) of compassion and contentment, and obtains the treasure of God’s Name, which is the most immaculate commodity. O’ God, showing Your mercy, attach Nanak to Your love (and bless him), that he meditates on Your lotus feet (Your Name) every day.”(4-42-55)

The message of this *shabad* is that if we want to get rid of the dirt of sins and evil tendencies, and want to obtain honor in this and the next world, then we have to perform the humble service of the Guru (by listening and following the *Gurbani* (in *Guru Granth Sahib*), and meditate on God’s Name day and night.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlaa 5.

ਸਤਿਗੁਰ ਅਪੁਨੇ ਸੁਨੀ ਅਰਦਾਸਿ ॥
ਕਾਰਜੁ ਆਇਆ ਸਗਲਾ ਰਾਸਿ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਪ੍ਰਭੂ ਧਿਆਇਆ ॥
ਗੁਰ ਪੂਰੇ ਡਰੁ ਸਗਲ ਚੁਕਾਇਆ ॥੧॥

satgur apunay sunee ardaas.
kaaraj aa-i-aa saglaa raas.
man tan antar parabhoo Dhi-aa-i-aa.
gur pooray dar sagal chukaa-i-aa. ||1||

ਸਭ ਤੇ ਵਡ ਸਮਰਥ ਗੁਰਦੇਵ ॥
ਸਭਿ ਸੁਖ ਪਾਈ ਤਿਸ ਕੀ ਸੇਵ ॥ ਰਹਾਉ ॥

ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥
ਤਿਸ ਕਾ ਅਮਰੁ ਨ ਮੇਟੈ ਕੋਇ ॥
ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਅਨੂਪੁ ॥
ਸਫਲ ਮੂਰਤਿ ਗੁਰੁ ਤਿਸ ਕਾ ਰੂਪੁ ॥੨॥

ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਹਰਿ ਨਾਮੁ ॥
ਜੋ ਜੋ ਪੈਖੈ ਸੁ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥
ਬੀਸ ਬਿਸੁਏ ਜਾ ਕੈ ਮਨਿ ਪਰਗਾਸੁ ॥
ਤਿਸੁ ਜਨ ਕੈ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ ॥੩॥

ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਕਰੀ ਨਮਸਕਾਰ ॥
ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਜਾਉ ਬਲਿਹਾਰ ॥
ਸਤਿਗੁਰ ਕੇ ਚਰਨ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥

ਗੁਰ ਨਾਨਕ ਜਪਿ ਜਪਿ ਸਦ ਜੀਵਾ
॥੪॥੪੩॥੫੬॥

sabh̃ tay vad samrath gurd̃ayv.
sabh̃ sukh̃ paa-ee t̃is kee sayv. rahaa-o.

jaa kaa kee-aa sabh̃ kichh̃ ho-ay.
t̃is kaa amar na maytai ko-ay.
paarbarahm parmaysar anoop.
safal moorat̃ gur t̃is kaa roop. ||2||

jaa kai ant̃ar basai har naam.
jo jo paykh̃ai so barahm gi-aan.
bees bisu-ay jaa kai man pargaas.
t̃is jan kai paarbarahm kaa nivaas. ||3||

t̃is gur ka-o sad̃ karee namaskaar.
t̃is gur ka-o sad̃ jaa-o balihaar.
satgur kay charan Dho-ay Dho-ay
peevaa.

gur naanak jap jap sad̃ jeevaa.
||4||43||56||

Bhairon Mehla-5

In the opening lines of the previous *shabad*, Guru Ji stated that with folded hands he keeps praying to God. (He believes that his) life, body and wealth are God's capital and that Master of his is the doer of everything. In this *shabad*, he describes what kinds of blessings he received when his true Guru listened to his prayer.

He says: "(O' my friends), my true Guru has listened to my prayer and all my tasks have been accomplished. All I did was meditate on God and the perfect Guru removed all my fear."(1)

Therefore expressing his full confidence in the Guru, he says: "(O' my friends), the Guru God is more powerful than all other (gods). I have obtained all kinds of comforts by serving (and following) him."(1- pause)

Commenting on the powers of his Guru God, he says: "(O' my friends), He by whose doing, everything happens; by whose command no one can negate that God who is of unparalleled beauty. Fruitful is whose sight, (that) Guru is the embodiment of God."(2)

Now describing the virtues which a person acquires, in whose mind God's Name comes to abide, he says: "(O' my friends), in whose mind abides God's Name, whatever he or she sees, that person finds divine wisdom in it, and whose mind is fully illuminated, in that devotee resides the all-pervading God."(3)

Guru Ji concludes the *shabad* by expressing his gratitude and admiration for the Guru, who has so enlightened him. He says: “(O’ my friends), I always bow to that Guru. I am always a sacrifice to that Guru. I (listen and act on the advice of that Guru with utmost respect, as if I) drink the wash of the true Guru’s feet. O’ Nanak, I survive by meditating on that Guru (who has blessed me with divine wisdom and so many other boons).” (4-43-56)

The message of this *shabad* is that if we want to get all our tasks accomplished and get rid of all our fears and worries, then we should have full faith and trust in the true Guru who is the embodiment of God Himself. By doing so we would obtain divine wisdom and enjoy the presence of God in us.

ਪੰਨਾ ੧੧੫੩

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ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੫ ਪੜਤਾਲ ਘਰੁ ੩

raag bhairo mehlāa 5 parh-taal
ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^{ar}saad.

ਪਰਤਿਪਾਲ ਪ੍ਰਭ ਕ੍ਰਿਪਾਲ ਕਵਨ ਗੁਨ ਗਨੀ ॥

partipaal parabh kirpaal kavan gun
ganee.ਅਨਿਕ ਰੰਗ ਬਹੁ ਤਰੰਗ ਸਰਬ ਕੋ ਧਨੀ ॥੧॥
ਰਹਾਉ ॥anik rang baho tarang sarab ko
Dhane. ||1|| rahaa-o.ਅਨਿਕ ਗਿਆਨ ਅਨਿਕ ਧਿਆਨ ਅਨਿਕ ਜਾਪ
ਜਾਪ ਤਾਪ ॥anik gi-aan anik Dhi-aan anik jaap
jaap taap.ਅਨਿਕ ਗੁਨਿਤ ਧੁਨਿਤ ਲਲਿਤ ਅਨਿਕ ਧਾਰ ਮੁਨੀ
॥੧॥anik gunit Dhunit lalit anik Dhaar
mune. ||1||ਅਨਿਕ ਨਾਦ ਅਨਿਕ ਬਾਜ ਨਿਮਖ ਨਿਮਖ ਅਨਿਕ
ਸ੍ਵਾਦ ਅਨਿਕ ਦੋਖ ਅਨਿਕ ਰੋਗ ਮਿਟਹਿ ਜਸ
ਸੁਨੀ ॥anik naad anik baaj nimakh nimakh
anik savaad anik dokh anik rog miteh
jas sunee.ਨਾਨਕ ਸੇਵ ਅਪਾਰ ਦੇਵ ਤਟਹ ਖਟਹ ਬਰਤ ਪੂਜਾ
ਗਵਨ ਭਵਨ ਜਾਤੁ ਕਰਨ ਸਗਲ ਫਲ ਪੁਨੀ
॥੨॥੧॥੫੭॥੮॥੨੧॥੭॥੫੭॥੯੩॥naanak sayv apaar dayv tatah khatah
barat poojaa gavan bhavan jaatar
karan sagal fal punee.
||2||1||57||8||21||7||57||93||

Rag Bhairon Mehla-5

Paritaal Ghar-3

In the previous so many *shabads*, Guru Ji advised us to meditate on God’s Name and sing His praises. But the fact is that so vast is God and so numerous are His merits that it is not possible to count or list all His merits. Therefore in this *shabad*, Guru Ji

humbly acknowledges this fact and states what to speak of him alone, even so many other saints and devotees have not been able to fully appreciate the limit and depth of God's beauty and merits.

So addressing God, Guru Ji says: "O' the compassionate Sustainer of all, which of Your merits may I count? Like so many waves (in the ocean), countless plays (of the world emerge from You), and You are the Master of all."(1-pause)

Now listing some of the categories of people who are engaged in worshipping God in various ways, Guru Ji says: (O' God), unaccountable are those who are deliberating (on the books of divine) knowledge, myriads are meditating on You. Countless are those who are worshipping or doing penance for You. Countless are those singing Your praises in melodious tunes and innumerable are those contemplating on You in silence."(1)

In conclusion, Guru Ji says: "(O' God, in this world), myriads of melodies are being sung with countless musical instruments which are producing countless relishes, and countless of sorrows and ailments are removed by listening to Your praises. Nanak says that the service of the limitless God contains the merits of visiting holy places on the ocean shores, studying the six (*Shastras*), observing fasts, doing worships, and pilgrimages."(2-1-57-8-21-7-57-93)

The message of this *shabad* is that countless are the merits of God and countless are the ways in which people try to worship Him, but the one way which contains the merits of all other worships, meditations, fasts, and rituals is the meditating on God's Name and singing His praises.

Detail of Shabads: - M: 1=8, M: 3=21, M: 4=7, M: 5=57, Total=93

ਭੈਰਵ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧੫੨ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ
ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਦੁਖ ਕਾਟੈ
ਹਉ ਮਾਰਾ ॥੧॥

ਨਾਨਕ ਹਉਮੈ ਰੋਗ ਬੁਰੇ ॥
ਜਹ ਦੇਖਾਂ ਤਹ ਏਕਾ ਬੇਦਨ ਆਪੇ ਬਖਸੈ
ਸਬਦਿ ਧੁਰੇ ॥੧॥ ਰਹਾਉ ॥

ਆਪੇ ਪਰਖੇ ਪਰਖਣਹਾਰੈ ਬਹੁਰਿ ਸੂਲਾਕੁ ਨ
ਹੋਈ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਭਈ ਗੁਰਿ ਮੇਲੇ ਪ੍ਰਭ
ਭਾਣਾ ਸਚੁ ਸੋਈ ॥੨॥

bhairō asatpadee-aa mehlāa 1 ghar 2

ik-o^Nkaar satgur parsāad.

aatam meh raam raam meh aatam
cheenas gur beechaaraa.
amrit banee sabad pachhaanee dukh kaatai
ha-o maaraa. ||1||

naanak ha-umai rog buray.
jah daykhaa^N tah aykaa baydan aapay
bakhσαι sabad Dhuray. ||1|| rahaa-o.

aapay parkhay parkhanhaarai batur
soolaak na ho-ee.
jin ka-o nadar bha-ee gur maylay parabh
bhaanaa sach so-ee. ||2||

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਰੋਗੀ ਰੋਗੀ ਧਰਤਿ
ਸਭੋਗੀ ॥

ਮਾਤ ਪਿਤਾ ਮਾਇਆ ਦੇਹ ਸਿ ਰੋਗੀ ਰੋਗੀ
ਕੁਟੰਬ ਸੰਜੋਗੀ ॥੩॥

ਰੋਗੀ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਰੁਦ੍ਰਾ ਰੋਗੀ ਸਗਲ
ਸੰਸਾਰਾ ॥

ਹਰਿ ਪਦੁ ਚੀਨਿ ਭਏ ਸੇ ਮੁਕਤੇ ਗੁਰ ਕਾ
ਸਬਦੁ ਵੀਚਾਰਾ ॥੪॥

ਰੋਗੀ ਸਾਤ ਸਮੁੰਦ ਸਨਦੀਆ ਖੰਡ ਪਤਾਲ ਸਿ
ਰੋਗਿ ਭਰੇ ॥

ਹਰਿ ਕੇ ਲੋਕ ਸਿ ਸਾਚਿ ਸੁਹੇਲੇ ਸਰਬੀ ਬਾਈ
ਨਦਰਿ ਕਰੇ ॥੫॥

ਰੋਗੀ ਖਟ ਦਰਸਨ ਭੇਖਧਾਰੀ ਨਾਨਾ ਹਨੀ
ਅਨੇਕਾ ॥

ਬੇਦ ਕਤੇਬ ਕਰਹਿ ਕਹ ਬਪੁਰੇ ਨਹ ਬੂਝਹਿ
ਇਕ ਏਕਾ ॥੬॥

ਮਿਠ ਰਸੁ ਖਾਇ ਸੁ ਰੋਗਿ ਭਰੀਜੈ ਕੰਦ ਮੂਲਿ
ਸੁਖੁ ਨਾਹੀ ॥

ਨਾਮੁ ਵਿਸਾਰਿ ਚਲਹਿ ਅਨ ਮਾਰਗਿ ਅੰਤ
ਕਾਲਿ ਪਛੁਤਾਹੀ ॥੭॥

ਤੀਰਥਿ ਭਰਮੈ ਰੋਗੁ ਨ ਛੂਟਸਿ ਪੜਿਆ ਬਾਦੁ
ਬਿਬਾਦੁ ਭਇਆ ॥

ਦੁਬਿਧਾ ਰੋਗੁ ਸੁ ਅਧਿਕ ਵਡੇਰਾ ਮਾਇਆ ਕਾ
ਮੁਹਤਾਜੁ ਭਇਆ ॥੮॥

ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਬਦਿ ਸਲਾਹੈ ਮਨਿ ਸਾਚਾ
ਤਿਸੁ ਰੋਗੁ ਗਇਆ ॥

ਨਾਨਕ ਹਰਿ ਜਨ ਅਨਦਿਨੁ ਨਿਰਮਲ ਜਿਨ
ਕਉ ਕਰਮਿ ਨੀਸਾਣੁ ਪਇਆ ॥੯॥੧॥

pa-un paanee baisantar rogee rogee
Dharat̃ sabhogee.

maat̃ pitaa maa-i-aa dayh se rogee rogee
kutamb sanjogee. ||3||

rogee barahmaa bisan sarudraa rogee
sagal sansaaraa.

har pad̃ cheen bha-ay say mukṭay gur kaa
sabad̃ veechaaraa. ||4||

rogee saat̃ samund̃ sandee-aa khand
pat̃aal se rog bharay.

har kay lok se saach suhaylay sarbee
thaa-ee nadar karay. ||5||

rogee khat darsan bhaykh-Dhaaree naanaa
hathee anaykaa.

bayd̃ katayb karahi kah bapuray nah
booj̃heh ik aykaa. ||6||

mith̃ ras khaa-ay so rog bhareejai kand̃
mool sukh̃ naahee.

naam visaar chaleh an maarag ant̃ kaal
pachhut̃aahee. ||7||

tirath bharmai rog na chhootas parhi-aa
baad̃ bibaad̃ bha-i-aa.

ḍubiDhaa rog so aDhik vadayraa maa-i-aa
kaa muht̃aaj̃ bha-i-aa. ||8||

gurmukh̃ saachaa sabad̃ salaahai man
saachaa tis̃ rog ga-i-aa.

naanak har jan an-d̃in nirmal jin ka-o
karam neesaañ pa-i-aa. ||9||1||

Bhairon Ashtpadian Mevla-1 Ghar-2

It is a common observance that all human beings are involved in some kind of ego or self-conceit. Some feel proud of their wealth, others think themselves as great for writing so many scholarly books. Even those who appear to be spiritual and religious

have an ego of following their prescribed rituals, or adorning their symbols. In this *shabad*, Guru Ji tells us how not only human beings, but also the great Hindu gods like *Shiva*, and *Brahma* are afflicted with the malady of ego. He also tells us who those fortunate ones are who are free from this epidemic.

Right at the outset, Guru Ji says: “(O, my friends), by reflecting on (*Gurbani*) the Guru’s word, one who realizes that God abides in the soul and the soul abides in God, and through the ambrosial word of the Guru understands God’s Name, that one is able to still the ego (within, and thus) get rid of all the ailments arising from ego.”(1)

Commenting on the all-pervasive deadly disease of ego, Guru Ji says: “O’ Nanak, very ruinous are the ailments (caused by) ego. Wherever I look, I find that the same one disease is pervading there. Only whom God Himself spares from it from the beginning, He attunes that person to the word (of the Guru).”(1-pause)

Describing what happens, when God shows His mercy on one and spares that person from any more suffering, Guru Ji says: “(O’ my friends, just as when a goldsmith tests a piece of gold and finds it pure, he doesn’t poke it with hot iron rods any more. Similarly) they whom the examining God has Himself tested (and adjudged free of ego), are not put to any more tests. They on whom has been cast the glance of (God’s) grace; the Guru has united them (with God). The person who becomes pleasing to God, becomes the embodiment of that eternal (God).”(2)

Now commenting on the extent to which the malady of ego has spread, Guru Ji says: “(O’ my friends, what to speak of ordinary human beings), even the air, the water, and the fire are suffering from the sense of ego (each of them thinks it as most powerful) and the entire earth (from which all the necessities of life are produced) is a victim (of this disease). In fact, due to their family attachments, mothers, fathers, wealth and body are all afflicted (with this ailment).”(3)

But that is not all, Guru Ji adds: “(O’ my friends, even great gods like) *Brahma*, *Vishnu*, and *Shiva*, and the entire world is a patient (of ego). Only they who have reflected on (*Gurbani*), the word of the Guru, have become free (from ego) by recognizing the state of union with God.”(4)

Guru Ji further notes: “(O’ my friends, all the) seven seas, the rivers (falling in them), the continents and the under-worlds are full of the malady (of ego). But the servants of God, enjoy a state of bliss by remaining attuned to the eternal God, who bestows His grace upon them at all places.”(5)

Again stressing the point, that what to speak of ordinary householders, even those who forsake the world and become yogis or spend all their lives reading holy books, cannot get rid of the disease of ego, he says: “(O’ my friends), all the six sects of yogis, the adopters of holy garbs, and those who subject themselves to innumerable deeds of self-control, are afflicted (with ego). What can the *Vedas* or the Semitic books (like Bible and Quran) do for them, if they do not realize the one God (pervading on all, and keep suffering in ego thinking that their God is better than others’).”

Explaining the futility of changing one's way of living, Guru Ji says: "(O' my friends), when one enjoys sweet dishes (while living in family), one gets inflated with ego, and the one who goes to jungles and survives on mere roots, that one also doesn't obtain peace. (In fact, anybody who) forsaking God's Name adopts other ways, repents in the end."(7)

Now specifically commenting on some of the common ways which people adopt the belief that these ways will relieve them of the malady of ego or bring them peace, Guru Ji says: "(O' my friends), by wandering in pilgrimage stations this disease doesn't go away, and the one who is well read, gets involved in useless discussions and controversies. The disease of duality (or love of things other than God) is a very serious ailment, afflicted by this (disease); one becomes the slave of *Maya* (the worldly wealth and power)."(8)

Guru Ji concludes the *shabad* by telling us what kind of person gets rid of this disease and remains free from any such ailments. He says: "(O' my friends), the person who keeps praising (God) through the word (of the Guru), and within whose mind abides the eternal God, his malady (of ego) is eradicated. O' Nanak, a devotee of God on whom has been bestowed the mark of God's grace; remains immaculate."(9-1)

The message of this *shabad* is that the disease of ego is prevalent in everything and everybody including gods and goddesses. Even by reading all kinds of scriptures, going to holy places, or adopting various holy garbs, one cannot get rid of this malady. It is only when one reflects on *Gurbani*, the Guru's word and meditates on God's Name that one is bestowed with God's grace and is emancipated from ego.

ਪੰਨਾ ੧੧੫੪

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ਭੈਰਉ ਮਹਲਾ ੩ ਘਰੁ ੨

bhairo mehlāa 3 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਤਿਨਿ ਕਰਤੈ ਇਕੁ ਚਲਾਤੁ ਉਪਾਇਆ ॥
ਅਨਹਦ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਇਆ ॥
ਮਨਮੁਖਿ ਭੂਲੇ ਗੁਰਮੁਖਿ ਬੁਝਾਇਆ ॥
ਕਾਰਣੁ ਕਰਤਾ ਕਰਦਾ ਆਇਆ ॥੧॥

tin kartai ik chalaṭ upaa-i-aa.
anhadṭ banee sabaḍ sunāa-i-aa.
manmukhḥ bhoolay gurmukhḥ bujhāa-i-aa.
kaaranṭ kartaa kardaa aa-i-aa. ||1||

ਗੁਰ ਕਾ ਸਬਦੁ ਮੇਰੈ ਅੰਤਰਿ ਧਿਆਨੁ ॥
ਹਉ ਕਬਹੁ ਨ ਛੋਡਉ ਹਰਿ ਕਾ ਨਾਮੁ ॥੧॥
ਰਹਾਉ ॥

gur kaa sabaḍ mayrai antar Dhi-aan.
ha-o kabahu na chhoda-o har kaa naam.
||1|| rahaa-o.

ਪਿਤਾ ਪ੍ਰਹਲਾਦੁ ਪੜਣੁ ਪਠਾਇਆ ॥
 ਲੈ ਪਾਟੀ ਪਾਧੇ ਕੈ ਆਇਆ ॥
 ਨਾਮ ਬਿਨਾ ਨਹ ਪੜਉ ਅਚਾਰ ॥
 ਮੇਰੀ ਪਟੀਆ ਲਿਖਿ ਦੇਹੁ ਗੋਬਿੰਦ ਮੁਰਾਰਿ ॥੨॥

ਪੁਤ੍ਰ ਪ੍ਰਹਿਲਾਦ ਸਿਉ ਕਹਿਆ ਮਾਇ ॥
 ਪਰਵਿਰਤਿ ਨ ਪੜਹੁ ਰਹੀ ਸਮਝਾਇ ॥
 ਨਿਰਭਉ ਦਾਤਾ ਹਰਿ ਜੀਉ ਮੇਰੈ ਨਾਲਿ ॥
 ਜੇ ਹਰਿ ਛੋਡਉ ਤਉ ਕੁਲਿ ਲਾਗੈ ਗਾਲਿ ॥੩॥

ਪ੍ਰਹਲਾਦਿ ਸਭਿ ਚਾਟੜੇ ਵਿਗਾਰੇ ॥
 ਹਮਾਰਾ ਕਹਿਆ ਨ ਸੁਣੈ ਆਪਣੇ ਕਾਰਜ ਸਵਾਰੇ ॥
 ਸਭ ਨਗਰੀ ਮਹਿ ਭਗਤਿ ਦ੍ਰਿੜਾਈ ॥
 ਦੁਸਟ ਸਭਾ ਕਾ ਕਿਛੁ ਨ ਵਸਾਈ ॥੪॥

ਸੰਡੈ ਮਰਕੈ ਕੀਈ ਪ੍ਰਕਾਰ ॥
 ਸਭੇ ਦੈਤ ਰਹੇ ਝਖ ਮਾਰਿ ॥
 ਭਗਤ ਜਨਾ ਕੀ ਪਤਿ ਰਾਖੈ ਸੋਈ ॥
 ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਈ ॥੫॥

ਕਿਰਤ ਸੰਜੋਗੀ ਦੈਤਿ ਰਾਜੁ ਚਲਾਇਆ ॥
 ਹਰਿ ਨ ਬੂਝੈ ਤਿਨਿ ਆਪਿ ਭੁਲਾਇਆ ॥
 ਪੁਤ੍ਰ ਪ੍ਰਹਲਾਦ ਸਿਉ ਵਾਦੁ ਰਚਾਇਆ ॥
 ਅੰਧਾ ਨ ਬੂਝੈ ਕਾਲੁ ਨੇੜੈ ਆਇਆ ॥੬॥

ਪ੍ਰਹਲਾਦੁ ਕੋਠੇ ਵਿਚਿ ਰਾਖਿਆ ਬਾਰਿ ਦੀਆ ਤਾਲਾ ॥
 ਨਿਰਭਉ ਬਾਲਕੁ ਮੂਲਿ ਨ ਡਰਈ ਮੇਰੈ ਅੰਤਰਿ ਗੁਰ ਗੋਪਾਲਾ ॥
 ਕੀਤਾ ਹੋਵੈ ਸਰੀਕੀ ਕਰੈ ਅਨਹੋਦਾ ਨਾਉ ਧਰਾਇਆ ॥
 ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੋ ਆਇ ਪਹੁਤਾ ਜਨ ਸਿਉ ਵਾਦੁ ਰਚਾਇਆ ॥੭॥

ਪਿਤਾ ਪ੍ਰਹਲਾਦ ਸਿਉ ਗੁਰਜ ਉਠਾਈ ॥
 ਕਹਾਂ ਤੁਮ੍ਹਾਰਾ ਜਗਦੀਸ ਗੁਸਾਈ ॥
 ਜਗਜੀਵਨੁ ਦਾਤਾ ਅੰਤਿ ਸਥਾਈ ॥
 ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ ॥੮॥

piṭaa parahlaad parhan pathaa-i-aa.
 lai paatee paaDhay kai aa-i-aa.
 naam binaa nah parha-o achhaar.
 mayree patee-aa likh dayh gobind muraar.
 ||2||

putar par-hilaad si-o kahi-aa maa-ay.
 parvirat na parhahu rahee samjhaa-ay.
 nirbha-o daataa har jee-o mayrai naal.
 jay har chhoda-o ta-o kul laagai gaal. ||3||

parahlaad sabh chaatrhay vigaaray.
 hamaaraa kahi-aa na sunai aapnay kaaraj savaaray.
 sabh nagree meh bhagat darihaa-ee.
 dusat sabhaa kaa kichh na vasaa-ee. ||4||

sandai markai kee-ee pookaar.
 sabhay dait rahay jhakh maar.
 bhagat janaa kee pat raakhai so-ee.
 keetai kai kahi-ai ki-aa ho-ee. ||5||

kirat sanjogee dait raaj chalaai-i-aa.
 har na boojhai tin aap bhulaa-i-aa.
 putar parahlaad si-o vaad rachaa-i-aa.
 anDhaa na boojhai kaal nayrai aa-i-aa.
 ||6||

parahlaad kothay vich raakhi-aa baar dee-aa taalaa.
 nirbha-o baalak mool na dar-ee mayrai antar gur gopaalaa.
 keetaa hovai sareekke karai anhodaa naa-o Dharaa-i-aa.
 jo Dhur likhi-aa so aa-ay pahutaa jan si-o vaad rachaa-i-aa. ||7||

piṭaa parahlaad si-o guraj uthaa-ee.
 kahaa^N tum^Haraa jagdees gusaa-ee.
 jagjeevan daataa ant sakhaa-ee.
 jah daykhaa tah rahi-aa samaa-ee. ||8||

ਬੰਮੁ ਉਪਾਤਿ ਹਰਿ ਆਪੁ ਦਿਖਾਇਆ ॥
ਅਹੰਕਾਰੀ ਦੈਤੁ ਮਾਰਿ ਪਚਾਇਆ ॥
ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਵਜੀ ਵਧਾਈ ॥
ਅਪਨੇ ਸੇਵਕ ਕਉ ਦੇ ਵਡਿਆਈ ॥੯॥

ਜੰਮਣੁ ਮਰਣਾ ਮੋਹੁ ਉਪਾਇਆ ॥
ਆਵਣੁ ਜਾਣਾ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ ॥
ਪ੍ਰਹਲਾਦ ਕੈ ਕਾਰਜਿ ਹਰਿ ਆਪੁ ਦਿਖਾਇਆ ॥
ਭਗਤਾ ਕਾ ਬੋਲੁ ਆਗੈ ਆਇਆ ॥੧੦॥

ਦੇਵ ਕੁਲੀ ਲਖਿਮੀ ਕਉ ਕਰਹਿ ਜੈਕਾਰੁ ॥
ਮਾਤਾ ਨਰਸਿੰਘ ਕਾ ਰੂਪੁ ਨਿਵਾਰੁ ॥
ਲਖਿਮੀ ਭਉ ਕਰੈ ਨ ਸਾਕੈ ਜਾਇ ॥

thamh upaārḥ har aap dīkḥaa-i-aa.
aha^Nkaaree dāit̃ maar pachaa-i-aa.
bhagṭaa man aanand̃ vajee vaDḥaa-ee.
apnay sayvak ka-o d̄ay vadi-aa-ee. ||9||

jaman̄ marn̄aa moh upaa-i-aa.
aavan̄ jaan̄aa kart̄ai likḥ paa-i-aa.
parahlāaḍ kai kaaraj har aap dīkḥaa-i-aa.
bhagṭaa kaa bol aagai aa-i-aa. ||10||

d̄ayv kulee lakhimee ka-o karahi jaikaar.
maat̄aa narsingh̄ kaa roop nivaar.
lakhimee bha-o karai na saakai jaa-ay.

ਪੰਨਾ ੧੧੫੫

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ਪ੍ਰਹਲਾਦੁ ਜਨੁ ਚਰਣੀ ਲਾਗਾ ਆਇ ॥੧੧॥

ਸਤਿਗੁਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ ॥
ਰਾਜੁ ਮਾਲੁ ਝੂਠੀ ਸਭ ਮਾਇਆ ॥
ਲੋਭੀ ਨਰ ਰਹੇ ਲਪਟਾਇ ॥
ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥੧੨॥

ਕਹੈ ਨਾਨਕੁ ਸਭੁ ਕੋ ਕਰੇ ਕਰਾਇਆ ॥
ਸੇ ਪਰਵਾਣੁ ਜਿਨੀ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥
ਭਗਤਾ ਕਾ ਅੰਗੀਕਾਰੁ ਕਰਦਾ ਆਇਆ ॥
ਕਰਤੈ ਅਪਣਾ ਰੂਪੁ ਦਿਖਾਇਆ ॥੧੩॥੧॥੨॥

parahlāaḍ jan charṇee laagaa aa-ay.
||11||

satgur naam niDḥaan drirḥ-aa-i-aa.
raaj maal̄ jhooth̄ee sabḥ maa-i-aa.
lobḥee nar rahay lapt̄aa-ay.
har kay naam bin d̄argeh milai sajaa-ay.
||12||

kahai naanak sabḥ ko karay karaa-i-aa.
say parvaan̄ jinee har si-o chit̄ laa-i-aa.
bhagṭaa kaa angeekaar kard̄aa aa-i-aa.
kart̄ai apṇaa roop dīkḥaa-i-aa.
||13||1||2||

Bhairon Mehla-3 Ghar-2

In this *shabad*, Guru Ji narrates a very famous folklore of the devotee *Prehlaad* and his demonic father *Harnakash*. As per the folklore, by doing continuous penance *Harnakash* obtained certain promises from God. These promises included that neither a human being nor an animal could kill him. He would not die inside his home or outside, and he could not die during the daytime or in the night. By obtaining such guarantees he thought that he had become immortal, and no power on earth could ever kill him. But instead of feeling grateful to God for these boons, *Harnakash* became so self-conceited and arrogant that he proclaimed himself as the Almighty and issued

strict orders that henceforth instead of worshipping God everybody should worship him, otherwise he could face death. But as per God's wondrous plays, his own young son *Prehlaad* refused to obey his father *Harnakash*. When *Prehlaad* was sent to school, instead of showing any interest in studies, he started worshipping God and inspired his classmates to do the same. Feeling afraid for their own lives, his teachers reported the matter to *Harnakash*, who first tried to terrorize the innocent child, by using such tactics as locking him in a dark room and throwing him from a hill side. But when he found out that all these threats had no effect on *Prehlaad*, *Harnakash* became so furious that picking up a deadly weapon he tried to kill *Prehlaad* and challenged him to invoke his God to save him. At this juncture tearing a column, God appeared as half lion and half human being. Then He caught hold of *Harnakash* and placed him on the sill of a door, so that half of his body was inside and other half outside showed him that he was half animal, half man, and it was dusk (neither day, nor night). Thus, after demonstrating that He wasn't breaking any of His promises, God killed *Harnakash* and saved the life and honor of His devotee *Prehlaad*. By citing this story in this *Ashtpadi*, Guru Ji wants us to realize that God is all-powerful and we should never lose our faith in Him. He would definitely save us in the end.

Commenting on the happenings in the world, Guru Ji says: "(O' my friends), that Creator has set afoot a wondrous play. Through the Guru He has recited a celestial word that the self-conceited ones are strayed (from the right path), but to the Guru's followers, He has revealed (this path). The Creator has always been creating such circumstances."(1)

Before detailing the story, Guru Ji states *Prahalad's* basic belief to which he stuck till the end. He said: "(O' my father), the Guru's word is so enshrined in my inner conscience that I would never forsake God's Name."(1-pause)

Now relating briefly *Prahalad's story*, Guru Ji says: "*Prahalad's father* sent him (to school) to study. So bringing along a wooden tablet he approached his teacher. (But when his teacher tried to teach him certain ways of life), *Prehlaad* told his teacher that except for (learning to meditate on God's) Name, I am not interested in any other ways (of the world). Please just write (the Name) of God of the universe and destroyer of demons on my tablet."(2)

The teacher first reported this matter to *Prahalad's* mother. Fearing that upon hearing about the disobedience of his strict command by his own son, her husband might become very furious and punish *Prehlaad* very severely, she tried to dissuade *Prehlaad* from his practice. Narrating this happening, Guru Ji says: "(*Prahalad's*) mother said to her son *Prehlaad*: '(O' my son, please) don't read that controversial thing (which would make your father very mad).' She exhausted herself trying to dissuade him from his obsession but *Prehlaad* replied: '(O' my mother), God is (always) with me. If I abandon God's (Name) it would bring disgrace to our (entire) lineage.'"(3)

When *Prahalad's* teachers found out that in spite of his mother's warning, *Prehlaad* had not changed his ways ; his teachers started deliberating on the situation. They

realized that *Prehlaad* had corrupted other students. They said, “he doesn’t listen to what we say but keeps trying to fulfill his own objective (of motivating others to worship God. In fact) he has spread God’s worship in the entire town and the court of the demon (king) couldn’t do anything about it.”(4)

Describing what happened after that, Guru Ji says: “The teachers (named) *Sanda and Marka* went and cried (before the king (and explained the situation to him). Then all the demons exhausted themselves trying to dissuade (*Prehlaad* from his belief, but to no avail. Prehlaad stuck to his belief) that God saves the honor of His devotees and nothing can happen as per the saying of the one who has been created (by God).”(5)

Now Guru Ji gives the background of the king *Harnakash* and how he happened to get this power and how this power corrupted him. He says: “(O’ my friends), it was as a result of his past deeds (of worship) that this demon ruled over a kingdom. (However, he got so intoxicated with power) that he wouldn’t even recognize God. (Actually, It is God Himself), who made *Harnakash* go astray (from the right path), and he picked a fight with his son *Prehlaad*. The blind fool did not realize that the time of his death has come near.”(6)

Continuing the story, Guru Ji says: “(In his rage, *Harnakash*) confined *Prehlaad* in a (dark) room and locked it from outside. But the fearless child wasn’t scared at all (and said): “Within me resides my Guru God. If the one created by God rivals God Himself, without (having power) he calls himself great. (In fact, what was written from the beginning of time (of *Harnakash’s* death) had arrived and he picked a quarrel with a God’s devotee.”(7)

Describing the climax of this fight between a devotee and an arrogant king, Guru Ji says: “(Ultimately), the father raised a bludgeon to strike his son and said: “Let me see where is your God and Master? (*Prehlaad* replied): “That life of the world does ultimately become the helper (of His devotee) and wherever I look, I find Him pervading there.”(8)

Stating what happened next, Guru Ji says: “(At this juncture), tearing out a pillar (God) revealed Himself (as half man and half lion), and annihilated the arrogant demon. This brought bliss in the minds of devotees and there were greetings all around. (They became even more confident that God always) gives glory to His servants.”(9)

Now giving the analysis of this legend, Guru Ji says: “(O’ my friends), it is God who has created this process of birth, death and attachment, and it is the Creator who has written coming and going (into and out of this world in the fate of His creatures). For the sake of (accomplishing) *Prahalad’s* task, God revealed Himself, and in this way the word (uttered by the devotees) proved true (that God pervades everywhere and He ultimately saves His devotees).”(10)

Regarding the dreadful form which God had adopted to kill the demon *Harnakash*, Guru Ji says: “(Seeing such an awful form of God, even the gods got scared, and the

entire) family of gods went to *Lakhmi* (the Hindu goddess of wealth), and after hailing said to her: “(O’ mother, (ask God) to remove this terrible form of man-lion. But even *Lakhmi*, was so afraid that she didn’t dare to go (near God in this form. Ultimately), devotee *Prehlaad*, himself went and fell at the feet (of God and prayed to Him to take off this form, and God acceded to His request).”(11)

Now explaining why and how the devotees remain so firm in their belief in God, Guru Ji says: “(O’ my friends, the one whom) the true Guru has firmly instructed in the treasure of Name, (realizes that) all these kingdoms, possessions, and riches are false (and very short lived). But the greedy men stay attached (to these things and do not realize that) without meditating on God’s Name, one gets punished in His court.”(12)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says (that it is that God), who does and gets everything done. Only those are approved in His courts who have attuned their mind to God. (From the very beginning, God) has been taking the side of His devotees and the Creator has revealed His form (to them).”(13-1-2)

The message of this *shabad* is that whatever is happening, it is as per God's will. It is He, who has set the stage of this wonderful worldly play. So we should have complete and unwavering faith in God and never waver before untruth and oppression, God would definitely save us in the end and destroy our enemies.

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਇਆ ਹਉਮੈ ਤ੍ਰਿਸਨ
ਬੁਝਾਈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਹ੍ਰਿਦੈ ਮਨਿ ਵਸਿਆ ਮਨਸਾ ਮਨਹਿ
ਸਮਾਈ ॥੧॥

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ ॥

ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਦੀਨ ਜਨੁ ਮਾਂਗੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਉਧਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਜਨਾ ਕਉ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਰਤੀ ਅੰਚ ਦੂਖ
ਨ ਲਾਈ ॥
ਆਪਿ ਤਰਹਿ ਸਗਲੇ ਕੁਲ ਤਾਰਹਿ ਜੋ ਤੇਰੀ ਸਰਣਾਈ
॥੨॥

ਭਗਤਾ ਕੀ ਪੈਜ ਰਖਹਿ ਤੂ ਆਪੇ ਏਹ ਤੇਰੀ
ਵਡਿਆਈ ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟਹਿ ਦੁਬਿਧਾ
ਰਤੀ ਨ ਰਾਈ ॥੩॥

bhairo mehlā 3.

gur sayvaa tay amrit fal paa-i-aa
ha-umai tarisan bujhaa-ee.
har kaa naam hirdai man vasi-aa
mansaa maneh samaa-ee. ||1||

har jee-o kirpaa karahu mayray
pi-aaray.
an-din har gun deen jan maaⁿgai gur
kai sabad uDhaaray. ||1|| rahaa-o.

sant janaa ka-o jam johi na saakai
ratee anch dookh na laa-ee.
aap tareh saglay kul taareh jo tayree
sarnaa-ee. ||2||

bhagtaa kee paij rakheh too aapay
ayh tayree vadi-aa-ee.
janam janam kay kilvikh dukh kaateh
dubiDhaa ratee na raa-ee. ||3||

ਹਮ ਮੂੜ ਮੁਗਧ ਕਿਛੁ ਬੁਝਹਿ ਨਾਹੀ ਤੂ ਆਪੇ ਦੇਹਿ
ਬੁਝਾਈ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ
॥੪॥

ham moorh mugaDh kichh boojheh
naahee too aapay deh bujhaa-ee.
jo tuDh bhaavai so-ee karsee avar na
karnaa jaa-ee. ||4||

ਜਗਤੁ ਉਪਾਇ ਤੁਧੁ ਧੰਧੈ ਲਾਇਆ ਭੁੰਡੀ ਕਾਰ
ਕਮਾਈ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਜੁਐ ਹਾਰਿਆ ਸਬਦੈ ਸੁਰਤਿ ਨ
ਪਾਈ ॥੫॥

jagat upaa-ay tuDh DhanDhai laa-i-aa
bhoo^Ndee kaar kamaa-ee.
janam padaarath joo-ai haari-aa
sabdai surat na paa-ee. ||5||

ਮਨਮੁਖਿ ਮਰਹਿ ਤਿਨ ਕਿਛੁ ਨ ਸੂਝੈ ਦੁਰਮਤਿ
ਅਗਿਆਨ ਅੰਧਾਰਾ ॥
ਭਵਜਲੁ ਪਾਰਿ ਨ ਪਾਵਹਿ ਕਬ ਹੀ ਭੂਬਿ ਮੁਏ ਬਿਨੁ
ਗੁਰ ਸਿਰਿ ਭਾਰਾ ॥੬॥

manmukh mareh tin kichhoo na
soojhai durmat agi-aan anDhaaraa.
bhavjal paar na paavahi kab hee
doob mu-ay bin gur sir bhaaraa. ||6||

ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਜਨ ਸਾਚੇ ਹਰਿ ਪ੍ਰਭਿ ਆਪਿ
ਮਿਲਾਏ ॥
ਗੁਰ ਕੀ ਬਾਣੀ ਸਬਦਿ ਪਛਾਤੀ ਸਾਚਿ ਰਹੇ ਲਿਵ
ਲਾਏ ॥੭॥

saachai sabaḍ ratay jan saachay har
parabh aap milaa-ay.
gur kee baṇee sabaḍ pachhaaṭee
saach rahay liv laa-ay. ||7||

ਤੂੰ ਆਪਿ ਨਿਰਮਲੁ ਤੇਰੇ ਜਨ ਹੈ ਨਿਰਮਲ ਗੁਰ ਕੈ
ਸਬਦਿ ਵੀਚਾਰੇ ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਰਾਮ ਨਾਮੁ ਉਰਿ
ਧਾਰੇ ॥੮॥੨॥੩॥

too^N aap nirmal tayray jan hai nirmal
gur kai sabaḍ veechaaray.
naanak tin kai sad balihaarai raam
naam ur Dhaaray. ||8||2||3||

Bhairon Mehla-3

In the previous *shabad*, Guru Ji narrated the story of *Prehlaad* and showed us how the faith of that young child in God saved him from the wrath of his own father, the demon King *Harnakash*, and how God destroyed the devil. According to the legend *Prehlaad* said that he would not forsake God's Name because this would mean going against the wishes of his Guru who had instructed him to meditate on God's Name and nobody else.

For him, forsaking God and worshipping anybody else (including his father) would have meant a curse and defamation for his own Guru. In this *shabad*, Guru Ji again describes the blessings obtained by those who have served and acted on the advice of the Guru.

He says: “(O’ my friends), they who by serving the Guru have obtained the nectar fruit (of God's Name), have put out (the fire) of ego and worldly desires (in them). God's Name is enshrined in their mind and the desire (for worldly things) in their mind has been absorbed in the mind itself.”(1)

Therefore even for himself Guru Ji prays: “O’ my dear God, show mercy on Your humble servant, who asks for the charity of singing Your praises every day. Please emancipate (him) through the Guru’s word.”(1-pause)

Continuing his address to God, Guru Ji says: “(O’ God, I know that) even the demon of death cannot look at the saintly persons with an evil intent and cannot inflict the slightest pain or suffering on them. Therefore, they who seek Your shelter, save themselves (and also) emancipate all their lineages (from the rounds of birth and death).”(2)

Appreciating the benevolence of God, he says: “(O’ God), this is Your greatness that You Yourself save the honor of devotees. You wash off their sins and evils of many past births and not even an iota of duality remains in them.”(3)

Next Guru Ji humbly acknowledges our ignorance and says: “(O’ God), we the foolish and ignorant ones don’t understand anything. You Yourself make us understand (the right things. We know that) whatever pleases You, (the mortal) would only do that and nothing else can be done (by anybody).”(4)

Commenting on the foolish deeds in which the world is engaged, Guru Ji says: “(O’ God), after creating this world, You have (Yourself) yoked it to (worldly) task, (and this world) is doing unscrupulous deeds. It has wasted the commodity of life (breaths) in a gamble and has not obtained (divine) wisdom through the word (of the Guru).”(5)

Now commenting on the conduct and the end result of those self-conceited persons who instead of Guru’s advice, follow the dictates of their own minds, he says: “(O’ my friends), the self-conceited persons die (spiritually, because) due to evil intellect, they remain in darkness of ignorance. They are never able to cross over the dreadful (worldly) ocean, and without guidance of the Guru, drown headlong (in the terrible cycle of births and deaths).”(6)

In contrast describing the conduct of the Guru’s followers, he says: “They who remain imbued with the love of the true word (of the Guru), are the true devotees and God Himself unites them with Him. By reflecting on (*Gurbani*) the word (of the Guru), they have understand the Guru’s instruction, and they keep their mind attuned to the eternal (God).”(7)

In closing, Guru Ji says: “(O’ God), You Yourself are immaculate and by reflecting on the Guru’s word, Your devotees also become immaculate. Nanak is always a sacrifice to them in whose mind God’s Name is enshrined.”(8-2-3)

The message of this *shabad* is that even if we are doing a little bit of worship, we should pray to God to bless us with the true understanding of (*Gurbani*) the Guru's word. Then following Guru’s immaculate advice we may keep meditating on God's Name, till we are emancipated and absorbed in God Himself.

ਭੈਰੋ ਮਹਲਾ ਪਾਸਟਪਦੀਆ ਘਰੁ ੨

ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋਈ ਵਡ ਰਾਜਾ ॥
ਜਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪੂਰੇ ਕਾਜਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਕੋਟਿ ਧਨ ਪਾਏ ॥
ਨਾਮ ਬਿਨਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਏ ॥੧॥

ਤਿਸੁ ਸਾਲਾਹੀ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥
ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ ॥੧॥
ਰਹਾਉ ॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਕੋਟ ਕਈ ਸੈਨਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਹਜ ਸੁਖੈਨਾ ॥

ਪੰਨਾ ੧੧੫੬

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸੀਤਲੁ ਹੁਆ ॥
ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਮੂਆ ॥੨॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਜੀਵਨ ਮੁਕਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਭ ਹੀ ਜੁਗਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਨਉ ਨਿਧਿ ਪਾਈ ॥
ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਆਵੈ ਜਾਈ ॥੩॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਵੇਪਰਵਾਹਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਦ ਹੀ ਲਾਹਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਵਡ ਪਰਵਾਰਾ ॥
ਨਾਮ ਬਿਨਾ ਮਨਮੁਖ ਗਾਵਾਰਾ ॥੪॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਨਿਹਚਲ ਆਸਨੁ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਤਖਤਿ ਨਿਵਾਸਨੁ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਾਚਾ ਸਾਹੁ ॥
ਨਾਮਹੀਣ ਨਾਹੀ ਪਤਿ ਵੇਸਾਹੁ ॥੫॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਮਹਿ ਜਾਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਤੇ ਊਚਾ ॥
ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਜੋਨੀ ਮੂਚਾ ॥੬॥

bhairo mehlāa 5 asatpadee-aa ghar 2

ik-o^Nkaar satgur parsaaḁ.

jis naam riḁai so-ee vad raajaa.
jis naam riḁai tīs pooray kaajaa.
jis naam riḁai tīn kot Dhan paa-ay.
naam binaa janam birthaa jaa-ay. ||1||

tīs saalaahē jis har Dhan raas.
so vad**h**aaḁee jis gur mastak haath. ||1||
rahaa-o.

jis naam riḁai tīs kot ka-ee sainaa.
jis naam riḁai tīs sahj sukhainaa.

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jis naam riḁai so seetāl hoo-aa.
naam binaa Dharig jeevaṇ moo-aa. ||2||

jis naam riḁai so jeevan mukṭaa.
jis naam riḁai tīs sabh hee jugṭaa.
jis naam riḁai tīn na-o niDh paa-ee.
naam binaa bharam aavai jaa-ee. ||3||

jis naam riḁai so vayparvaahaa.
jis naam riḁai tīs sad hee laahaa.
jis naam riḁai tīs vad parvaaraa.
naam binaa manmukh gaavaaraa. ||4||

jis naam riḁai tīs nihchal aasan.
jis naam riḁai tīs takhat nivaasan.
jis naam riḁai so saachaa saahu.
naamheen naahee pat vaysaahu. ||5||

jis naam riḁai so sabh meh jaṭṭaa.
jis naam riḁai so purakh biDhaaṭṭaa.
jis naam riḁai so sabh tay oochaa.
naam binaa bharam jonee moochaa. ||6||

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪ੍ਰਗਟਿ ਪਹਾਰਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਮਿਟਿਆ ਅੰਧਾਰਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੇ ਪੁਰਖੁ ਪਰਵਾਣੁ ॥
 ਨਾਮ ਬਿਨਾ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ॥੨॥

jis naam ridai tis pargat pahaaraa.
 jis naam ridai tis miti-aa anDhaaraa.
 jis naam ridai so purakh parvaan.
 naam binaa fir aavan jaan. ||7||

ਤਿਨਿ ਨਾਮੁ ਪਾਇਆ ਜਿਸੁ ਭਇਓ ਕ੍ਰਿਪਾਲ ॥
 ਸਾਧਸੰਗਤਿ ਮਹਿ ਲਖੇ ਗੁਪਾਲ ॥
 ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖੁ ਪਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਤਤੈ ਤਤੁ ਮਿਲਾਇਆ ॥੮॥੧॥੪॥

tin naam paa-i-aa jis bha-i-o kirpaal.
 saaDhsangat meh lakhay gopaal.
 aavan jaan rahay sukh paa-i-aa.
 kaho naanak tatai tat milaa-i-aa.
 ||8||1||4||

Bhairon Mehla-5

Ashadtpadian Ghar-2

Any reader of Guru Granth Sahib Ji would note that the one thing on which Guru Ji stresses upon again and again is the absolute necessity of meditating on God's Name or remembering Him at all times. This doesn't mean that we have to keep repeating His Name at every moment, but it means that we have to always remember Him just as a loving mother always remembers her child. In this *shabad*, he tells us about the unique merits of meditating on God's Name and comments on the state of those who ignore this advice and don't care to meditate on God's Name.

First commenting on the riches of God's Name, Guru Ji says: "(O' my friends), that person alone is a great king in whose heart is enshrined God's Name. In whose heart is enshrined the Name, all that person's tasks are fulfilled. In whose mind abides God's Name, (feels as if he or she has) obtained riches of a million kinds. (On the other hand), without meditating on God's Name the human birth goes totally to waste."(1)

Stating how much he respects those who have the riches of Name, Guru Ji says: "I praise the one who has the capital of God's Name. Very fortunate is the one on whose forehead is Guru's hand."(1-pause)

Now resuming to narrate the merits and blessings, which one enjoys who enshrines God's Name in one's heart, Guru Ji says: "(O' my friends), in whose heart is enshrined the Name, (is so powerful as if that person commands) many forts and armies. In whose mind is God's Name, (enjoys) peace and poise. In whose mind is the Name, becomes calm and contended. (But) accursed is the life without the Name, (and such a person is useless like) a dead (body)."(2)

Commenting further on the life and conduct of a person who meditates on God's Name, Guru Ji says: "In whose mind (is enshrined God's) Name, is emancipated (from worldly involvements, even) while alive. In whose mind is the Name; knows all the ways (of living a fruitful life). In whom is enshrined the Name; obtains (all) the nine treasures (of wealth). But without the Name, one keeps coming and going (in and out of this world)."(3)

Now describing the state of mind of a person who has enshrined God's Name in the mind, Guru Ji says: "(O' my friends), within whose mind is God's Name, becomes free of worries. In whose mind is God's Name, always remains in profit. In whose mind is the (God's) Name has a big family (to such a person, the entire world seems to be his or her family. But the one who lives one's life) without meditating on God's Name, becomes a self-conceited fool."(4)

Commenting further on the state of mind of a person in whose mind is enshrined God's Name, Guru Ji says: "(O' my friends), in whose mind is God's Name his or her mind becomes so stable, (as if he or she) is sitting on an immovable throne (and ruling over a permanent kingdom). In whose mind is the Name; is a true banker (of the riches of Name. But the one) without Name has no honor or credit anywhere. (So nobody respects or trusts such a person)."(5)

But as for the one who has God's Name, he says: "(O' my friends), in whom comes to abide God's Name, becomes known among all (the world. In fact, in whom is enshrined God's) Name, becomes (one with) the Creator. In whose mind is the Name is the highest of all, but without the Name one keeps on wandering in many existences."(6)

Describing the kind of enlightenment received by a person in whose mind God's Name comes to abide, Guru Ji says: "(God) becomes clearly visible to the one, in whom is enshrined the Name, (because) in whose mind is God's Name, his or her darkness (of ignorance) is removed. In whose mind is the Name, that person is accepted (in God's court), but without (meditating on) the Name one keeps coming and going again and again (in and out of this world)."(7)

In closing, Guru Ji says: "Only that person has obtained (the wealth of) Name on whom (God) has become gracious. By being in the company of saints, that one understands God. Those people's comings and goings have ended, and they have obtained bliss. Nanak says, (such persons have) merged their light in the (supreme) light (of God)."(8-1-4)

The message of this *shabad* is that if we want that our perpetual pains of birth and death may cease, all our problems, anxieties, and worries should come to an end, and we enjoy a state of permanent peace and bliss, then joining the company of Guru's followers, we should meditate on God's Name.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਬਿਸਨ ਕੀਨੇ ਅਵਤਾਰ ॥
ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਜਾ ਕੇ ਧ੍ਰਮਸਾਲ ॥
ਕੋਟਿ ਮਹੇਸ ਉਪਾਇ ਸਮਾਏ ॥
ਕੋਟਿ ਬ੍ਰਹਮੇ ਜਗੁ ਸਾਜਣ ਲਾਏ ॥੧॥

bhairou mehlāa 5.

kot bisan keenay avṭaar.
kot barahmand jaa kay Dharamsaal.
kot mahays upaa-ay samaa-ay.
kot barahmay jag saajan laa-ay. ||1||

ਐਸੇ ਧਣੀ ਗੁਵਿੰਦੁ ਹਮਾਰਾ ॥
ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਣ ਬਿਸਥਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਕੋਟਿ ਮਾਇਆ ਜਾ ਕੈ ਸੇਵਕਾਇ ॥
ਕੋਟਿ ਜੀਅ ਜਾ ਕੀ ਸਿਹਜਾਇ ॥
ਕੋਟਿ ਉਪਾਰਜਨਾ ਤੇਰੈ ਅੰਗਿ ॥
ਕੋਟਿ ਭਗਤ ਬਸਤ ਹਰਿ ਸੰਗਿ ॥੨॥

ਕੋਟਿ ਛਤ੍ਰਪਤਿ ਕਰਤ ਨਮਸਕਾਰ ॥
ਕੋਟਿ ਇੰਦ੍ਰ ਠਾਢੇ ਹੈ ਦੁਆਰ ॥
ਕੋਟਿ ਬੈਕੁੰਠ ਜਾ ਕੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ ॥
ਕੋਟਿ ਨਾਮ ਜਾ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥੩॥

ਕੋਟਿ ਪੂਰੀਅਤ ਹੈ ਜਾ ਕੈ ਨਾਦ ॥
ਕੋਟਿ ਅਖਾਰੇ ਚਲਿਤ ਬਿਸਮਾਦ ॥
ਕੋਟਿ ਸਕਤਿ ਸਿਵ ਆਗਿਆਕਾਰ ॥
ਕੋਟਿ ਜੀਅ ਦੇਵੈ ਆਧਾਰ ॥੪॥

ਕੋਟਿ ਤੀਰਥ ਜਾ ਕੇ ਚਰਨ ਮਝਾਰ ॥
ਕੋਟਿ ਪਵਿਤ੍ਰ ਜਪਤ ਨਾਮ ਚਾਰ ॥
ਕੋਟਿ ਪੂਜਾਰੀ ਕਰਤੇ ਪੂਜਾ ॥
ਕੋਟਿ ਬਿਸਥਾਰਨੁ ਅਵਰੁ ਨ ਦੂਜਾ ॥੫॥

ਕੋਟਿ ਮਹਿਮਾ ਜਾ ਕੀ ਨਿਰਮਲ ਹੰਸ ॥
ਕੋਟਿ ਉਸਤਤਿ ਜਾ ਕੀ ਕਰਤ ਬ੍ਰਹਮੰਸ ॥
ਕੋਟਿ ਪਰਲਉ ਓਪਤਿ ਨਿਮਖ ਮਾਹਿ ॥
ਕੋਟਿ ਗੁਣਾ ਤੇਰੇ ਗਣੇ ਨ ਜਾਹਿ ॥੬॥

ਕੋਟਿ ਗਿਆਨੀ ਕਥਹਿ ਗਿਆਨੁ ॥
ਕੋਟਿ ਧਿਆਨੀ ਧਰਤ ਧਿਆਨੁ ॥
ਕੋਟਿ ਤਪੀਸਰ ਤਪ ਹੀ ਕਰਤੇ ॥

ਪੰਨਾ ੧੧੫੭

ਕੋਟਿ ਮੁਨੀਸਰ ਮੁਨਿ ਮਹਿ ਰਹਤੇ ॥੭॥

ਅਵਿਗਤ ਨਾਥੁ ਅਗੋਚਰ ਸੁਆਮੀ ॥
ਪੂਰਿ ਰਹਿਆ ਘਟ ਅੰਤਰਜਾਮੀ ॥
ਜਤ ਕਤ ਦੇਖਉ ਤੇਰਾ ਵਾਸਾ ॥
ਨਾਨਕ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸਾ ॥੮॥੨॥੫॥

aiso Dhanee guvind hamaaraa.
baran na saaka-o gun bisthaaraa. ||1||
rahaa-o.

kot maa-i-aa jaa kai sayvkaa-ay.
kot jee-a jaa kee sihjaa-ay.
kot upaarjanaa tayrai ang.
kot bhagat basat har sang. ||2||

kot chhatarpat karat namaskaar.
kot indar thaadhay hai du-aar.
kot baikunth jaa kee duaristee maahi.
kot naam jaa kee keemat naahi. ||3||

kot pooree-at hai jaa kai naad.
kot akhhaaray chalit bismaad.
kot sakat siv aagi-aakaar.
kot jee-a dayvai aaDhaar. ||4||

kot tirath jaa kay charan majhhaar.
kot pavitar japat naam chaar.
kot poojaaree kartay poojaa.
kot bisthaaran avar na duojaa. ||5||

kot mahimaa jaa kee nirmal hans.
kot ustat jaa kee karat barahmans.
kot parla-o opat nimakh maahi.
kot gunaa tayray ganay na jaahi. ||6||

kot gi-aanee katheh gi-aan.
kot Dhi-aanee Dharat Dhi-aan.
kot tapeesar tap hee kartay.

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kot muneesar mon meh rahtay. ||7||

avigat naath agochar su-aamee.
poor rahi-aa ghat antarjaamee.
jat kat daykh-a-u tayraa vaasaa.
naanak ka-o gur kee-o pargaasaa.
||8||2||5||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want our perpetual pains of birth and death to end, all our problems, anxieties, and worries should disappear, and we enjoy a state of permanent peace and bliss, then joining the company of Guru following persons, we should meditate on God's Name. In this *shabad*, he tells us how great, limitless, and powerful is that God, and how he finds himself incapable of describing God's merits and expanse.

First referring to the three primal Hindu gods *Brahma*, *Vishnu*, and *Shiva*, who are believed to be the gods of creation, sustenance, and destruction of this world, Guru Ji says: "(O' my friends, so great is my God that He) has created millions of incarnations of *Vishnu*, and millions of universes are whose places for practicing virtue. He has created and re-absorbed (in Him) millions of *Shivas*, and has engaged millions of *Brahmas* in creating the worlds."(1)

Before going further Guru Ji plainly acknowledges his inability and says: "(O' my friends), such is God my Master, that I cannot describe His merits in detail."(1-pause)

Now addressing God Himself, Guru Ji says: "(O' God, so great are You) that millions of *Lakshmis* (the goddesses of wealth) are Your maid-servants, and You reside in the hearts of millions of creatures. O' God, millions of creatures are absorbed in You and millions of devotees abide with You (and worship You)." (2)

But that is not all. Guru Ji adds: "(O' my friends, so great is my God, whom) millions of great kings pay homage, and millions of gods like *Indaras* are standing at whose door. Millions of heavens depend upon His glance of grace, and myriad are His names (and qualities) whose worth cannot be appraised."(3)

As for the sources of entertainments at His disposal, Guru Ji says: "(O' my friends, so great is that God) at whose door millions of tunes are being played, and millions of wonderful plays are being staged in whose theatres. Millions of *Shivas* and (their consorts) *Shaktis* are His obedient servants, and who gives sustenance to myriads of creatures."(4)

Now referring to the places of worship and pilgrimage, Guru Ji says: "(O' my friends, so great is my God that) millions of holy places are abiding in His feet (To remain attuned to His Name is equal to bathing at millions of holy places). Meditating on whose beautiful Name purifies millions. Millions perform His worship. Millions are His expanses and except for Him there is no other."(5)

Continuing to sing His praises, Guru Ji says: "(O' my friends, so great is our God) whose glory millions of swan like (immaculate) souls sing, whose praises millions of progenies of god *Brahma* are singing. He can bring about millions of creations and destructions in an instant. (O' God), millions of Your merits cannot be counted."(6)

Once again addressing us, Guru Ji says: “(O’ my friends, so great is our God, that) myriad of scholars keep expounding on His knowledge, millions of contemplators keep contemplating on Him, millions of penitents keep doing penitence, and millions of silent sages keep observing silence, (yet they have not been able to know His limits).”(7)

In conclusion, Guru Ji says: “(O’ my friends), that God the Master of ours is invisible and beyond the comprehension of our ordinary senses. That inner knower of hearts is pervading in all the creatures. (O’ God), the Guru has blessed Nanak with this enlightenment that wherever I look I find Your abode.”(8-2-5)

The message of this *shabad* is that if we want to enjoy the sight of that all-powerful God whom millions of kings pay homage and whom millions of gods worship then we should seek the guidance of the Guru, who would so enlighten us that we would see that God pervading in all places and in all creatures.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehlāa 5.

ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਕੀਨੋ ਦਾਨੁ ॥
ਅਮੋਲ ਰਤਨੁ ਹਰਿ ਦੀਨੋ ਨਾਮੁ ॥
ਸਹਜ ਬਿਨੋਦ ਚੋਜ ਆਨੰਤਾ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਮਿਲਿਓ ਅਚਿੰਤਾ ॥੧॥

satgur mo ka-o keeno daan.
amol raṭan har deeno naam.
sahj binod choj aanantaa.
naanak ka-o parabh mili-o achintaa. ||1||

ਕਹੁ ਨਾਨਕ ਕੀਰਤਿ ਹਰਿ ਸਾਚੀ ॥
ਬਹੁਰਿ ਬਹੁਰਿ ਤਿਸੁ ਸੰਗਿ ਮਨੁ ਰਾਚੀ ॥੧॥
ਰਹਾਉ ॥

kaho naanak keerat har saachee.
bahur bahur tis sang man raachee. ||1||
rahaa-o.

ਅਚਿੰਤ ਹਮਾਰੈ ਭੋਜਨ ਭਾਉ ॥
ਅਚਿੰਤ ਹਮਾਰੈ ਲੀਚੈ ਨਾਉ ॥
ਅਚਿੰਤ ਹਮਾਰੈ ਸਬਦਿ ਉਧਾਰ ॥
ਅਚਿੰਤ ਹਮਾਰੈ ਭਰੇ ਭੰਡਾਰ ॥੨॥

achint hamaarai bhojan bhaa-o.
achint hamaarai leechai naa-o.
achint hamaarai sabad uDhaar.
achint hamaarai bharay bhandaar. ||2||

ਅਚਿੰਤ ਹਮਾਰੈ ਕਾਰਜ ਪੂਰੇ ॥
ਅਚਿੰਤ ਹਮਾਰੈ ਲਥੇ ਵਿਸੂਰੇ ॥
ਅਚਿੰਤ ਹਮਾਰੈ ਬੈਰੀ ਮੀਤਾ ॥
ਅਚਿੰਤੋ ਹੀ ਇਹੁ ਮਨੁ ਵਸਿ ਕੀਤਾ ॥੩॥

achint hamaarai kaaraj pooray.
achint hamaarai lathay visooray.
achint hamaarai bairee meetaa.
achinto hee ih man vas keetaa. ||3||

ਅਚਿੰਤ ਪ੍ਰਭੁ ਹਮ ਕੀਆ ਦਿਲਾਸਾ ॥
ਅਚਿੰਤ ਹਮਾਰੀ ਪੂਰਨ ਆਸਾ ॥
ਅਚਿੰਤ ਹਮਾ ਕਉ ਸਗਲ ਸਿਧਾਂਤੁ ॥
ਅਚਿੰਤੁ ਹਮ ਕਉ ਗੁਰਿ ਦੀਨੋ ਮੰਤੁ ॥੪॥

achint parabhoo ham kee-aa dilaasaa.
achint hamaaree pooran aasaa.
achint ham^Haa ka-o sagal siDhaa^Nt.
achint ham ka-o gur deeno mant. ||4||

ਅਚਿੰਤ ਹਮਾਰੇ ਬਿਨਸੇ ਬੈਰ ॥
 ਅਚਿੰਤ ਹਮਾਰੇ ਮਿਟੇ ਅੰਧੇਰ ॥
 ਅਚਿੰਤੋ ਹੀ ਮਨਿ ਕੀਰਤਨੁ ਮੀਠਾ ॥
 ਅਚਿੰਤੋ ਹੀ ਪ੍ਰਭੁ ਘਟਿ ਘਟਿ ਡੀਠਾ ॥੫॥

achint̃ hamaaray binsay bair.
 achint̃ hamaaray mitay anDhayr.
 achint̃o hee man keertan meethaa.
 achint̃o hee parabh̃ ghat ghat deethaa.
 ||5||

ਅਚਿੰਤ ਮਿਟਿਓ ਹੈ ਸਗਲੇ ਭਰਮਾ ॥
 ਅਚਿੰਤ ਵਸਿਓ ਮਨਿ ਸੁਖ ਬਿਸ੍ਵਾਮਾ ॥
 ਅਚਿੰਤ ਹਮਾਰੈ ਅਨਹਤ ਵਾਜੈ ॥
 ਅਚਿੰਤ ਹਮਾਰੈ ਗੋਬਿੰਦੁ ਗਾਜੈ ॥੬॥

achint̃ miti-o hai saglo bharmaa.
 achint̃ vasi-o man sukh̃ bisraamaa.
 achint̃ hamaarai anhat̃ vaajai.
 achint̃ hamaarai gobind̃ gaajai. ||6||

ਅਚਿੰਤ ਹਮਾਰੈ ਮਨੁ ਪਤੀਆਨਾ ॥
 ਨਿਹਚਲ ਧਨੀ ਅਚਿੰਤੁ ਪਛਾਨਾ ॥
 ਅਚਿੰਤੋ ਉਪਜਿਓ ਸਗਲ ਬਿਬੇਕਾ ॥
 ਅਚਿੰਤ ਚਰੀ ਹਥਿ ਹਰਿ ਹਰਿ ਟੇਕਾ ॥੭॥

achint̃ hamaarai man pat̃ee-aanaa.
 nihchal Dhanee achint̃ pachhaanaa.
 achint̃o upji-o sagal bibaykaa.
 achint̃ charee hath har har taykaa. ||7||

ਅਚਿੰਤ ਪ੍ਰਭੁ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ॥
 ਅਚਿੰਤ ਮਿਲਿਓ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਏਕੁ ॥
 ਚਿੰਤ ਅਚਿੰਤਾ ਸਗਲੀ ਗਈ ॥
 ਪ੍ਰਭ ਨਾਨਕ ਨਾਨਕ ਨਾਨਕ ਮਈ ॥੮॥੩॥੬॥

achint̃ parabh̃hoo Dhur likhi-aa laykh̃.
 achint̃ mili-o parabh̃ thaakur ayk̃.
 chint̃ achint̃aa saglee ga-ee.
 parabh̃ naanak naanak naanak ma-ee.
 ||8||3||6||

Bhairon Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the sight of that all-powerful God to whom millions of kings pay homage and whom millions of gods worship, then we should seek the guidance of the Guru, who would so enlighten us that we would see that God pervading in all places and in all creatures. In this *shabad*, he shares with us his own experience and describes what kinds of wonderful gifts his Guru has given him and what kinds of boons and blessings he is enjoying now.

He says: “My true Guru has given me the alms of the priceless jewel of God’s Name. In a very natural sort of way, God has come and met Nanak (and as a result, he is enjoying) limitless poise, merry-making, and wondrous plays.”(1)

Therefore advising himself, Guru Ji says: “O’ Nanak, say that eternal is the praise of God, therefore again and again attune your mind with that praise (of God).”(1-pause)

Describing how unknowingly God’s Name has become part of his daily life, Guru Ji says: “(O’ my friends), love of the carefree (God) has become like my (daily) food. (I cannot survive unless I lovingly remember Him every day). Unknowingly, I am meditating upon God’s Name. Unknowingly, my life is being emancipated through

the Guru's word and unknowingly; the store houses (of my mind) are being filled (with the wealth of God's Name). (2)

Describing some of the blessings, which he is enjoying, Guru Ji says: "(O' my friends, since the time my Guru blessed me with the jewel of God's Name, I am noticing that) without my knowing, my tasks are being accomplished and unknowingly my worries have been removed. Effortlessly I have brought this mind under control and unknowingly (my mind has become so full of love for everybody, that) unnowingly my enemies have become my friends." (3)

Regarding the spiritual matters, Guru Ji says: "The care-free (God) has given me consolation, and un-knowingly (all) my desire has been fulfilled. (Now for me, the worship) of the care-free (God) is the essence (of all) faiths. It is the Guru who has given me this mantra (of meditation on God's Name), which makes me care-free." (4)

Listing some of the blessings which he automatically received by repeating the mantra of God's Name, Guru Ji says: "(O' my friends, by meditating on God's Name), unknowingly my animosities have been eradicated, and without my knowing, the darkness (of my ignorance) has been removed. Unknowingly, singing of God's praise has become pleasing to my mind and effortlessly, I have seen God pervading in each and every heart." (5)

Continuing to describe the blessings of God's Name, he says: "(O' my friends, by meditating on God's Name), effortlessly all my doubt has been erased and spontaneously my mind has come to abide in peace. Spontaneously rings a melody of nonstop music in my heart and imperceptibly resounds (the Name of) God (in my heart)." (6)

But that is not all. Guru Ji adds: "(O' my friends, since I have started meditating on God's Name), spontaneously my mind has been convinced (about God), and effortlessly I have recognized the immortal Master. Spontaneously has arisen within me all divine wisdom, and unknowingly God's support has come into my hand." (7)

In closing Guru Ji says: "(It was the in fulfillment) of the destiny written by the carefree God, that effortlessly I met that one God and Master. Unknowingly all my worry has gone, and Nanak and God have become one." (8-3-6)

The message of this *shabad* is that when we perform the service of our true Guru, he blesses us with the invaluable commodity of God's Name. Then all our worries are gone, and unknowingly all tasks get fulfilled. Imperceptibly our enemies become our friends and we merge in God Himself.

Detail of Ashatpadis=Astpadian M: 1=1, M: 3=2, M: 5=3, Total=6

ਭੈਰਉ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥ ਕਬੀਰ
ਜੀਉ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਹੁ ਧਨੁ ਮੇਰੇ ਹਰਿ ਕੋ ਨਾਉ ॥
ਗਾਠਿ ਨ ਬਾਧਉ ਬੇਚਿ ਨ ਖਾਉ ॥੧॥
ਰਹਾਉ ॥

ਨਾਉ ਮੇਰੇ ਖੇਤੀ ਨਾਉ ਮੇਰੇ ਬਾਰੀ ॥
ਭਗਤਿ ਕਰਉ ਜਨੁ ਸਰਨਿ ਤੁਮਾਰੀ ॥੧॥

ਨਾਉ ਮੇਰੇ ਮਾਇਆ ਨਾਉ ਮੇਰੇ ਪੁੰਜੀ ॥
ਤੁਮਹਿ ਛੋਡਿ ਜਾਨਉ ਨਹੀ ਦੂਜੀ ॥੨॥

ਨਾਉ ਮੇਰੇ ਬੰਧਿਧ ਨਾਉ ਮੇਰੇ ਭਾਈ ॥
ਨਾਉ ਮੇਰੇ ਸੰਗਿ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥੩॥

ਮਾਇਆ ਮਹਿ ਜਿਸੁ ਰਖੈ ਉਦਾਸੁ ॥
ਕਹਿ ਕਬੀਰ ਹਉ ਤਾ ਕੋ ਦਾਸੁ ॥੪॥੧॥

**bhairo banee bhagtaa kee. kabeer
jee-o ghar 1**

ik-oⁿkaar satgur parsaad.

ih Dhan mayray har ko naa-o.
gaaⁿth na baaDha-o baych na khaa-o. ||1||
rahaa-o.

naa-o mayray khaytee naa-o mayray
baaree.
bhagat kara-o jan saran tum^haaree. ||1||

naa-o mayray maa-i-aa naa-o mayray
poonjee.
tumeh chhod jaan-o nahee doojee. ||2||

naa-o mayray banDhip naa-o mayray
bhaa-ee.
naa-o mayray sang ant ho-ay sakhaa-ee.
||3||

maa-i-aa meh jis rakhai udaa.
kahi kabeer ha-o taa ko daa. ||4||1||

Bhairon Bani Bhagtan ki Kabir jeeo

Ghar-1

Kabir Ji was probably born into a Muslim family but upon the death of his parents, was raised by a Hindu family who were weavers by profession, which is considered a very low, menial profession in the Hindu society. Upon becoming adult, Kabir Ji adopted the same profession to fulfill his basic family needs. But his mind remained more absorbed in serving the saints and meditating on God's Name, rather than weaving clothes. It appears that he uttered this *shabad* in response to the questions raised by his family about his indifference towards his job, family, and other worldly duties.

Addressing those who asked him, why he was not interested in earning worldly wealth, Kabir Ji says: "(Listen, O' my friends), for me this Name is my (true) wealth. (But unlike ordinary wealth), I neither keep it tied (to my dress, nor try to hide it from others), nor do I spend it (to show off)." (1-pause)

Describing how God's Name is his occupation and means of sustenance, Kabir Ji says: "(O' my friends), for me (meditation on God's) Name is my farming and Name

is my gardening. (O' God, bless me that like) a devotee I may worship You while remaining in Your shelter.”(1)

Stating how much he values and depends on God's Name, Kabir Ji says: “(O' God), for me (Your) Name is my wealth, and Name is my capital stock and forsaking You I do not know any other (place where I could go).” (2)

Many of us, sometime feel very proud of having lots of brothers or relatives to help us, but Kabir Ji says: “(O' my friends), for me Name is my relative, Name is my brothers, and the Name is going to be my helper in the end.”(3)

Kabir Ji concludes the *shabad* by stating how much he respects that person whom God keeps detached from the worldly involvements, even while still living in the world. He says: “Whom (God) keeps detached (from the worldly involvements), while still living amongst the world, Kabir says that I am a servant of that (holy) person.”(4-1)

The message of this *shabad* is that we should be in so much love with God, that for us His Name should be the main object of our efforts and desires, and even while living, rather than depending on worldly riches or relatives we should consider God's Name as our true wealth and true helper till the end.

ਨਾਂਗੇ ਆਵਨੁ ਨਾਂਗੇ ਜਾਨਾ ॥

ਕੋਇ ਨ ਰਹਿਓ ਰਾਜਾ ਰਾਨਾ ॥੧॥

naa^Ngay aavan naa^Ngay jaanaa.

ko-ay na rahihai raajaa raanaa. ||1||

ਪੰਨਾ ੧੧੫੮

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ਰਾਮੁ ਰਾਜਾ ਨਉ ਨਿਧਿ ਮੇਰੈ ॥

ਸੰਪੈ ਹੇਤੁ ਕਲਤੁ ਧਨੁ ਤੇਰੈ ॥੧॥ ਰਹਾਉ ॥

raam raajaa na-o ni^{Dh} mayrai.

sampai hayt kalat ^{Dh}an tayrai. ||1||
rahaa-o.

ਆਵਤ ਸੰਗ ਨ ਜਾਤ ਸੰਗਾਤੀ ॥

ਕਹਾ ਭਇਓ ਦਰਿ ਬਾਂਧੇ ਹਾਥੀ ॥੨॥

aava^t sang na jaat sangaatēe.

kahaa ^{bha}-i-o ^{dar} baa^N^{Dh}ay haathee.
||2||

ਲੰਕਾ ਗਢੁ ਸੋਨੇ ਕਾ ਭਇਆ ॥

ਮੂਰਖੁ ਰਾਵਨੁ ਕਿਆ ਲੇ ਗਇਆ ॥੩॥

lankaa gad^h sonay kaa ^{bha}-i-aa.

moorakh^h raavan ki-aa lay ga-i-aa. ||3||

ਕਹਿ ਕਬੀਰ ਕਿਛੁ ਗੁਨੁ ਬੀਚਾਰਿ ॥

ਚਲੇ ਜੁਆਰੀ ਦੁਇ ਹਥ ਝਾਰਿ ॥੪॥੨॥

kahi kabeer kich^h gun beechaar.

chalay ju-aaree ^{du}-ay hath ^{jha}ar. ||4||2||

In the previous *shabad*, Kabir Ji advised us that we should be so much in love with God that for us His Name should be the main object of our efforts and desires. Even

while living, rather than depending upon worldly riches or relatives, we should consider God's Name as our true wealth and true helper till the end. In this *shabad*, he again stresses the necessity of meditating on God's Name and advises us not to remain pre-occupied with amassing worldly wealth or wasting our time in false worldly enjoyments.

Therefore referring to *Ravan*, and many other such big and small kings, *Kabir Ji* says: "(O' my friends, we neither bring anything with us when we are born, nor take anything when we die, as if) we have to come naked and go naked (from this world). Nobody, whether a king or a chief, can stay (in this world forever)." (1)

As if addressing a man of the world, *Kabir Ji* says: "(O' my friend), for you the love of your property, wife, and wealth (is everything, but) for me (the Name of that) sovereign God is all the nine treasures (of the world)." (1-pause)

Now referring to the riches, which that person might have, such as many elephants, which in the present age is like having a fleet of most prestigious cars in one's garage, *Kabir Ji* says: "(O' man), what is the big deal, if there are some elephants tied outside your door? (None of your riches and possessions) came with you when you come (into this world), nor they would accompany you, when you depart from here." (2)

Now referring to the example of king *Ravan* in the legend of *Ramayana*, *Kabir Ji* says: "(People say, that his) fort of *Lanka* was built with gold. (But tell me, what did) foolish *Ravan* take along with him (when he died)?" (3)

Therefore, *Kabir Ji* advises: "(O' man, instead of wasting your time in false worldly pursuits), reflect on some virtues. Otherwise, those who spend their lives only in enjoying worldly pleasures, depart from here empty handed like those gamblers (who have lost everything)." (4-2)

The message of this *shabad* is that worldly relationships and possessions are very temporary. They do not come with us, nor would they go with us. The only true wealth, which would accompany us even after death, is our good deeds and wealth of God's Name, and that is what we should try to amass.

ਮੈਲਾ ਬ੍ਰਹਮਾ ਮੈਲਾ ਇੰਦੁ ॥
ਰਵਿ ਮੈਲਾ ਮੈਲਾ ਹੈ ਚੰਦੁ ॥੧॥

mailaa barahmaa mailaa ind.
rav mailaa mailaa hai chand. ||1||

ਮੈਲਾ ਮਲਤਾ ਇਹੁ ਸੰਸਾਰੁ ॥
ਇਕੁ ਹਰਿ ਨਿਰਮਲੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥੧॥
ਰਹਾਉ ॥

mailaa maltā ih sansaar.
ik har nirmal jaa kaa ant na paar.
||1|| rahaa-o.

ਮੈਲੇ ਬ੍ਰਹਮੰਡਾਇ ਕੈ ਈਸ ॥
ਮੈਲੇ ਨਿਸਿ ਬਾਸੁਰ ਦਿਨ ਤੀਸ ॥੨॥

mailay barahmandaa-i kai ees.
mailay nis baasur din tees. ||2||

ਮੈਲਾ ਮੋਤੀ ਮੈਲਾ ਹੀਰੁ ॥
ਮੈਲਾ ਪਉਨੁ ਪਾਵਕੁ ਅਰੁ ਨੀਰੁ ॥੩॥

mailaa motēe mailaa heer.
mailaa pa-un paavak ar neer. ||3||

ਮੈਲੇ ਸਿਵ ਸੰਕਰਾ ਮਹੇਸ ॥
ਮੈਲੇ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਭੇਖ ॥੪॥

mailay siv sankraa mahays.
mailay siDh saaDhik ar bhaykh. ||4||

ਮੈਲੇ ਜੋਗੀ ਜੰਗਮ ਜਟਾ ਸਹੇਤਿ ॥
ਮੈਲੀ ਕਾਇਆ ਹੰਸ ਸਮੇਤਿ ॥੫॥

mailay jogee jangam jataa sahayt.
mailee kaa-i-aa hans samayt. ||5||

ਕਹਿ ਕਬੀਰ ਤੇ ਜਨ ਪਰਵਾਨ ॥
ਨਿਰਮਲ ਤੇ ਜੋ ਰਾਮਹਿ ਜਾਨ ॥੬॥੩॥

kahi kabeer tay jan parvaan.
nirmal tay jo raameh jaan. ||6||3||

In the previous *shabad*, Kabir Ji advised us that worldly possessions and relationships are very temporary, that they did not come with us and will not go with us. The only true wealth, which would accompany us after death, is our good deeds and wealth of God's Name, and that is what we should try to amass. In other words, he is telling us that except for God's Name all else is soiled or undesirable. The question arises why it is so? In this *shabad*, Kabir Ji tells us, how everybody (including gods), every place, and everything is unclean or soiled.

First referring to primal Hindu gods *Brahma*, *Indira*, *Sun* and *Moon*, who allegedly conspired to rape the daughter of a sage, Kabir Ji says: “(O’ my friend), soiled is *Brahma*, and soiled is *Indra*, filthy is the Sun and so is the Moon.”(1)

Kabir Ji goes ahead and declares: “(O’ my friends, in essence), this entire world is soiled and unclean. It is only the one God, who is totally pure (and) whose end or limit cannot be found.”(1-pause)

Next making an over-arching statement on this matter, Guru Ji says: “(O’ my friends), whether it is the ordinary human beings or the rulers of the world, they are all soiled. Also dirty are the nights and days, and all the thirty days of the month (because, all the creatures living in these are afflicted with one evil habit or another).”(2)

What to speak of ordinary things, Kabir Ji goes on to say: “Soiled is the pearl, and soiled is the diamond (because, they adorn the necks of evil people), and also unclean is air, fire, and water (because, these too contain many impurities).”(3)

Now referring back to such primal gods as *Shiva* and other sages and adepts, Kabir Ji says: “(O’ my friends), soiled are the gods like *Shiva*, *Shankar* and *Mahesh* (who as per Hindu legend tried to woo the daughter of god *Vishnu*), and also soiled are all those who call themselves adepts and seekers, or adorn holy garbs.”(4)

Kabir Ji adds: “(O’ my friends), soiled are all the yogis of different branches, along with their matted hair and soiled is this body along with its soul.”(5)

In conclusion, Kabir Ji says: “(In short), Kabir says that only those persons are approved (in God’s court), and only those persons are immaculate, who realize the all-pervading God (by meditating on God’s Name).”(6-3)

The message of this *shabad* is that it is only God who is truly pure and unsoiled. All other things, creatures, places, and even the so-called gods are impure, because of one physical or spiritual defect or another. Therefore, if we also want to become so pure that we may be able to merge in that God, who is the embodiment of purity, then we should meditate on His Name with true love and devotion.

ਮਨੁ ਕਰਿ ਮਕਾ ਕਿਬਲਾ ਕਰਿ ਦੇਹੀ ॥
ਬੋਲਨਹਾਰੁ ਪਰਮ ਗੁਰੁ ਏਹੀ ॥੧॥

man kar makaa kiblaa kar dayhee.
bolanhaar param gur ayhee. ||1||

ਕਹੁ ਰੇ ਮੁਲਾਂ ਬਾਂਗ ਨਿਵਾਜ ॥
ਏਕ ਮਸੀਤਿ ਦਸੈ ਦਰਵਾਜ ॥੧॥ ਰਹਾਉ ॥

kaho ray mulaa^N baa^Ng nivaaj.
ayk maseet dasai darvaaj. ||1|| rahaa-o.

ਮਿਸਿਮਿਲਿ ਤਾਮਸੁ ਭਰਮੁ ਕਦੂਰੀ ॥
ਭਾਖਿ ਲੇ ਪੰਚੈ ਹੋਇ ਸਬੂਰੀ ॥੨॥

misimil taamas bharam kadoree.
bhaakh lay panchai ho-ay saboree. ||2||

ਹਿੰਦੂ ਤੁਰਕ ਕਾ ਸਾਹਿਬੁ ਏਕ ॥
ਕਹ ਕਰੈ ਮੁਲਾਂ ਕਹ ਕਰੈ ਸੇਖ ॥੩॥

hindoo turak kaa saahib ayk.
kah karai mulaa^N kah karai saykh. ||3||

ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਦਿਵਾਨਾ ॥
ਮੁਸਿ ਮੁਸਿ ਮਨੂਆ ਸਹਜਿ ਸਮਾਨਾ ॥੪॥੪॥

kahi kabeer ha-o bha-i-aa divaanaa.
mus mus manoo-aa sahj samaanaa.
||4||4||

This *shabad* appears to be addressed to a Muslim who is more concerned with practicing his faith rituals, such as saying the five prayers, visiting *Mecca*, the holiest Muslim pilgrimage place, and sacrificing an animal, rather than understanding the true essence of these practices and sincerely worshipping God, who resides in his own body.

First referring to *Hajj*, the Muslims ritual of going to *Mecca*, which every Muslim is supposed to perform at least once in lifetime, Kabir Ji says: “(O’ man), make your mind the *Mecca* and your body as the *Kiblah* (the boundary wall around the mosque in *Mecca*), and let the soul speaking within it as the prime Guru or prophet. (In other words, instead of the ritual of going to *Mecca*, worship God residing in you and listen to the advice of your conscience).”(1)

Now referring to *Baang* or the call of prayer, which a Muslim priest makes from the top of a mosque to call people for prayer, Kabir Ji says: “O’ *Mullah* (the priest), I say that consider this body as a mosque with ten doors (in the form of eyes, ears, nose etc.). Issue your *Baang* and say your prayer from this mosque.”(1-pause)

Next referring to their ritual of killing an animal and eating its meat, Kabir Ji says: “O’ man, instead of killing an animal, kill your dark impulses, doubt, and evil thoughts, and (instead of the animal meat) devour your five impulses (of lust, anger, greed, attachment, and ego), so that you become a contented person.”(2)

Next advising him against being arrogant about his faith, Kabir Ji says: “(O’ man), the Master of both Hindus and Muslims is the same one (God). It doesn’t matter whether one is (a Hindu pundit, Muslim) Mullah, or a Sheikh.”(3)

In closing Kabir Ji says: “(People might think) that I have gone crazy, but I Kabir say that slowly and slowly my mind has merged in (God) in a state of poise.”(4-4)

The message of this *shabad* is that instead of going to holy places seeking God, we should look within us and pray to God inside us. Instead of doing the rituals of killing animals and eating their meat, we should kill our evil passions of lust, greed, and anger, and meditate on God’s Name with love and devotion.

ਗੰਗਾ ਕੈ ਸੰਗਿ ਸਲਿਤਾ ਬਿਗਰੀ ॥
ਸੋ ਸਲਿਤਾ ਗੰਗਾ ਹੋਇ ਨਿਬਰੀ ॥੧॥

gangaa kai sang saliṭaa bigree.
so saliṭaa gangaa ho-ay nibree. ||1||

ਬਿਗਰਿਓ ਕਬੀਰਾ ਰਾਮ ਦੁਹਾਈ ॥
ਸਾਚੁ ਭਇਓ ਅਨ ਕਤਹਿ ਨ ਜਾਈ ॥੧॥
ਰਹਾਉ ॥

bigri-o kabeeraa raam duhaa-ee.
saach bha-i-o an katēh na jaa-ee. ||1||
rahaa-o.

ਚੰਦਨ ਕੈ ਸੰਗਿ ਤਰਵਰੁ ਬਿਗਰਿਓ ॥
ਸੋ ਤਰਵਰੁ ਚੰਦਨੁ ਹੋਇ ਨਿਬਰਿਓ ॥੨॥

chandān kai sang ṭarvar bigri-o.
so ṭarvar chandān ho-ay nibri-o. ||2||

ਪਾਰਸ ਕੈ ਸੰਗਿ ਤਾਂਬਾ ਬਿਗਰਿਓ ॥
ਸੋ ਤਾਂਬਾ ਕੰਚਨੁ ਹੋਇ ਨਿਬਰਿਓ ॥੩॥

paaras kai sang ṭaa^Nbaa bigri-o.
so ṭaa^Nbaa kanchan ho-ay nibri-o. ||3||

ਸੰਤਨ ਸੰਗਿ ਕਬੀਰਾ ਬਿਗਰਿਓ ॥
ਸੋ ਕਬੀਰੁ ਰਾਮੈ ਹੋਇ ਨਿਬਰਿਓ ॥੪॥੫॥

santān sang kabeeraa bigri-o.
so kabeer raamai ho-ay nibri-o. ||4||5||

Kabir Ji concluded the previous *shabad* saying: “(People might think), that I have gone crazy, but I Kabir say that my mind has merged in (God) in a state of poise.” In this *shabad*, he defends himself against the charge that by associating with saints he has been spoiled, because unlike ordinary people, instead of amassing worldly wealth, he was “wasting his time” talking with saints or serving them. Kabir Ji gives some beautiful examples to show that although it may sound that by associating with the saints, he has ruined himself, yet the end result is going to be very fruitful.

He says: “(O’ my friends), just as when an ordinary stream seems to be ruined by joining the river Ganges, in the end it becomes (the holy river) Ganges itself.”(1)

Similarly Kabir appears to be lost in crying out loudly for God, but actually he too has become the embodiment of eternal God and forsaking God, he doesn't go anywhere else.”(1-pause)

Kabir Ji now gives more examples to explain his merging and absorption in God. He says: “Just as in the company of a *Sandal* tree, an ordinary tree seems to lose its identity, but ultimately that tree also becomes a *Sandal* tree. (2) Or just as by coming in contact with a philosopher's stone a piece of copper loses its identity, ultimately that copper ends up (as a piece of) gold (3), similarly in the company of saints, Kabir has lost his identity, but has (ultimately become one with God Himself, and so) emerged as God.”(4-5)

The message of this *shabad* is that we should seek the company of those saints who meditate on God, so that we may also become pure in the company of holy persons and merge in God.

ਮਾਥੇ ਤਿਲਕੁ ਹਥਿ ਮਾਲਾ ਬਾਨਾਂ ॥
ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾਂ ॥੧॥

maathay tilak hath maalaa baanaa^N.
logan raam khil-a-unaa jaanaa^N. ||1||

ਜਉ ਹਉ ਬਉਰਾ ਤਉ ਰਾਮ ਤੋਰਾ ॥
ਲੋਗੁ ਮਰਮੁ ਕਹ ਜਾਨੈ ਮੋਰਾ ॥੧॥ ਰਹਾਉ ॥

ja-o ha-o ba-uraa t̥a-o raam t̥oraa.
log maram kah jaanai moraa. ||1|| rahaa-o.

ਤੋਰਉ ਨ ਪਾਤੀ ਪੂਜਉ ਨ ਦੇਵਾ ॥
ਰਾਮ ਭਗਤਿ ਬਿਨੁ ਨਿਹਫਲ ਸੇਵਾ ॥੨॥

t̥ora-o na paat̥ee pooja-o na d̥ayvaa.
raam bhagat bin nihfal sayvaa. ||2||

ਸਤਿਗੁਰੁ ਪੂਜਉ ਸਦਾ ਸਦਾ ਮਨਾਵਉ ॥
ਐਸੀ ਸੇਵ ਦਰਗਹ ਸੁਖੁ ਪਾਵਉ ॥੩॥

satgur pooja-o sad̥aa sad̥aa manaava-o.
aisee sayv dargeh sukh paava-o. ||3||

ਲੋਗੁ ਕਹੈ ਕਬੀਰੁ ਬਉਰਾਨਾ ॥
ਕਬੀਰ ਕਾ ਮਰਮੁ ਰਾਮ ਪਹਿਚਾਨਾਂ
॥੪॥੬॥

log kahai kabeer ba-uraanaa.
kabeer kaa maram raam pahichaanaa^N.
||4||6||

As is clear from his previous utterances, Kabir Ji did not follow or copy the usual Hindu or Muslim ways of doing rituals and adopting any particular holy garbs. Instead, he used to meditate on God in the company of holy saints with true love and devotion. People used to think that Kabir had gone crazy, and that is why he doesn't follow the age-old traditions of doing ritualistic prayers. But Kabir Ji felt that by simply adopting religious garbs, or doing rituals, people were dealing with God as if He were a toy with which they could play, according to their whims.

He says: “By putting a sacrificial mark on their forehead, holding a rosary in their hands, and adorning a (holy) garb, people have assumed God as a toy (with which they can play for their amusement).”(1)

However expressing his true love for God, in spite of the remarks of the people who thought him crazy, Kabir Ji says: “(O’ God), if I am crazy I still am Yours, because people don’t know the secret of my heart.”(1-pause)

Declaring his firm opposition to the ritual worship, Kabir Ji says: “(O’ God), I do not pluck out any leaves, nor do I worship gods, (because I know that) without the worship of God all other service is fruitless.”(2)

Now stating whom does he worship and follow, and what is its reward, Kabir Ji says: “I only worship my true Guru and always try to please him. (I know that) by doing such service I would obtain comfort in God’s court.”(3)

In conclusion, Kabir Ji says: “People say that Kabir has gone crazy, (because he doesn’t practice the usual rituals), but God knows the secret of Kabir’s heart (and how much he loves Him).”(4-6)

The message of this *shabad* is that instead of performing rituals or adopting holy garbs, we should faithfully follow the advice of Guru (Granth Sahib Ji) and lay emphasis on true love and devotion of God.

ਉਲਟਿ ਜਾਤਿ ਕੁਲ ਦੋਊ ਬਿਸਾਰੀ ॥
ਸੁੰਨ ਸਹਜ ਮਹਿ ਬੁਨਤ ਹਮਾਰੀ ॥੧॥

ulat jaat kul do-oo bisaaree.
sunn sahj meh bunat hamaaree. ||1||

ਹਮਰਾ ਝਗਰਾ ਰਹਾ ਨ ਕੋਊ ॥

hamraa jhagraa rahaa na ko-oo.

ਪੰਨਾ ੧੧੫੯

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ਪੰਡਿਤ ਮੁਲਾਂ ਛਾਡੇ ਦੋਊ ॥੧॥ ਰਹਾਉ ॥

pandit mulaa^N chhaaday do-oo. ||1||
rahaa-o.

ਬੁਨਿ ਬੁਨਿ ਆਪ ਆਪੁ ਪਹਿਰਾਵਉ ॥
ਜਹ ਨਹੀ ਆਪੁ ਤਹਾ ਹੋਇ ਗਾਵਉ ॥੨॥

bun bun aap aap pahiraava-o.
jah nahee aap tahaa ho-ay gaava-o. ||2||

ਪੰਡਿਤ ਮੁਲਾਂ ਜੋ ਲਿਖਿ ਦੀਆ ॥
ਛਾਡਿ ਚਲੇ ਹਮ ਕਛੂ ਨ ਲੀਆ ॥੩॥

pandit mulaa^N jo likh dee-aa.
chhaad chalay ham kachhoo na lee-aa.
||3||

ਰਿਦੈ ਇਖਲਾਸੁ ਨਿਰਖਿ ਲੇ ਮੀਰਾ ॥
ਆਪੁ ਖੋਜਿ ਖੋਜਿ ਮਿਲੇ ਕਬੀਰਾ ॥੪॥੭॥

ridai ikhlaas nirakh lay meeraa.
aap khoj khoj milay kabeeraa. ||4||7||

In the previous *shabad*, Kabir Ji advised us that instead of performing rituals or adopting holy garbs, we should faithfully follow the advice of our Guru, and lay more emphasis on the true love and devotion of God. In this *shabad*, he shares with us what he believes in, what he personally does in his own life, and what is the result.

He says: “(O’ my friends), turning away my mind (from the worldly affairs), I have forsaken all considerations about caste or lineage. My mind is now in that state where no worldly thoughts arise, and it remains attuned to God in a state of peace and poise.”(1)

Regarding the conflicts between Hindu and Muslim scholars, he says: “I have no problem or quarrel with anybody, because I have abandoned (rituals and practices advocated) both by (Muslim) mullahs and (Hindu) pundits.”(1-pause)

Using the analogy of weaving clothes, he says: “Weaving (a dress of thoughts about God), I am wearing it myself, (and thus bringing myself in that state of mind), where there is no self (or ego). In that state I sing praises (of God).”(2)

Regarding the written codes of conduct or ritualistic worship both in Hindu and Muslim faiths, Kabir Ji says: “I have rejected and have not adopted anything which (Hindu) pundits or (Muslim) Mullahs have written.”(3)

Kabir Ji concludes the *shabad* by stating the lesson, which he has learnt on his own. He says: “(O’ my friend), if you have true love in your heart, then you can easily see that supreme King. O’ Kabir, it is only by searching within them that people have met (God).”(4-7)

The message of this *shabad* is that if we want to meet God, then instead of worrying about the ritualistic worships of any faith, we should remember God with true love and devotion at all times. In other words we should keep meditating on His Name, then we would be able to realize Him in our own heart.

ਨਿਰਧਨ ਆਦਰੁ ਕੋਈ ਨ ਦੇਇ ॥
ਲਾਖ ਜਤਨ ਕਰੈ ਓਹੁ ਚਿਤਿ ਨ ਧਰੇਇ
॥੧॥ ਰਹਾਉ ॥

nirDhan aadar ko-ee na day-ay.
laakh jaṭan karai oh chit na Dharay-ay.
||1|| rahaa-o.

ਜਉ ਨਿਰਧਨੁ ਸਰਧਨੁ ਕੈ ਜਾਇ ॥
ਆਗੇ ਬੈਠਾ ਪੀਠਿ ਫਿਰਾਇ ॥੧॥

ja-o nirDhan sarDhan kai jaa-ay.
aagay baithaa peeth firaa-ay. ||1||

ਜਉ ਸਰਧਨੁ ਨਿਰਧਨੁ ਕੈ ਜਾਇ ॥
ਦੀਆ ਆਦਰੁ ਲੀਆ ਬੁਲਾਇ ॥੨॥

ja-o sarDhan nirDhan kai jaa-ay.
dee-aa aadar lee-aa bulaa-ay. ||2||

ਨਿਰਧਨੁ ਸਰਧਨੁ ਦੋਨਉ ਭਾਈ ॥
ਪ੍ਰਭ ਕੀ ਕਲਾ ਨ ਮੋਟੀ ਜਾਈ ॥੩॥

nirDhan sarDhan don-o bhaa-ee.
parabh kee kalaa na maytee jaa-ee. ||3||

ਕਹਿ ਕਬੀਰ ਨਿਰਧਨੁ ਹੈ ਸੋਈ ॥
ਜਾ ਕੇ ਹਿਰਦੈ ਨਾਮੁ ਨ ਹੋਈ ॥੪॥੮॥

kahi kabeer nirDhan hai so-ee.
jaa kay hirdai naam na ho-ee. ||4||8||

In the previous *shabad*, Kabir Ji gave us the message that if we want to meet God then instead of worrying about the ritualistic worships of any faith, we should remember God with true love and devotion at all times. In other words we should keep meditating on His Name, then we would be able to realize Him in our own heart. In this *shabad*, he wants to impress upon us that God's Name is the true wealth, and only that person is truly rich who possesses the wealth of Name, and wants us never to be poor in that respect. To illustrate the significance of being rich in the wealth of God's Name, he takes the example of ordinary worldly wealth and tells us how worldly people do not respect a person who is poor in the worldly sense.

He says: "(O' my friends), nobody gives any respect to a poor man. (Even if a poor man) makes millions of efforts, still (the rich man) does not keep it in his mind (or gives any consideration to the poor man's efforts)." (1-pause)

Describing how disrespectfully, a poor man is treated by a rich person, Kabir Ji says: "When a poor man goes to the house of his rich (friend), even if sitting in front, the wealthy person turns his back (and ignores the poor man)." (1)

In contrast, regarding the conduct of the poor man, Kabir Ji says: "If the wealthy man goes to the house of his poor friend, the latter welcomes him with great respect" (2)

However Kabir Ji wants us to realize that it is as per God's will that one person is rich and another is poor, and nobody can undo what God has pre-ordained. He says: "(O' my friends, in reality) both rich and poor men are brothers (being the sons of the same one Father). No one can undo God's will (in making one person poor or the other rich)." (3)

Kabir Ji concludes the *shabad* by telling us who is poor in the final analysis. He says: "(O' my friends), Kabir says, that person is really poor in whose heart, (God's) Name is not there. (Because the worldly wealth is not going to accompany a person after death and it is only the wealth of God's Name, which is recognized in God's court)." (4-8)

The message of this *shabad* is that just as without worldly wealth, no one gives any respect in this world, similarly in God's court, it is only the wealth of God's Name for which a person is recognized and treated with respect. Therefore, if we do not want to be subjected to any kind of disrespect and punishment and in God's court, and want to be received with honor in that court, then we should remember God at all times.

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥
ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥
ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥
ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥੧॥

gur sayvaa tay bhagat kamaa-ee.
tab ih maanas dayhee paa-ee.
is dayhee ka-o simrahi dayv.
so dayhee bhaj har kee sayv. ||1||

ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥
ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥੧॥ ਰਹਾਉ ॥

bhajahu gobind bhool mat jaahu.
maanas janam kaa ayhee laahu. ||1||
rahaa-o.

ਜਬ ਲਗੁ ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ ॥
ਜਬ ਲਗੁ ਕਾਲਿ ਗ੍ਰਸੀ ਨਹੀ ਕਾਇਆ ॥
ਜਬ ਲਗੁ ਬਿਕਲ ਭਈ ਨਹੀ ਬਾਨੀ ॥
ਭਜਿ ਲੇਹਿ ਰੇ ਮਨ ਸਾਰਿਗਾਪਾਨੀ ॥੨॥

jab lag jaraa rog nahee aa-i-aa.
jab lag kaal garsee nahee kaa-i-aa.
jab lag bikal bha-ee nahee baanee.
bhaj layhi ray man saarigpaanee. ||2||

ਅਬ ਨ ਭਜਸਿ ਭਜਸਿ ਕਬ ਭਾਈ ॥
ਆਵੈ ਅੰਤੁ ਨ ਭਜਿਆ ਜਾਈ ॥
ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਅਬ ਸਾਰੁ ॥
ਫਿਰਿ ਪਛੁਤਾਹੁ ਨ ਪਾਵਹੁ ਪਾਰੁ ॥੩॥

ab na bhajas bhajas kab bhaa-ee.
aavai ant na bhaji-aa jaa-ee.
jo kichh karahi so-ee ab saar.
fir pathutaahu na paavhu paar. ||3||

ਸੋ ਸੇਵਕੁ ਜੋ ਲਾਇਆ ਸੇਵ ॥
ਤਿਨ ਹੀ ਪਾਏ ਨਿਰੰਜਨ ਦੇਵ ॥
ਗੁਰ ਮਿਲਿ ਤਾ ਕੇ ਖੁਲ੍ਹੇ ਕਪਾਟ ॥
ਬਹੁਰਿ ਨ ਆਵੈ ਜੋਨੀ ਬਾਟ ॥੪॥

so sayvak jo laa-i-aa sayv.
tin hee paa-ay niranjan dayv.
gur mil taa kay khulay kapaat.
bahur na aavai jonee baat. ||4||

ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ ॥
ਘਟ ਭੀਤਰਿ ਤੂ ਦੇਖੁ ਬਿਚਾਰਿ ॥
ਕਹਤ ਕਬੀਰੁ ਜੀਤਿ ਕੈ ਹਾਰਿ ॥
ਬਹੁ ਬਿਧਿ ਕਹਿਓ ਪੁਕਾਰਿ ਪੁਕਾਰਿ ॥੫॥੧॥੯॥

ihee tayraa a-osar ih tayree baar.
ghat bheetar too daykh bichaar.
khat kabeer jeet kai haar.
baho biDh kahi-o pukaar pukaar.
||5||1||9||

In the previous *shabad*, Kabir Ji told us that if we want that we are not subjected to any kind of disrespect and punishment after death and are received with honor in God's court then we should remember God at all times.

However, most of us are absorbed in earning and accumulating the worldly wealth, which many times instead of happiness brings us more miseries and trouble. Even otherwise, worldly wealth doesn't accompany us after death and in God's court; one is honored only for the wealth of God's Name in one's account. In this *shabad*, Kabir Ji reminds us that human birth is the one opportunity to earn the wealth of Name. We should not lose this opportunity by wasting our time enjoying false worldly pleasures or amassing short-lived worldly wealth.

First reminding us how we were blessed with the human body and how even gods respect and remember this, Kabir Ji says: "(O' my friend), remember that it was because of your service and devotion of the Guru that you were blessed with this human body. Even gods (and angels) worship (this) human body. Therefore, with this (human) body you should serve and worship God."(1)

Giving the essence of his message, Kabir Ji says: “(O’ my friends), don’t forget to meditate on God of the universe; this alone is the object of human birth.”(1-pause)

Many of us don’t attach any importance to meditating on God’s Name, and even if we do, we often postpone it to old age. But we don’t realize that in old age it becomes awfully hard to do any worship, because at that time all our sense faculties and body parts become very weak and frail. Therefore addressing his mind (and indirectly us), Kabir Ji says: “O’ my mind, as long as you have not been afflicted with the disease of old age, your body has not been gripped by death, and as long as your tongue has not started faltering, worship God of the universe.”(2)

Reminding us that if right now we don’t worship God, then we may not be able to do that at all, particularly when our end comes near, Kabir Ji says: “O’ my brother, if you do not meditate now, (then tell me) when will you do so? When the end comes, you will not be able to worship God. Therefore, whatever (worship) you want to do, do it right now, (because if you lose this opportunity, then) by repenting later you won’t be able to swim across (the worldly ocean).”(3)

Kabir Ji notes that only that person realizes this thing, whom God yokes into His service of meditating on His Name. He says: “(O’ my friends), that one alone becomes a true servant (of God, and meditates on His Name), whom He has yoked into His service, and only such persons have obtained the immaculate God. Meeting the Guru, their minds have been enlightened and they don’t tread the paths of existences (go through the rounds of birth and death).”(4)

Kabir Ji concludes the *shabad* with a final reminder, and says: “(O’ man), many times, and in many ways, I have repeatedly stated that it is up to you to win or lose (this game of human life). You may look and reflect within your own heart, (and you would realize that this life alone) is your only turn, and your only opportunity (to meditate on God’s Name, and obtain union with God. Otherwise who knows, after how many millions of years and after going through how many millions of species, you may or may not get this opportunity again)?”(5-1-9)

The message of this *shabad* is that if we want to win the game of life then instead of postponing to a later date or old age, we should meditate on God’s Name right now. Because if we lose this opportunity of human life in meditating on God, then we may have to keep suffering the pains of birth and death forever.

ਸਿਵ ਕੀ ਪੁਰੀ ਬਸੈ ਬੁਧਿ ਸਾਰੁ ॥
ਤਹ ਤੁਮ੍ਹ ਮਿਲਿ ਕੈ ਕਰਹੁ ਬਿਚਾਰੁ ॥
ਈਤ ਉਤ ਕੀ ਸੋਝੀ ਪਰੈ ॥
ਕਉਨੁ ਕਰਮ ਮੇਰਾ ਕਰਿ ਕਰਿ ਮਰੈ ॥੧॥

siv kee puree basai buDh saar.
tah tum^h mil kai karahu bichaar.
eet oot kee sojhee parai.
ka-un karam mayraa kar kar marai. ||1||

ਨਿਜ ਪਦ ਉਪਰਿ ਲਾਗੋ ਧਿਆਨੁ ॥
ਰਾਜਾ ਰਾਮ ਨਾਮੁ ਮੋਰਾ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥੧॥
ਰਹਾਉ ॥

nij pad oopar laago Dhi-aan.
raajaa raam naam moraa barahm gi-aan.
||1|| rahaa-o.

ਮੂਲ ਦੁਆਰੈ ਬੰਧਿਆ ਬੰਧੁ ॥
ਰਵਿ ਉਪਰਿ ਗਹਿ ਰਾਖਿਆ ਚੰਦੁ ॥
ਪਛਮ ਦੁਆਰੈ ਸੂਰਜੁ ਤਪੈ ॥
ਮੇਰ ਡੰਡ ਸਿਰ ਉਪਰਿ ਬਸੈ ॥੨॥

mool du-aarai banDhi-aa banDh.
rav oopar geh raakhi-aa chand.
pachham du-aarai sooraj tapai.
mayr dand sir oopar basai. ||2||

ਪਸਚਮ ਦੁਆਰੇ ਕੀ ਸਿਲ ਓਤ ॥
ਤਿਹ ਸਿਲ ਉਪਰਿ ਖਿੜਕੀ ਅਉਰ ॥
ਖਿੜਕੀ ਉਪਰਿ ਦਸਵਾ ਦੁਆਰੁ ॥
ਕਹਿ ਕਬੀਰ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥੩॥੨॥੧੦॥

pascham du-aaray kee sil orh.
tih sil oopar khirhkee a-or.
khirhkee oopar dasvaa du-aar.
kahi kabeer taa kaa ant na paar.
||3||2||10||

In this *shabad*, Kabir Ji appears to be addressing some yogi, and telling him what kind of yoga, he practices and what kind of knowledge he considers as the essence of all knowledge. Since he is talking to a yogi, Kabir Ji uses the same vocabulary and technical terms, which the yogis use in their conversation.

First of all advising the yogi, Kabir Ji says: “(O’ my friend, you should know that when one’s mind is attuned to God in the tenth gate or) the city of God, one obtains the essence of true wisdom. (I suggest that upon) reaching that state, you should also reflect (on God’s Name). Then you would obtain true understanding about this and the next world (and you would realize, what your conduct should be in this life and how it will affect your next life. Then you would also realize) that nobody dies performing deeds attached to “mineness” (and selfishness or ego).”(1)

Describing the state of his mind, Kabir Ji says: “(O’ my friend, as for myself), my mind is fixed on my true home (the abode of God), and for me, to meditate on the Name of God the king, is true divine knowledge.”(1-pause)

Referring to the yoga practice of holding the breath in a certain place and then directing it through different arteries, Kabir Ji says: “(O’ my friend), I have put a dam at the prime gate (the very source, where the worldly desires arise. I have pacified my fire like worldly desires with divine contentment, as if) above the sun I have firmly placed the moon. So now in place of ignorance, there is divine enlightenment and like the *Meru* mountain, around which all stars revolve, that God under whose command the entire world operates is residing in my mind.”(2)

Kabir Ji concludes the *shabad* by comparing the human body to a mansion with many doors, and to reach that God living in it, one has to pass through many doors, which are either guided by watchmen or closed shut with big stone slabs in front of them. He says: “(O’ yogi, by virtue of God’s Name, I have found the root cause of my ignorance, as if I have found) the end of that stone slab above which is another window and above that window is the tenth door or the door of divine enlightenment. Kabir says, that gate (of divine enlightenment), has no end or limit.”(3-2-10)

The message of this *shabad* is that to realize God and to enjoy His blissful union, we don't have to go through the complicated yoga postures. All we have to do is to fix our attention on God within us and meditate on His Name, and we would receive divine enlightenment and would recognize God within us.

ਸੋ ਮੁਲਾ ਜੋ ਮਨ ਸਿਉ ਲਰੈ ॥
ਗੁਰ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜੁਰੈ ॥
ਕਾਲ ਪੁਰਖ ਕਾ ਮਰਦੈ ਮਾਨੁ ॥
ਤਿਸੁ ਮੁਲਾ ਕਉ ਸਦਾ ਸਲਾਮੁ ॥੧॥

so mulaa^N jo man si-o larai.
gur updays kaal si-o jurai.
kaal purakh kaa mardai maan.
tis mulaa ka-o sadā salaam. ||1||

ਪੰਨਾ ੧੧੬੦

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ਹੈ ਹਜੂਰਿ ਕਤ ਦੂਰਿ ਬਤਾਵਹੁ ॥
ਦੁੰਦਰ ਬਾਧਹੁ ਸੁੰਦਰ ਪਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

hai hajoor kat door batāavhu.
dunder baaDhhu sundar paavhu. ||1||
rahaa-o.

ਕਾਜੀ ਸੋ ਜੁ ਕਾਇਆ ਬੀਚਾਰੈ ॥
ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਰੈ ॥
ਸੁਪਨੈ ਬਿੰਦੁ ਨ ਦੇਈ ਝਰਨਾ ॥
ਤਿਸੁ ਕਾਜੀ ਕਉ ਜਰਾ ਨ ਮਰਨਾ ॥੨॥

kaajee so jo kaa-i-aa beechaarai.
kaa-i-aa kee agan barahm parjaarai.
supnai bind na day-ee jharnaa.
tis kaajee ka-o jaraa na marnaa. ||2||

ਸੋ ਸੁਰਤਾਨੁ ਜੁ ਦੁਇ ਸਰ ਤਾਨੈ ॥
ਬਾਹਰਿ ਜਾਤਾ ਭੀਤਰਿ ਆਨੈ ॥
ਗਗਨ ਮੰਡਲ ਮਹਿ ਲਸਕਰੁ ਕਰੈ ॥
ਸੋ ਸੁਰਤਾਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ਧਰੈ ॥੩॥

so surtaan jo du-ay sar taanai.
baahar jaataa bheetar aanai.
gagan mandal meh laskar karai.
so surtaan chhatar sir Dharai. ||3||

ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰੈ ॥
ਹਿੰਦੂ ਰਾਮ ਨਾਮੁ ਉਚਰੈ ॥
ਮੁਸਲਮਾਨ ਕਾ ਏਕੁ ਖੁਦਾਇ ॥
ਕਬੀਰ ਕਾ ਸੁਆਮੀ ਰਹਿਆ ਸਮਾਇ ॥੪॥੩॥੧੧॥

jogee gorakh gorakh karai.
hindoo raam naam uchrai.
musalmaan kaa ayk khudaa-ay.
kabeer kaa su-aamee rahi-aa samaa-ay.
||4||3||11||

In the previous *shabad*, while talking to a yogi, Kabir Ji advised us that in order to realize God and to enjoy His blissful union, we don't have to go through the complicated yoga postures. All we have to do is to fix our attention on God within us and meditate on His Name, and we would receive divine enlightenment and would recognize God within us. In this *shabad*, Kabir Ji appears to be talking to a Muslim and tells him who in his view is a true Muslim priest or *Mullah*, true Muslim judge or *Qazi*, and a true Muslim king or *Sultan* and also tells what kind of God, he believes in.

First describing the qualities of a true *Mullah*, Kabir Ji says: “(O’ my friend), he alone is the true *Mullah* (or teacher), who fights with his mind (and keeps it under control). Following his Guru’s instructions, he even battles with death and smashes the pride (and drives out the fear) of the demon of death (from his mind). I always salute that *Mullah*.”(1)

Next questioning that Muslim, about their belief that God is sitting in some seventh heaven, Kabir Ji says: “(O’ my friends), that God is right in front of you, why then do you tell people that He is (sitting) far away (in some seventh heaven). If you control the (inner) demons (of your mind), you would obtain to that beautiful (God).”(1-pause)

Defining (Muslim Judge) or a *Qazi*, he says: “(O’ my friend), he alone is a (true) *Qazi* who reflects on his own body (and watches the thoughts arising in it). He illuminates his body with divine light (and becomes united with God). Even in his dreams, he doesn’t allow his sexual desires get out of control. Such a *Qazi* has (no fear) of old age or death.”(2)

Next, Kabir Ji shares his views regarding a *Sultan* (or Muslim king). He says: “He alone is a true *Sultan* (or king), who keeps the two arrows (of wisdom and detachment) aimed, and brings his outgoing mind under control. He (fills his mind with virtuous thoughts to fight against evil impulses, as if he) gathers his armies in the sky of the mind. Such a king truly deserves a canopy over his head (respect and admiration of people).”(3)

Kabir Ji concludes the *shabad* by comparing his belief about God with the belief of most prominent faiths and sects of that time. He says: “(O’ my friends), a yogi keeps repeating the name of yogi chief *Gorakh* (instead of God), a Hindu utters the Name of Ram, a Muslim believes that his one God (belongs only to him), but the Master of Kabir is (God) who is pervading everywhere (and is the God of all).”(4-3-11)

The message of this *shabad* is that if we want to meet God and enjoy the bliss of His union, then we have to control our own mind and control the fires of desire and impulses of lust, anger, and greed in us. Then we would find that God right in front of us who is pervading everywhere and in every heart.

ਮਹਲਾ ੫ ॥

ਜੋ ਪਾਥਰ ਕਉ ਕਹਤੇ ਦੇਵ ॥
ਤਾ ਕੀ ਬਿਰਥਾ ਹੋਵੈ ਸੇਵ ॥
ਜੋ ਪਾਥਰ ਕੀ ਪਾਂਈ ਪਾਇ ॥
ਤਿਸ ਕੀ ਘਾਲ ਅਜਾਂਈ ਜਾਇ ॥੧॥

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥
ਸਰਬ ਜੀਆ ਕਉ ਪ੍ਰਭੁ ਦਾਨੁ ਦੇਤਾ ॥੧॥ ਰਹਾਉ ॥

mehlaa 5.

jo paathar ka-o kahṭay dayv.
ṭaa kee birthaa hovai sayv.
jo paathar kee paa^N-ee paa-ay.
ṭis kee ghaal ajaa^N-ee jaa-ay. ||1||

ṭhaakur hamraa sad bolantaa.
sarab jee-aa ka-o parabh daan dayṭaa.
||1|| rahaa-o.

ਅੰਤਰਿ ਦੇਉ ਨ ਜਾਨੈ ਅੰਧੁ ॥
 ਭ੍ਰਮ ਕਾ ਮੋਹਿਆ ਪਾਵੈ ਫੰਧੁ ॥
 ਨ ਪਾਥਰੁ ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ ॥
 ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ ਹੈ ਸੇਵ ॥੨॥

antar day-o na jaanai anDh.
 bharam kaa mohi-aa paavai fanDh.
 na paathar bolai naa kichh day-ay.
 fokat karam nihfal hai sayv. ||2||

ਜੇ ਮਿਰਤਕ ਕਉ ਚੰਦਨੁ ਚੜਾਵੈ ॥
 ਉਸ ਤੇ ਕਹਹੁ ਕਵਨ ਫਲ ਪਾਵੈ ॥
 ਜੇ ਮਿਰਤਕ ਕਉ ਬਿਸਟਾ ਮਾਹਿ ਰੁਲਾਈ ॥
 ਤਾਂ ਮਿਰਤਕ ਕਾ ਕਿਆ ਘਟਿ ਜਾਈ ॥੩॥

jay mirtak ka-o chandan charhaavai.
 us tay kahhu kavan fal paavai.
 jay mirtak ka-o bistaa maahi rula-ee.
 taa^N mirtak kaa ki-aa ghat jaa-ee. ||3||

ਕਹਤ ਕਬੀਰ ਹਉ ਕਹਉ ਪੁਕਾਰਿ ॥
 ਸਮਝਿ ਦੇਖੁ ਸਾਕਤ ਗਾਵਾਰ ॥
 ਦੂਜੈ ਭਾਇ ਬਹੁਤੁ ਘਰ ਗਾਲੇ ॥
 ਰਾਮ ਭਗਤ ਹੈ ਸਦਾ ਸੁਖਾਲੇ ॥੪॥੪॥੧੨॥

kahat kabeer ha-o kaha-o pukaar.
 samajh daykh saakat gaavaar.
 doojai bhaa-ay bahut ghar gaalay.
 raam bhagat hai sadaa sukhaalay.
 ||4||4||12||

Mehla-5

In the previous *shabad*, Kabir Ji questioned the Muslim belief that God is sitting in the seventh heaven. He also rejected the Hindu practice of worshipping a statue or imaginary portrait of Ram, the hero of the legend of *Ramayana*. But since the wording of above *shabad* by Kabir Ji might leave some doubt in the readers mind, whether Kabir Ji is referring to the statue worship or the worship of the all-pervading God, Guru Ji uttered this *shabad*, to clarify that both Kabir Ji and he himself are strictly against idol worship.

Therefore right at the outset, Guru Ji says: “(O’ my friends), they who call the statues as God, all their service (and worship) goes waste. The person who falls at the feet of a stone, all that person’s labor is in vain.”(1)

In contrast, regarding the God in whom he believes, Guru Ji says: “(O’ my friends), my God always speaks and that God gives charity to all beings.”(1-pause)

Commenting on the shallow knowledge of those pundits who worship the statues, Guru Ji says: “The (spiritually) blind (man who worships statues), doesn’t realize that within us resides (the supreme) God, but being deluded by illusion, one puts a noose (of death around one’s neck by worshipping stones, instead of God). This stone neither utters, nor gives anything. Therefore in vain, are all the deeds (of its worship), and fruitless is its service.”(2)

Now Guru Ji gives another example to illustrate the futility of worshipping a statue. He says: “(O’ my friends), what kind of reward, can a person expect by anointing a corpse with sandal perfume. Or if a dead person is besmeared in dust, even then the corpse doesn’t lose anything. (Similarly worship of a statue is of no consequence).”(3)

Guru Ji concludes the *shabad* by clarifying Kabir Ji's message. He says: "Kabir says: 'O' foolish worshipper of power (worldly riches), I am loudly saying this thing again and again: understand and realize that love of things other than God has ruined many houses, but the worshippers of God have always been in (peace and) comfort.'"(4-4-12)

The message of this *shabad* is that if we want to obtain eternal peace and comfort, then we should meditate only on God and not a statue or person sitting somewhere in the seventh heaven.

ਜਲ ਮਹਿ ਮੀਨ ਮਾਇਆ ਕੇ ਬੋਧੇ ॥
ਦੀਪਕ ਪਤੰਗ ਮਾਇਆ ਕੇ ਛੇਦੇ ॥
ਕਾਮ ਮਾਇਆ ਕੁੰਚਰ ਕਉ ਬਿਆਪੈ ॥
ਭੁਇਅੰਗਮ ਭਿੰਗ ਮਾਇਆ ਮਹਿ ਖਾਪੇ ॥੧॥

jal meh meen maa-i-aa kay bayDhay.
deepak paṅg maa-i-aa kay chhayday.
kaam maa-i-aa kunchar ka-o bi-aapai.
bhu-i-angam bharing maa-i-aa meh
khaapay. ||1||

ਮਾਇਆ ਐਸੀ ਮੋਹਨੀ ਭਾਈ ॥
ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਡਹਕਾਈ ॥੧॥ ਰਹਾਉ ॥

maa-i-aa aisee mohnee bhaa-ee.
jaytay jee-a taytay dehmaa-ee. ||1||
rahaa-o.

ਪੰਖੀ ਮ੍ਰਿਗ ਮਾਇਆ ਮਹਿ ਰਾਤੇ ॥
ਸਾਕਰ ਮਾਖੀ ਅਧਿਕ ਸੰਤਾਪੇ ॥
ਤੁਰੇ ਉਸਟ ਮਾਇਆ ਮਹਿ ਭੇਲਾ ॥
ਸਿਧ ਚਉਰਾਸੀਹ ਮਾਇਆ ਮਹਿ ਖੇਲਾ ॥੨॥

pankhee marig maa-i-aa meh raatay.
saakar maakhee aDhik santapay.
turay usat maa-i-aa meh bhaylaa.
siDh cha-oraaseeh maa-i-aa meh
khaaylaa. ||2||

ਛਿਅ ਜਤੀ ਮਾਇਆ ਕੇ ਬੰਦਾ ॥
ਨਵੈ ਨਾਥ ਸੂਰਜ ਅਰੁ ਚੰਦਾ ॥
ਤਪੇ ਰਖੀਸਰ ਮਾਇਆ ਮਹਿ ਸੂਤਾ ॥
ਮਾਇਆ ਮਹਿ ਕਾਲੁ ਅਰੁ ਪੰਚ ਦੂਤਾ ॥੩॥

chhi-a jattee maa-i-aa kay bandaa.
navai naath sooraj ar chandaa.
tapay rakheesar maa-i-aa meh sootaa.
maa-i-aa meh kaal ar panch dootaa. ||3||

ਸੁਆਨ ਸਿਆਲ ਮਾਇਆ ਮਹਿ ਰਾਤਾ ॥
ਬੰਤਰ ਚੀਤੇ ਅਰੁ ਸਿੰਘਾਤਾ ॥
ਮਾਂਜਾਰ ਗਾਡਰ ਅਰੁ ਲੂਬਰਾ ॥
ਬਿਰਖ ਮੂਲ ਮਾਇਆ ਮਹਿ ਪਰਾ ॥੪॥

su-aan si-aal maa-i-aa meh raataa.
bantar cheetay ar singhaataa.
maaNjaar gaadar ar loobraa.
birakh mool maa-i-aa meh paraa. ||4||

ਮਾਇਆ ਅੰਤਰਿ ਭੀਨੇ ਦੇਵ ॥
ਸਾਗਰ ਇੰਦ੍ਰਾ ਅਰੁ ਧਰਤੇਵ ॥
ਕਹਿ ਕਬੀਰ ਜਿਸੁ ਉਦਰੁ ਤਿਸੁ ਮਾਇਆ ॥
ਤਬ ਛੂਟੇ ਜਬ ਸਾਧੂ ਪਾਇਆ ॥੫॥੫॥੧੩॥

maa-i-aa antar bheenay dayv.
saagar indraa ar Dhartayv.
kahi kabeer jis udar tis maa-i-aa.
tab chhootay jab saaDhoo paa-i-aa.
||5||5||13||

After commenting on the futility of ritualistic ways of worshipping God, by followers of different faiths and sects and advising them to worship the one God, who is pervading everywhere and in each and every heart, Kabir Ji now comments on another universal concept. This is called *Maya* in Indian terminology and has no equivalent term in English. Generally it means worldly wealth, but in its broad sense it means anything which attracts one away from God and towards itself, and makes one do things motivated by that love or infatuation. Whether it is worldly wealth, the urge to fill one's belly, love of one's family, the urge to rule others, or wield power, it is all called *Maya*. It is this *Maya*, which yokes human beings and all creatures in their daily tasks, and ultimately it is the pursuit of *Maya*, which becomes the major cause of death and destruction of all beings and creatures.

In this *shabad*, Kabir Ji notes how not only all human beings, but also all creatures including gods are caught in the pursuit of *Maya* in one form or the other.

First talking about all the creatures living in different environments, Kabir Ji says: “(O' my friends), fishes living in water are pierced by *Maya* (the love for the water). Similarly, in the form of light of a lamp, *Maya* burns the moths. The elephant is afflicted by the *Maya* of its lust, (similarly) the snakes, and bumble bees are consumed by *Maya* (in the form of comfort of the earth and fragrance of flowers respectively).”(1)

Summarizing the power of infatuation of *Maya*, Kabir Ji states: “O' my brothers, so captivating is this *Maya* that as many are the beings, it has (so gripped them all under its influence, as if it has) devoured them all.”(1-pause)

Describing how different kinds of creatures and animals are afflicted by *Maya* in one form or another, Kabir Ji says: “(All the) birds (flying in the sky) or deer (and other animals living in the forests) are imbued with the love of *Maya*, (in their desire to provide food and protection for themselves and their off-spring. In the form of) sugar (*Maya*) causes great hardship for a fly. All the horses and camels are trapped in *Maya* (in the form of food and water. What to speak of others, even the) eighty four adepts are playing the games of *Maya* (for the power to perform miracles).”(2)

But that is not all. Kabir Ji notes that *Maya* has in its grip, even the six celibates (*Hanuman*, *Bheesham*, *Pitambar*, *Lakshman*, *Gorakh*, and *Datta-Traya*) mentioned in the epics of *Ramayana* and *Mahabharata*, the sun and the moon, and all the famous sages. He says: “All the six celibates are slaves of *Maya*, and so are the nine (famous) yogis, Sun, and the moon. Even the penitents and sages (are unaware that instead of God, they are pursuing worldly fame or power, as if they are) sleeping in *Maya*. Even death and the five demons (of lust, anger, greed, attachment, and ego) are in the grip of *Maya* (because all the humans and creatures are afflicted by these impulses and fear of death).”(3)

Kabir Ji adds: “The dogs, jackals, monkeys, leopards, and lions are gripped by *Maya*, and similarly are the cats, sheep, foxes, and trees. The roots have fallen victim to *Maya* (in the form of food, or water for their survival).”(4)

In conclusion, Kabir Ji says: “(What to speak of others), even the gods are saturated with the love for *Maya*, including all the creatures living in the ocean, heaven, and the earth. Kabir says, anyone who has a belly, is afflicted with *Maya* and is released (from its grips) only when he or she obtains (the guidance of) the saint (Guru).”(5-5-13)

The message of this *shabad* is that on their own all the creatures starting from a bee to an elephant, and all the human beings, gods and goddess, whosoever have bellies to fill, are all afflicted by *Maya*. We can get deliverance from it only by meeting the saint (Guru) and following his advice.

ਜਬ ਲਗੁ ਮੇਰੀ ਮੇਰੀ ਕਰੈ ॥
ਤਬ ਲਗੁ ਕਾਜੁ ਏਕੁ ਨਹੀ ਸਰੈ ॥
ਜਬ ਮੇਰੀ ਮੇਰੀ ਮਿਟਿ ਜਾਇ ॥

jab lag mayree mayree karai.
ṭab lag kaaj ayk nahee sarai.
jab mayree mayree mit jaa-ay.

ਪੰਨਾ ੧੧੬੧

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ਤਬ ਪ੍ਰਭ ਕਾਜੁ ਸਵਾਰਹਿ ਆਇ ॥੧॥

ṭab parabḥ kaaj savaareh aa-ay. ||1||

ਐਸਾ ਗਿਆਨੁ ਬਿਚਾਰੁ ਮਨਾ ॥
ਹਰਿ ਕੀ ਨ ਸਿਮਰਹੁ ਦੁਖ ਭੰਜਨਾ ॥੧॥
ਰਹਾਉ ॥

aisaa gi-aan bichaar manaa.
har kee na simrahu dukḥ bḥanjnaa. ||1||
rahaa-o.

ਜਬ ਲਗੁ ਸਿੰਘੁ ਰਹੈ ਬਨ ਮਾਹਿ ॥
ਤਬ ਲਗੁ ਬਨੁ ਫੂਲੈ ਹੀ ਨਾਹਿ ॥
ਜਬ ਹੀ ਸਿਆਰੁ ਸਿੰਘੁ ਕਉ ਖਾਇ ॥
ਫੂਲਿ ਰਹੀ ਸਗਲੀ ਬਨਰਾਇ ॥੨॥

jab lag singḥ rahai ban maahi.
ṭab lag ban foolai hee naahi.
jab hee si-aar singḥ ka-o kḥaa-ay.
fool rahee saglee banraa-ay. ||2||

ਜੀਤੋ ਬੂਝੈ ਹਾਰੋ ਤਿਰੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਾਰਿ ਉਤਰੈ ॥
ਦਾਸੁ ਕਬੀਰੁ ਕਹੈ ਸਮਝਾਇ ॥
ਕੇਵਲ ਰਾਮ ਰਹਹੁ ਲਿਵ ਲਾਇ ॥੩॥੬॥੧੪॥

jeeto boodai haaro tīrai.
gur parsadee paar utrai.
ḍaas kabeer kahai samjḥaa-ay.
kayval raam rahhu liv laa-ay. ||3||6||14||

In the previous *shabad*, Kabir Ji told us how all human beings, creatures, and even gods are afflicted with the disease of *Maya* or the urge to acquire food and fulfill their other desires and keep suffering on that account. In this *shabad*, he comments on one's sense of “mineness” or the desire to fill “one's” belly, feed “one's” children, or satisfy “one's” ego.

Stating the effect of this sense of “mineness”, Kabir Ji says: “As long as one keeps saying, “this is mine, this is mine”, and exhibits one's affinity till that time, none of one's tasks are accomplished. But when this repeated urge of “mine-ness” gets erased, then God Himself comes (and manifests in one's heart and helps) accomplish all one's tasks.”(1)

Therefore, addressing his mind (actually us), Kabir Ji says: “O’ my mind, reflect on such (divine) knowledge (about shedding your ego and sense of “mineness”). Why don’t you meditate on God, the destroyer of all pains?”(1-pause)

Kabir Ji now gives a very beautiful example to illustrate the effects of ego and self-conceit on the mind of a person. He says: “As long as the lion (of ego) resides in the forest of the mind, till then the forest doesn’t blossom forth (and one’s mind doesn’t feel happy and contented), but as soon as the jackal (of humility) devours this lion (of ego), then the (the mind feels totally pleased, as if) the entire forest has blossomed forth.”(2)

Kabir Ji concludes the *shabad* by commenting on the virtues of humility. He says: “The one, who (egoistically) thinks that he or she) is a winner, actually drowns (in the worldly ocean of *Maya*), but the one (who becomes humble and) accepts defeat, swims across, and by Guru’s grace crosses over (the worldly ocean). Therefore (O’ my friends), slave Kabir advises you to keep your mind attuned only to God.”(3-6-14)

The message of this *shabad* is that if want all of our tasks fulfilled, our mind to enjoy a sense of true pleasure and bliss, and if we want to swim across this worldly ocean, then we should abandon our sense of “mineness” and self-conceit and keep meditating on God with true love and humility.

ਸਤਰਿ ਸੈਇ ਸਲਾਰ ਹੈ ਜਾ ਕੇ ॥
ਸਵਾ ਲਾਖੁ ਪੈਕਾਬਰ ਤਾ ਕੇ ॥
ਸੇਖ ਜੁ ਕਹੀਅਹਿ ਕੋਟਿ ਅਠਾਸੀ ॥
ਛਪਨ ਕੋਟਿ ਜਾ ਕੇ ਖੇਲ ਖਾਸੀ ॥੧॥

saṭar sai-ay salaar hai jaa kay.
savaa laakh paikaabar ṭaa kay.
saykh jo kahee-ahi kot aṭhaasee.
chhapan kot jaa kay khayl khaasee. ||1||

ਮੋ ਗਰੀਬ ਕੀ ਕੋ ਗੁਜਰਾਵੈ ॥
ਮਜਲਸਿ ਦੂਰਿ ਮਹਲੁ ਕੋ ਪਾਵੈ ॥੧॥
ਰਹਾਉ ॥

mo gareeb kee ko gujraavai.
majlas door mahal ko paavai. ||1||
rahaa-o.

ਤੇਤੀਸ ਕਰੋਤੀ ਹੈ ਖੇਲ ਖਾਨਾ ॥
ਚਉਰਾਸੀ ਲਖ ਫਿਰੈ ਦਿਵਾਨਾ ॥
ਬਾਬਾ ਆਦਮ ਕਉ ਕਿਛੁ ਨਦਰਿ ਦਿਖਾਈ ॥
ਉਨਿ ਭੀ ਭਿਸਤਿ ਘਨੇਰੀ ਪਾਈ ॥੨॥

ṭayṭees karorhee hai khayl khaanaa.
cha-uraasee lakh firai divaanaa^N.
baabaa aadam ka-o kichh nadar dikhaa-ee.
un bhee bhisat ghanayree paa-ee. ||2||

ਦਿਲ ਖਲਹਲੁ ਜਾ ਕੈ ਜਰਦ ਰੂ ਬਾਨੀ ॥
ਛੋਡਿ ਕਤੇਬ ਕਰੈ ਸੈਤਾਨੀ ॥
ਦੁਨੀਆ ਦੇਸੁ ਰੋਸੁ ਹੈ ਲੋਈ ॥
ਅਪਨਾ ਕੀਆ ਪਾਵੈ ਸੋਈ ॥੩॥
ਤੁਮ ਦਾਤੇ ਹਮ ਸਦਾ ਭਿਖਾਰੀ ॥
ਦੇਉ ਜਬਾਬੁ ਹੋਇ ਬਜਗਾਰੀ ॥
ਦਾਸੁ ਕਬੀਰੁ ਤੇਰੀ ਪਨਹੁ ਸਮਾਨਾ ॥
ਭਿਸਤੁ ਨਜੀਕਿ ਰਾਖੁ ਰਹਮਾਨਾ ॥੪॥੨॥੧੫॥

ḍil khalhal jaa kai jaraḍ roo baanee.
chhod kaṭayb karai saitaanee.
dunee-aa dos ros hai lo-ee.
apnaa kee-aa paavai so-ee. ||3||
tum daatay ham sadaa bhikhaaree.
day-o jabaab ho-ay bajgaaree.
daas kabeer ṭayree panah samaanaa^N.
bhisat najeek raakh rehmaanaa.
||4||7||15||

As per Dr. Sahib Singh Ji, “it appears that Kabir Ji uttered this *shabad* in response to a Muslim’s suggestion to Kabir Ji to convert to Islam. He tells Kabir Ji how great their *Allah* is, who is sitting in the seventh heaven with thousands of angels and slaves at His command. Kabir Ji humbly declines his offer, saying it would be impossible for a poor man like him to reach such a mighty God, so he is better off in the presence of that God who is pervading everywhere.”

Referring to that Muslim’s assertion about the might and grandeur of his *Allah*, Kabir Ji says: “(O’ my friend, that *Allah*, about whom you say) has seven thousand generals (in His army), who has one hundred and twenty five thousand prophets, and has fifty six million special attendants (1), who is going to help a poor man like me have access to Him, and who is going to be able to reach His mansion, which is far off (in the seventh heaven according to you)?”(1-pause)

Next referring to the Hindu belief regarding the grandeur of God and the story of *Adam* and *Eve* who were kicked out of heaven for a slight disobedience of eating the forbidden fruit, Kabir Ji says: “(O’ my friend, even according to Hindu belief), God has three hundred and thirty million gods to serve Him and the creatures of all the 8.4 million of species are wandering crazily. God showed a little (red) eye (slight displeasure) to *Adam* (for his disobedience, and kicked him out, saying that he has enjoyed) enough of heaven. (So who would let a poor man like me live in heaven)?”(2)

Therefore advising that Muslim to learn a lesson from the above story of *Adam* and *Eve*, mentioned in Bible and Quran, Kabir Ji says: “(O’ my friend, this story should teach you that), they who have disturbance in their heart (who, forsaking the teachings of their faith, let themselves be misled by the devil, as in the case of *Adam* and *Eve* and) do devilish deeds, their continences turn yellow (in fear of the wrath of God). Similarly, one may blame and be angry with the world (for one’s misfortunes, but the real reason is that one) reaps the reward of one’s own deeds.”(3)

Kabir Ji concludes the *shabad* by humbly addressing God directly and saying: “(O’ God), You are the Giver and I am always a beggar. To answer You back, (and to say no to Your command) would be a great sin on my part. (But, I humbly submit that) the servant Kabir has sought Your shelter, and requests You to keep him near You, (because for him this is heaven (and he doesn’t care for any other kind of heaven of Hindu or Muslim beliefs).”(4-7-15)

The message of this *shabad* is that we need to realize how great and magnificent God is. We should never feel any pride or conceit even if we are doing some little thing in the service of God, because God has millions of angels and gods at His command. We should humbly pray to Him to always keep us near Him.

ਸਭੁ ਕੋਈ ਚਲਨ ਕਹਤ ਹੈ ਊਹਾ ॥

ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਹੈ ਕਹਾ ॥੧॥ ਰਹਾਉ ॥

sabh ko-ee chalan kahaṭ hai oohaa^N.

naa jaan-o baikunṭh hai kahaa^N. ||1||
rahaa-o.

ਆਪ ਆਪ ਕਾ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥
ਬਾਤਨ ਹੀ ਬੈਕੁੰਠੁ ਬਖਾਨਾਂ ॥੧॥

aap aap kaa maram na jaanaa^N.
baaṭan hee baikunṭh bakhaanaa^N. ||1||

ਜਬ ਲਗੁ ਮਨ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥
ਤਬ ਲਗੁ ਨਾਹੀ ਚਰਨ ਨਿਵਾਸ ॥੨॥

jab lag man baikunṭh kee aas.
ṭab lag naahee charan nivaas. ||2||

ਖਾਈ ਕੋਟੁ ਨ ਪਰਲ ਪਗਾਰਾ ॥
ਨਾ ਜਾਨਉ ਬੈਕੁੰਠ ਦੁਆਰਾ ॥੩॥

khāa-ee kot na paral pagaaraa.
naa jaan-o baikunṭh du-aaraa. ||3||

ਕਹਿ ਕਮੀਰ ਅਬ ਕਹੀਐ ਕਾਹਿ ॥
ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥੮॥੧੬॥

kahi kameer ab kahee-ai kaahi.
saaDhsangatṭ baikunṭhaya aahi. ||4||8||16||

In the previous *shabad*, Kabir Ji rejected the advice of a Muslim friend, to convert to Islam and enjoy a stay in their so-called *Bahishat* or heaven. He told his friend that for him to be near the all-pervading God was the real heaven. In this *shabad*, he similarly rejects the *Baai kunth* (or heaven) of Hindu belief and tells them, that he doesn't know where the *Baai kunth* of their belief is, but he knows that there is real heaven or true happiness in the company of saints.

Commenting on the habit of many Hindus to talk about *Baai kunth*, and their aspirations to get there, Kabir Ji says: "Everybody says that he is trying to go there (to heaven), but I don't know where that heaven is?"(1-pause)

Exposing those who make claims about heaven, he says: "(Such people) have not understood the mystery of their ownelves, (who are they, and what the object of their lives is), but with mere talk they keep describing heaven."(1)

Cautioning us against such false hopes, Kabir Ji says: "(O' my friends), as long as there is hope of heaven in one's mind, till then one cannot find abode in God's feet (and one's mind cannot get attuned to God)."(2)

Commenting further on the heaven as believed by Hindus, which is supposed to be some kind of a fort surrounded by a moat, Kabir Ji says: "(O' my friends, I don't know what kind of a fort (the heaven is), what kind of a moat surrounds it, what kind of city is inhabited in it, or where is the door to this heaven."(3)

In conclusion, Kabir Ji says: "What more may we say (on this subject)? Kabir says that heaven is in the company of holy saints (and there is no need to go to or dream about any other place for enjoying true happiness)."(4-8-16)

The message of this *shabad* is that instead of wishing and praying for that imaginary heaven about which nobody knows whether it even exists or not, we should join the company of saintly persons and sing praises of God in their company. That is the real heaven or the place where we can enjoy true pleasure.

ਕਿਉ ਲੀਜੈ ਗਢੁ ਬੰਕਾ ਭਾਈ ॥
ਦੋਵਰ ਕੋਟ ਅਰੁ ਤੇਵਰ ਖਾਈ ॥੧॥ ਰਹਾਉ ॥

ਪਾਂਚ ਪਚੀਸ ਮੋਹ ਮਦ ਮਤਸਰ ਆਡੀ
ਪਰਬਲ ਮਾਇਆ ॥
ਜਨ ਗਰੀਬ ਕੋ ਜੋਰੁ ਨ ਪਹੁਚੈ ਕਹਾ ਕਰਉ
ਰਘੁਰਾਇਆ ॥੧॥

ਕਾਮੁ ਕਿਵਾਰੀ ਦੁਖੁ ਸੁਖੁ ਦਰਵਾਨੀ ਪਾਪੁ
ਪੁੰਨੁ ਦਰਵਾਜਾ ॥
ਕ੍ਰੋਧੁ ਪ੍ਰਧਾਨੁ ਮਹਾ ਬਡ ਦੁੰਦਰ ਤਹ ਮਨੁ
ਮਾਵਾਸੀ ਰਾਜਾ ॥੨॥

ਸ੍ਵਾਦ ਸਨਾਹ ਟੋਪੁ ਮਮਤਾ ਕੋ ਕੁਬੁਧਿ ਕਮਾਨ
ਚਵਾਈ ॥
ਤਿਸਨਾ ਤੀਰ ਰਹੇ ਘਟ ਭੀਤਰਿ ਇਉ ਗਢੁ
ਲੀਓ ਨ ਜਾਈ ॥੩॥

ਪ੍ਰੇਮ ਪਲੀਤਾ ਸੁਰਤਿ ਹਵਾਈ ਗੋਲਾ ਗਿਆਨੁ
ਚਲਾਇਆ ॥
ਬ੍ਰਹਮ ਅਗਨਿ ਸਹਜੇ ਪਰਜਾਲੀ ਏਕਹਿ ਚੋਟ
ਸਿਝਾਇਆ ॥੪॥

ਸਤੁ ਸੰਤੋਖੁ ਲੈ ਲਰਨੇ ਲਾਗਾ ਤੋਰੇ ਦੁਇ
ਦਰਵਾਜਾ ॥
ਸਾਧਸੰਗਤਿ ਅਰੁ ਗੁਰ ਕੀ ਕ੍ਰਿਪਾ ਤੇ
ਪਕਰਿਓ ਗਵ ਕੋ ਰਾਜਾ ॥੫॥

ਪੰਨਾ ੧੧੬੨

ਭਗਵਤ ਭੀਰਿ ਸਕਤਿ ਸਿਮਰਨ ਕੀ ਕਟੀ
ਕਾਲ ਭੈ ਫਾਸੀ ॥
ਦਾਸੁ ਕਮੀਰੁ ਚੜ੍ਹਿਓ ਗੜ੍ਹ ਉਪਰਿ ਰਾਜੁ
ਲੀਓ ਅਭਿਨਾਸੀ ॥੬॥੯॥੧੭॥

ki-o leejai gadh bankaa bhaa-ee.
dovar kot ar tayvar khaa-ee. ||1|| rahaa-o.

paa^Nch pachees moh mad matsar aadee
parbal maa-i-aa.
jan gareeb ko jor na pahuchai kahaa
kara-o raghuraa-i-aa. ||1||

kaam kivaaree dukh sukh darvaanee paap
punn darvaajaa.
kroDh parDhaan mahaa bad dundar tah
man maavaasee raajaa. ||2||

savaad sanaah top mamtaa ko kubuDh
kamaan chadhhaa-ee.
tisnaa teer rahay ghat bheetar i-o gadh
lee-o na jaa-ee. ||3||

paraym paleetaa surat havaa-ee golaa gi-
aan chala-i-aa.
barahm agan sehjay parjaalee aykeh chot
sijhaa-i-aa. ||4||

sat santokh lai larnay laagaa toray du-ay
darvaajaa.
saaDhsangat ar gur kee kirpaa tay pakri-o
gadh ko raajaa. ||5||

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bhagvat bheer sakat simran kee katee kaal
bhai faasee.
daas kameer charh^Hi-o garh^H oopar raaj
lee-o abhinaasee. ||6||9||17||

In the previous *shabad*, Kabir Ji told us that instead of wishing and praying for that imaginary heaven about which nobody knows whether it even exists or not, we should join the company of saintly persons and sing praises of God in their company. That is the real heaven or the place where we can enjoy true peace. But the problem is that our mind doesn't easily accept this advice. It feels more satisfied enjoying false worldly pleasures, back biting others, or being intoxicated with the pride of worldly

wealth and power. In this *shabad*, he tells us how to control our mind and persuade it to meditate on God's Name instead of wasting this human life in useless worldly pursuits. He uses the metaphor of olden day battles, when some rebellious kings would occupy some forts protected by strong walls and deep moats filled with water. The invading forces had to use big guns and shell the fort to enter it and capture the rebels.

So using the above analogy to compare his mind to that rebellious king who is sitting inside the body fort, Kabir Ji says: "O' brothers, how can we conquer this strong fort (of the body), around which is the double wall (of duality), and triple wide moat (of three modes of *Maya*)."(1-pause)

Next addressing God, Kabir Ji lists the difficulties in conquering this fort (or controlling the mind). He says: "O' God, depending on the support of *Maya* (the worldly riches and power), the five demons (of lust etc.), which have their twenty-five different forms, are ready to fight along with the army (support) of jealousy. I, the poor one have no power over them. O' God the king (please tell me), what I can do (to fight against these evils)."(1)

Continuing the above metaphor, Kabir Ji says: "(O' God), lust is like the master of the door, pain and pleasures the watchmen, and vice and virtue are (the two gates). Anger is the most quarrelsome chief, and the mind abides like a rebellious king (in this fort. In other words to control my mind, I have to first control my evil impulses). "(2)

Describing how the mind has further armed itself with all kinds of evil impulses, Kabir Ji uses the analogy of those days, when soldiers used to wear special kinds of body armor, and used to fight with bows and arrows. He says: "(O' God, my mind is so corrupted by evil intellect, that instead of meditating on God's Name, it remains involved in enjoying false worldly pleasures, or pursuing evil desires, as if it is wearing) the armor of taste (for dainty dishes), the helmet of (worldly) attachment, has stretched the bow of evil intellect, and is ready to shoot the arrows of desire. In such circumstances this fort (of the body) cannot be conquered (and the mind cannot be controlled)."(3)

Now Kabir Ji shares with us, how he succeeded in conquering this fort (and controlling his mind). Continuing the same metaphor, he says: "(O' my friends, with loving devotion, I fixed my attention on God and obtained divine knowledge. With the help of that knowledge, I was able to control all the evil impulses in my body. As if when) I made a fuse of love (for God), intellect as air-to-air missile, and fired the shell of (divine) knowledge and when in a state of poise, I lighted the divine light, then in just one strike, I conquered (this fort)."(4)

Describing what happened after that, Kabir Ji says: "(With the help of truth and contentment, I started fighting with (the enemy forces), and battered both the gates (of vice and virtue, which give rise to ego). This is how, by the grace of the company of saints and the Guru, I caught hold (and controlled my mind), the king of the fort."(5)

Describing the final scene of victory march into the (body) fort, Kabir Ji says: “Taking along with me the warriors of God’s devotees, supported by the power of meditation, I snapped the noose of fear and death. (With the help of God’s devotees and meditation, Kabir has gained full control over his mind and he is enjoying such bliss, as if) slave Kabir has mounted on the top of the fortress and has obtained eternal kingdom.”(6-9-17)

The message of this *shabad* is that our mind is so swayed by numerous evil impulses that we become slaves of our corrupted mind. It is therefore essential to first purify our mind with divine qualities, such as truth, and contentment. To acquire such qualities we need to sing praises of God in the company of saintly persons. Then by Guru’s grace our mind would be enlightened with divine wisdom, and purged of evil tendencies, and we would enjoy such a state of peace and bliss as if we are ruling over an eternal kingdom.

ਗੰਗ ਗੁਸਾਇਨਿ ਗਹਿਰ ਗੰਭੀਰ ॥
ਜੰਜੀਰ ਬਾਂਧਿ ਕਰਿ ਖਰੇ ਕਬੀਰ ॥੧॥

gang gusaa-in gahir gambheer.
janjeer baa^NDh kar kharay kabeer. ||1||

ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥
ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ ॥ ਰਹਾਉ ॥

man na digai tan kaahay ka-o daraa-ay.
charan kamal chit rahi-o samaa-ay.
rahaa-o.

ਗੰਗਾ ਕੀ ਲਹਰਿ ਮੇਰੀ ਟੁਟੀ ਜੰਜੀਰ ॥
ਮ੍ਰਿਗਛਾਲਾ ਪਰ ਬੈਠੇ ਕਬੀਰ ॥੨॥

gangaa kee lahar mayree tutee janjeer.
marigchhaalaa par baithay kabeer. ||2||

ਕਹਿ ਕੰਬੀਰ ਕੋਊ ਸੰਗ ਨ ਸਾਥ ॥
ਜਲ ਥਲ ਰਾਖਨੁ ਹੈ ਰਾਖੁਨਾਥ ॥੩॥੧੦॥੧੮॥

kahi kambeer ko-oo sang na saath.
jal thal raakhan hai raghunaath.
||3||10||18||

From the previous so many *shabads*, it is clear that Kabir Ji did not hesitate to severely criticize the false practices of any religion whether Hindus or Muslims. So leaders of both faiths wanted to get rid of him. It appears that they succeeded in getting an order from the king to drown him in the Ganges river unless he promised to retract his criticism. But Kabir Ji remained steadfast in his belief. In this *shabad*, he narrates what happened when they bound him down with chains and took him to the river to drown him.

He says: “Tying him with chains, they took Kabir to drown him in the deep and forcefully flowing river Ganges.”(1)

But instead of panicking or entreating those people for mercy, Kabir Ji said to them: “(O’ my friends), my mind is not scared, so why are you trying to scare my body (by trying to drown me? I tell you that I am so unafraid and peaceful that) my mind is attuned to the (love of God’s) lotus feet.”(1-pause)

Describing what he found when he opened his eyes, Kabir Ji says: “(After some time when I opened my eyes I found that waves of the river Ganges had broken down my chains, and I Kabir found myself (in such peace and poise as if) I was sitting on the skin of a deer (considered a very worthy thing for sitting and meditating by saintly people).”(2)

In conclusion, Kabir Ji says: “(O’ my friends, on the basis of my personal experience, (I) Kabir say that even when, there is nobody to accompany or help, God protects His devotees in both land and water (and everywhere).”(3-10-18)

The message of this *shabad* is that if our mind is imbued with the love of God and has full faith in Him, then no worldly fear or enemy could scare us, no matter how hard they may try to harm or torture us.

ਭੈਰਵ ਕਬੀਰ ਜੀਓ ਅਸਟਪਦੀ ਘਰੁ ੨

bhairo kabeer jee-o asatpadee ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਅਗਮ ਦੁਗਮ ਗਤਿ ਰਚਿਓ ਬਾਸ ॥
ਜਾ ਮਹਿ ਜੋਤਿ ਕਰੇ ਪਰਗਾਸ ॥
ਬਿਜੁਲੀ ਚਮਕੈ ਹੋਇ ਅਨੰਦੁ ॥
ਜਿਹ ਪਉੜੇ ਪ੍ਰਭ ਬਾਲ ਗੋਬਿੰਦ ॥੧॥

agam darugam garh rachi-o baas.
jaa meh jot karay pargaas.
bijulee chamkai ho-ay anand.
jih pa-orh^hay parabh baal gobind. ||1||

ਇਹੁ ਜੀਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੈ ॥
ਜਰਾ ਮਰਨੁ ਛੂਟੈ ਭ੍ਰਮੁ ਭਾਗੈ ॥੧॥ ਰਹਾਉ ॥

ih jee-o raam naam liv laagai.
jaraa maran chhootai bharam bhaagai. ||1||
rahaa-o.

ਅਬਰਨ ਬਰਨ ਸਿਉ ਮਨ ਹੀ ਪ੍ਰੀਤਿ ॥
ਹਉਮੈ ਗਾਵਨਿ ਗਾਵਹਿ ਗੀਤ ॥
ਅਨਹਦ ਸਬਦ ਹੋਤੁ ਝੁਨਕਾਰ ॥
ਜਿਹ ਪਉੜੇ ਪ੍ਰਭ ਸ੍ਰੀ ਗੋਪਾਲ ॥੨॥

abran baran si-o man hee pareet.
ha-umai gaavan gaavahi geet.
anhad sabad hot jhunkaar.
jih pa-orh^hay parabh saree gopaal. ||2||

ਖੰਡਲ ਮੰਡਲ ਮੰਡਲ ਮੰਡਾ ॥
ਤ੍ਰਿਅ ਅਸਥਾਨ ਤੀਨਿ ਤ੍ਰਿਅ ਖੰਡਾ ॥
ਅਗਮ ਅਗੋਚਰੁ ਰਹਿਆ ਅਭ ਅੰਤ ॥
ਪਾਰੁ ਨ ਪਾਵੈ ਕੋ ਧਰਨੀਧਰ ਮੰਤ ॥੩॥

khandal mandal mandal mandaa.
tari-a asthaan teen tari-a khanda.
agam agochar rahi-aa abh ant.
paar na paavai ko DharneeDhar mant. ||3||

ਕਦਲੀ ਪੁਹਪ ਧੂਪ ਪਰਗਾਸ ॥
ਰਜ ਪੰਕਜ ਮਹਿ ਲੀਓ ਨਿਵਾਸ ॥
ਦੁਆਦਸ ਦਲ ਅਭ ਅੰਤਰਿ ਮੰਤ ॥
ਜਹ ਪਉੜੇ ਸ੍ਰੀ ਕਮਲਾ ਕੰਤ ॥੪॥

kadlee puhap Dhoop pargaas.
raj pankaj meh lee-o nivaas.
du-aadas dal abh antar mant.
jah pa-urhay saree kamlaa kant. ||4||

ਅਰਧ ਉਰਧ ਮੁਖਿ ਲਾਗੋ ਕਾਸੁ ॥
ਸੁੰਨ ਮੰਡਲ ਮਹਿ ਕਰਿ ਪਰਗਾਸੁ ॥
ਊਹਾਂ ਸੂਰਜ ਨਾਹੀ ਚੰਦ ॥
ਆਦਿ ਨਿਰੰਜਨੁ ਕਰੈ ਅਨੰਦ ॥੫॥

araDh uraDh mukh laago kaas.
sunn mandal meh kar pargaas.
oohaa^N sooraj naahee chand.
aad niranjan karai anand. ||5||

ਸੋ ਬ੍ਰਹਮੰਡਿ ਪਿੰਡਿ ਸੋ ਜਾਨੁ ॥
ਮਾਨ ਸਰੋਵਰਿ ਕਰਿ ਇਸਨਾਨੁ ॥
ਸੋਹੰ ਸੋ ਜਾ ਕਉ ਹੈ ਜਾਪ ॥
ਜਾ ਕਉ ਲਿਪਤ ਨ ਹੋਇ ਪੁੰਨ ਅਰੁ ਪਾਪ ॥੬॥

so barahmand pind so jaan.
maan sarovar kar isnaan.
soha^N so jaa ka-o hai jaap.
jaa ka-o lipat na ho-ay punn ar paap. ||6||

ਅਬਰਨ ਬਰਨ ਘਾਮ ਨਹੀ ਛਾਮ ॥
ਅਵਰ ਨ ਪਾਈਐ ਗੁਰ ਕੀ ਸਾਮ ॥
ਟਾਰੀ ਨ ਟਰੈ ਆਵੈ ਨ ਜਾਇ ॥
ਸੁੰਨ ਸਹਜ ਮਹਿ ਰਹਿਓ ਸਮਾਇ ॥੭॥

abran baran ghaam nahee chhaam.
avar na paa-ee-ai gur kee saam.
taaree na tarai aavai na jaa-ay.
sunn sahj meh rahi-o samaa-ay. ||7||

ਮਨ ਮਧੇ ਜਾਨੈ ਜੇ ਕੋਇ ॥
ਜੋ ਬੋਲੈ ਸੋ ਆਪੈ ਹੋਇ ॥
ਜੋਤਿ ਮੰਤ੍ਰਿ ਮਨਿ ਅਸਥਿਰੁ ਕਰੈ ॥
ਕਹਿ ਕਬੀਰ ਸੋ ਪ੍ਰਾਨੀ ਤਰੈ ॥੮॥੧॥

man maDhay jaanai jay ko-ay.
jo bolai so aapai ho-ay.
jot manṭar man asthir karai.
kahi kabeer so paraanee tarai. ||8||1||

Bhairon Kabir Ji

Ashtpadi Ghar-2

In the previous *shabad*, Kabir Ji narrated his personal story, how his enemies tried to scare him by trying to drown him in the river Ganges. On the basis of this experience, he told us that if our mind is imbued with the love of God and has full faith in Him, then no worldly fear or enemy could scare us, no matter how hard anyone may try to harm or torture us. In this *shabad*, he describes the blessings one enjoys who, forsaking ego, enshrines God in one's heart.

First describing the place where God resides, Kabir Ji says: "(O' my friends, that God) has made His abode in an incomprehensible and inaccessible fort (the tenth gate), where His light is shining. In the place where the youthful God resides, there flashes (a divine) lightning (seeing which a state of) bliss pervades (in the mind of the devotee)." (1)

Summarizing the blessings obtained by a person whose mind is attuned to God, Kabir Ji says: "When this mind is imbued with the love of God, one is released from (the fear of) old age and death and one's doubt flees away." (1-pause)

Now comparing the states of mind of those who remain obsessed with the considerations of high or low caste with those who have love of God in their heart, Kabir Ji says: "(O' my friends), they who keep loving the concepts of high and low

caste in their mind, keep singing songs of ego (and remain afflicted with it). But the heart, in which God of the universe resides, the nonstop melody of (divine) word keeps ringing there.”(2)

Describing the vast nature and omnipotence of God, Kabir Ji says: “(O’ my friends), that God is the creator of continents, worlds, and universes. He is also the destroyer of the three worlds, three (primal) gods (*Brahma*, *Vishnu* and *Shiva*), and also the three modes of *Maya*. That inaccessible and incomprehensible God abides in the heart of every creature, but no one can find the limit or the (secret) mantra of that Supporter of the universe.”(3)

Commenting on the extent of God’s all-pervasiveness, Kabir Ji says: “In whose heart, (God) the spouse of goddess *Lakshmi* pervades, (realizes that) God is present both in the banana flower and the sunshine. He has His abode in the pollen of the lotus as well as in the twelve petaled lotus (of a delighted) heart.”(4)

Describing the delight that person enjoys whose mind is attuned to God, Kabir Ji says: (O’ my friends), the one whose mind is attuned to God, sees the light of God pervading everywhere including the lower and upper regions and the sky. God shines His light in that meditative state of one’s mind where no thoughts arise. There is (so much light in that state that neither the light of) sun, nor moon (can equal it, and there resides) in bliss the primal and immaculate God.”(5)

Therefore Kabir Ji advises: “(O’ man), He who pervades the universe, deem Him present in your body also, and (like a swan pecking at the pearls in) the *Mansarovar* lake, bathe (and enjoy the presence of God in your body. Believe that God and You are so intertwined) that He is you and you are Him, who is not affected by any vice or virtue.”(6)

Describing the state of mind achieved by a person who meditates on God as stated above, Kabir Ji says: “(O’ my friend, such a person), doesn’t feel the sun or shade (the pride or inferiority) of his or her high or low caste. But such a state cannot be obtained, except under the shelter of the Guru. (Once obtained, such a state of dispassion) cannot be stopped nor obtained by one’s own efforts, and the person then remains absorbed in a state of thoughtlessness and poise.”(7)

In conclusion, Kabir Ji says: “If anyone realizes (God) residing in the mind, whatever that person utters, comes to pass on its own. With the help of the Guru’s *Mantra*, who firmly establishes the divine light in the mind, Kabir says that mortal swims across (the worldly ocean and is emancipated from the pains of birth and death).”(8-1)

The message of this *shabad* is that if we want to swim across this worldly ocean, want to enjoy a state of real peace and bliss, and get out of the rounds of birth and death, then practicing the mantra of our Guru, we should realize that the same God who is pervading in the universe also resides in the hearts of all.

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥
 ਕੋਟਿ ਮਹਾਦੇਵ ਅਰੁ ਕਬਿਲਾਸ ॥
 ਦੁਰਗਾ ਕੋਟਿ ਜਾ ਕੈ ਮਰਦਨੁ ਕਰੈ ॥
 ਬ੍ਰਹਮਾ ਕੋਟਿ ਬੇਦ ਉਚਰੈ ॥੧॥

ਜਉ ਜਾਚਉ ਤਉ ਕੇਵਲ ਰਾਮ ॥
 ਆਨ ਦੇਵ ਸਿਉ ਨਾਹੀ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

ਕੋਟਿ ਚੰਦ੍ਰਮੇ ਕਰਹਿ ਚਰਾਕ ॥

kot soor jaa kai pargaas.
 kot mahaadayv ar kabilaas.
durgaa kot jaa kai mardan karai.
 barahmaa kot bayd uchrai. ||1||

ja-o jaacha-o ta-o kayval raam.
 aan dayv si-o naahee kaam. ||1|| rahaa-o.

kot chandarmay karahi charaak.

ਪੰਨਾ ੧੧੬੩

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ਸੂਰ ਤੇਤੀਸਉ ਜੇਵਹਿ ਪਾਕ ॥
 ਨਵ ਗ੍ਰਹ ਕੋਟਿ ਠਾਢੇ ਦਰਬਾਰ ॥
 ਧਰਮ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ ॥੨॥

ਪਵਨ ਕੋਟਿ ਚਉਬਾਰੇ ਫਿਰਹਿ ॥
 ਬਾਸਕ ਕੋਟਿ ਸੇਜ ਬਿਸਥਰਹਿ ॥
 ਸਮੁੰਦ ਕੋਟਿ ਜਾ ਕੇ ਪਾਨੀਹਾਰ ॥
 ਰੋਮਾਵਲਿ ਕੋਟਿ ਅਠਾਰਹ ਭਾਰ ॥੩॥

ਕੋਟਿ ਕਮੇਰ ਭਰਹਿ ਭੰਡਾਰ ॥
 ਕੋਟਿਕ ਲਖਮੀ ਕਰੈ ਸੀਗਾਰ ॥
 ਕੋਟਿਕ ਪਾਪ ਪੁੰਨ ਬਹੁ ਹਿਰਹਿ ॥
 ਇੰਦ੍ਰ ਕੋਟਿ ਜਾ ਕੇ ਸੇਵਾ ਕਰਹਿ ॥੪॥

ਛਪਨ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ ॥
 ਨਗਰੀ ਨਗਰੀ ਖਿਅਤ ਅਪਾਰ ॥
 ਲਟ ਛੂਟੀ ਵਰਤੈ ਬਿਕਰਾਲ ॥
 ਕੋਟਿ ਕਲਾ ਖੇਲੈ ਗੋਪਾਲ ॥੫॥

ਕੋਟਿ ਜਗ ਜਾ ਕੈ ਦਰਬਾਰ ॥
 ਗੰਧ੍ਰਬ ਕੋਟਿ ਕਰਹਿ ਜੈਕਾਰ ॥
 ਬਿਦਿਆ ਕੋਟਿ ਸਭੈ ਗੁਨ ਕਰੈ ॥
 ਤਉ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਲਹੈ ॥੬॥

ਬਾਵਨ ਕੋਟਿ ਜਾ ਕੈ ਰੋਮਾਵਲੀ ॥
 ਰਾਵਨ ਸੈਨਾ ਜਹ ਤੇ ਛਲੀ ॥
 ਸਹਸ ਕੋਟਿ ਬਹੁ ਕਹਤ ਪੁਰਾਨ ॥
 ਦੁਰਜੋਧਨ ਕਾ ਮਥਿਆ ਮਾਨੁ ॥੭॥

sur tayteesa-o jayveh paak.
 nav garah kot thaadhay darbaar.
Dharam kot jaa kai partihaar. ||2||

pavan kot cha-ubaaray fireh.
 baasak kot sayj bisathrahi.
 samund kot jaa kay paaneehaar.
 romaaval kot athaarah bhaar. ||3||

kot kamayr bhareh bhandaar.
 kotik lakhmee karai seegaar.
 kotik paap punn baho hireh.
 indar kot jaa kay sayvaa karahi. ||4||

chhapan kot jaa kai partihaar.
 nagree nagree khi-at apaar.
 lat chhootee vartai bikraal.
 kot kalaa khaylai gopaal. ||5||

kot jag jaa kai darbaar.
 ganDharab kot karahi jaikaar.
 bidi-aa kot sabhai gun kahai.
ta-oo paarbarahm kaa ant na lahai. ||6||

baavan kot jaa kai romaavalee.
 raavan sainaa jah tay chhalee.
 sahas kot baho kahat puraan.
durjoDhan kaa mathi-aa maan. ||7||

ਕੰਦ੍ਰਪ ਕੋਟਿ ਜਾ ਕੈ ਲਵੈ ਨ ਧਰਹਿ ॥

ਅੰਤਰ ਅੰਤਰਿ ਮਨਸਾ ਹਰਹਿ ॥

ਕਹਿ ਕਬੀਰ ਸੁਨਿ ਸਾਰਿਗਪਾਨ ॥

ਦੇਹਿ ਅਭੈ ਪਦੁ ਮਾਂਗਉ ਦਾਨ

॥੮॥੨॥੧੮॥੨੦॥

kandrap kot jaa kai lavai na Dhareh.

antar antar mansaa hareh.

kahi kabeer sun saarigpaan.

deh abhai pad maa^Nga-o daan.

||8||2||18||20||

From the previous many *shabads*, it is clear that Kabir Ji did not believe in any gods or worship of any statues. He criticized the empty ritualistic practices of both Hindus and Muslims, such as going on pilgrimages, and observing fasts without real love for God and His creatures. For this reason, he was considered a big threat to both Muslim and Hindu priests because they saw a danger to their schemes to defraud the innocent people. So as narrated in a previous *shabad* (3.10.18), they tried to get rid of him by trying to drown him in the river. But God saved him. Naturally the question arises that if Kabir Ji did not believe in any god or goddess, then whom did he worship, and to whom did he address his prayers when he was in trouble? In this *shabad*, he answers this question and tells us what kind of God he worships.

He says: “(O’ my friends, that God) for whom millions of suns provide the light, (in whose court are present) millions of (gods like) *Shiva*, and *Kailaash mountains*. Millions of goddesses (like) *Durga*, shampoo and massage whose feet, and for whom millions of (gods like) *Brahma* utter *Vedas* (1), if I beg, I beg from that all-pervading God, and I have nothing to do with any other gods.”(1-pause)

Referring to gods and natural phenomena in Hindu mythology, such as three hundred thirty million gods, constellations of nine stars, and judge of righteousness, Kabir Ji says: “(O’ my friends, I worship that God, at whose door) millions of moons provide the light, three hundred thirty million gods eat at whose kitchen, millions of constellations of nine stars keep standing at whose door, and millions of judges of righteousness are whose gatekeepers.”(2)

Continuing to allude to Hindu mythology, such as *Baasik Naag* a serpent with thousand heads who keeps uttering different names of God with its thousand tongues, he says: “(O’ my friends, my God is such), millions of winds provide air in whose balcony, for whom millions of *Baasik* serpents spread themselves as His bedding, millions of oceans are whose water-carriers, and the (supposed) eighteen million loads of vegetation are like the hair of whose body.”(3)

Now listing some of the gods and goddesses, who remain ready to serve that God, Kabir Ji says: “(O’ my friends), millions of *Kumers* (gods of wealth) fill whose treasures, for whom millions of goddesses (of wealth) like *Lakshami* ornament themselves, millions of vices and virtues look to whom (for His command), and whom millions of gods like *Indaras* serve, (I pray to that God).”(4)

Continuing his praise, Kabir Ji says: “(I worship that God), fifty six million clouds are whose gatekeepers, which keep on spreading their limitless lightning from place to

place. Millions of goddesses like *Kalka* are standing at whose door in their dreadful forms with loose tresses, and at whose doors millions of powers are playing their wondrous plays.”(5)

Referring to some of the holy feasts and worships which great Hindu kings used to perform to celebrate their victories, or other happy occasions, Kabir Ji says: “(O’ my friends, I worship that God) in whose court millions of *Yajnas* (holy feasts) are being hosted, millions of heavenly singers hail whose victory, millions of *Vidyas* (goddesses of education) try to utter whose praises, but still they cannot find the limit of that all-pervading God.” (6)

Now referring to other great gods like *Vaaman*, who adopting the form of a pigmy cheated a king out of his kingdom, god *Rama* who as per the legend of *Ramayana* defeated the army of villain *Raavan*, and god *Krishna*, who as per the epic of *Mahabharata* destroyed the ego of the arrogant king *Daryodhan*, Kabir Ji says: “(O’ my friends, I pray to that God), out of the pores (of whose skin) millions of incarnations like *Vaaman* are created, (at whose door stand millions of gods like *Rama*) who defeated the army of *Raavan*, thousands of millions of *Puranas* are singing whose praise, (and at whose door are millions of gods like *Krishna*) who annihilated the arrogance of (king) *Daryodhan*.”(7)

Kabir Ji concludes the *shabad* by saying: “(O’ my friends, I pray to only that God), before whose beauty cannot stand even millions of *Kaamdevs* (gods of love), who steal the hearts of many. To that God I say: “O’ God of the universe, please listen (to my prayer), I beg for this charity, please bless me with the state of fearlessness.”(8-2-18-20)

The message of this *shabad* is that we should pray to and beg from only that God who is God of all other gods and goddesses, and who blesses His servants with everything they ask. But first, we should try to become His true devotee and pray to Him with sincere heart at all times, and not at the time of need only.

ਭੈਰਉ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ ਘਰੁ ੧

bhairo banee naamday-o jee-o kee ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰੇ ਜਿਹਬਾ ਕਰਉ ਸਤ ਖੰਡ ॥
ਜਾਮਿ ਨ ਉਚਰਸਿ ਸ੍ਰੀ ਗੋਬਿੰਦ ॥੧॥

ray Jihbaa kara-o sat̃ khand.
jaam na uchras saree gobind̃. ||1||

ਰੰਗੀ ਲੇ ਜਿਹਬਾ ਹਰਿ ਕੈ ਨਾਇ ॥
ਸੁਰੰਗ ਰੰਗੀਲੇ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

rangee lay jihbaa har kai naa-ay.
surang rangeelay har har Dhi-aa-ay.
||1|| rahaa-o.

ਮਿਥਿਆ ਜਿਹਬਾ ਅਵਰੇ ਕਾਮ ॥
ਨਿਰਬਾਣੁ ਪਦੁ ਇਕੁ ਹਰਿ ਕੋ ਨਾਮੁ ॥੨॥

mithi-aa Jihbaa avray^N kaam.
nirbaañ pad̃ ik har ko naam. ||2||

ਅਸੰਖ ਕੋਟਿ ਅਨ ਪੂਜਾ ਕਰੀ ॥
ਏਕ ਨ ਪੂਜਸਿ ਨਾਮੈ ਹਰੀ ॥੩॥

asa^Nkh kot an poojaa karee.
ayk na poojas naamai haree. ||3||

ਪ੍ਰਣਵੈ ਨਾਮਦੇਉ ਇਹੁ ਕਰਣਾ ॥
ਅਨੰਤ ਰੂਪ ਤੇਰੇ ਨਾਰਾਇਣਾ ॥੪॥੧॥

paraṇvai naamday-o ih karnaa.
anant roop tayray naaraa-inaa. ||4||1||

Bhairon – Bani Namdeo Ji Ki Ghar-1

Nam Dev was a poor calico printer, belonging to a low caste. But as one folk tale goes, with his childlike innocence and sincere worship, he compelled God to reveal Himself to him and drink milk, which his father used to ritually offer to a stone god. On the basis of such folk tales, some people believed that Nam Dev was an idol worshipper. But this *shabad* of Nam Dev clearly proves that he worshipped only one God and considered all other worships as useless.

Admonishing his own tongue, Nam Dev Ji says: “O’ my tongue, If you don’t utter God’s Name, I would cut you into a hundred pieces.”(1)

Now telling it what exactly to do, Nam Dev Ji lovingly says: “O’ my tongue, imbue yourself with the love of God’s Name and getting imbued with that beautiful love of God’s Name, meditate on God again and again. (1-pause)

Comparing other deeds with God’s Name, Nam Dev Ji says: “O’ my (dear) tongue, false (and short lived) are all other deeds, the only one thing which leads to a desire free status is God’s Name.”(2)

Commenting further on the worship of other gods, Nam Dev Ji says: “(O’ my friends), even if one worships innumerable millions of other (gods), even then, all of them do not equal the worship of one (supreme) God.”(3)

Nam Dev Ji concludes the *shabad* by again instructing his tongue, and says: “(O’ my tongue), Nam Dev says that you have to do this thing, (that you worship only God and keep saying): “O’ God, limitless are Your forms”).”(4-1)

The message of this *shabad* is that instead of doing other kinds of worships or rituals, we should worship only one God with true love and concentration of the mind.

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰਹਰੀ ॥
ਤਾ ਕੈ ਨਿਕਟਿ ਬਸੈ ਨਰਹਰੀ ॥੧॥

par Dhan par daaraa parharee.
taa kai nikat basai narharee. ||1||

ਜੋ ਨ ਭਜੰਤੋ ਨਾਰਾਇਣਾ ॥
ਤਿਨ ਕਾ ਮੈ ਨ ਕਰਉ ਦਰਸਨਾ ॥੧॥ ਰਹਾਉ ॥

jo na bhajantay naaraa-inaa.
tin kaa mai na kara-o darsanaa. ||1||
rahaa-o.

ਜਿਨ ਕੈ ਭੀਤਰਿ ਹੈ ਅੰਤਰਾ ॥
ਜੈਸੇ ਪਸੁ ਤੈਸੇ ਓਇ ਨਰਾ ॥੨॥

jin kai bheetar hai antraa.
jaisay pas taisy o-ay naraa. ||2||

ਪ੍ਰਣਵਤਿ ਨਾਮਦੇਉ ਨਾਕਹਿ ਬਿਨਾ ॥
ਨਾ ਸੋਹੈ ਬਤੀਸ ਲਖਨਾ ॥੩॥੨॥

paranvaṭ naamday-o naakeh binaa.
naa sohai baṭees lakhnaa. ||3||2||

In the previous *shabad*, Nam Dev Ji instructed his own mind and indirectly us that instead of doing other kinds of worships or rituals, we should instruct our tongue to worship only one God, with true love and concentration of the mind. In this *shabad*, he tells us how much those persons are near God who meditate on His Name, and how disgraceful are the ones who don't.

First praising those who forsake bad intentions for wealth or women belonging to others, Nam Dev Ji says: "God resides near those who have forsaken (any ill thoughts) about the wealth or women belonging to others."(1)

Now expressing his disdain for those who don't meditate on God, Nam Dev Ji says: "They who don't meditate on God, I don't want to see their sight (associate with them at all)." (1-pause)

Giving the reason why he so much dislikes those who do not meditate on God, Nam Dev Ji says: "They (who don't meditate on God, and thus) within whose heart is distance (from God), those human beings are just like animals."(2)

In conclusion, Nam Dev Ji says: "(Just as even if a person) has all the thirty two kinds of merits (as listed in *Puranas*), but without the nose (doesn't look beautiful at all, similarly) Nam Dev says, (the one who doesn't meditate on God, looks disgraceful, even if that person has so many other merits)."(3-2)

The message of this *shabad* is that no matter, how many other merits we may have, if we don't meditate on God and don't abandon our greed and lust, we bring disgrace to our family and ourselves.

ਦੂਧੁ ਕਟੋਰੈ ਗਡਵੈ ਪਾਨੀ ॥
ਕਪਲ ਗਾਇ ਨਾਮੈ ਦੁਹਿ ਆਨੀ ॥੧॥

dooDh katorai gadvai paanee.
kapal gaa-ay naamai duhi aanee. ||1||

ਦੂਧੁ ਪੀਉ ਗੋਬਿੰਦੇ ਰਾਇ ॥
ਦੂਧੁ ਪੀਉ ਮੇਰੇ ਮਨੁ ਪਤੀਆਇ ॥
ਨਾਹੀ ਤ ਘਰ ਕੋ ਬਾਪੁ ਰਿਸਾਇ ॥੧॥ ਰਹਾਉ ॥

dooDh pee-o gobinday raa-ay.
dooDh pee-o mayro man paṭee-aa-ay.
naahee ṭa ghar ko baap risaa-ay. ||1||
rahaa-o.

ਸੁਇਨ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ ॥
ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ ਧਰੀ ॥੨॥

so-in katoree amrit bharee.
lai naamai har aagai Dharee. ||2||

ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੇ ਬਸੈ ॥
ਨਾਮੇ ਦੇਖਿ ਨਰਾਇਨੁ ਹਸੈ ॥੩॥

ayk bhagaṭ mayray hirḍay basai.
naamay ḍaykh naraa-in hasai. ||3||

ਦੂਧੁ ਪੀਆਇ ਭਗਤੁ ਘਰਿ ਗਇਆ ॥

dooḌh pee-aa-ay bhagaṭ ghar ga-i-aa.

ਪੰਨਾ ੧੧੬੪

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ਨਾਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ ਭਇਆ ॥੪॥੩॥

naamay har kaa ḍarsan bha-i-aa. ||4||3||

This *shabad* relates to the story of Nam Dev according to which it is believed that when Nam Dev was a child, he was instructed by his father to daily milk his cow, take it to the *Thaakur* (stone god), and make it drink that milk and bring home the rest of the milk. Nam Dev did exactly what he was told, but the stone god wouldn't partake it. It is believed, that being an innocent and obedient child, Nam Dev insisted that unless the *Thaakur* drinks this milk, he wouldn't go from there. Seeing the innocence of this child, God revealed Himself and drank the milk. Thus after being blessed with God's sight the child Nam Dev returned home. This *shabad* appears to have become a big point of discussion and debate between many Sikh scholars because the basic Sikh philosophy is against any kind of idol worship and apparently the story related in this *shabad* seems to be against that philosophy.

Many explanations have been given about this story, and even different interpretations have been given to different words, such as "God's Name" for milk, and mind for the "gold cup" mentioned in the *shabad*. But, one thing which appeals to the author's mind is that Guru Ji included this *shabad* in Guru Granth Sahib Ji to illustrate that just as in case of devotee *Prehlaad*, God appeared out of a pillar to save His devotee, He could also manifest Himself out of a stone idol, if a person worshipped and called upon Him with the true heart of an innocent child. But as stated in the previous *shabad* (2-18-20), Nam Dev Ji was not a worshipper of any particular god or goddess, he was a true devotee of that one supreme God in whose court millions of such gods and goddesses keep standing and waiting for His command.

Narrating his story, Nam Dev Ji says: "Having milked a white cow, (I) brought milk in a cup and water in a jug, (and placed it before the *Thaakur*, the stone idol)." (1)

Then addressing the *Thaakur*, he said: "O' my God the king, (please) drink this milk. Yes please, do drink this milk, so that my mind may get satisfied, otherwise on returning home my father will be mad at me." (1-pause)

Relating what happened after that, Nam Dev Ji says: "(When he saw that nothing was happening), picking up that gold cup, Nam Dev placed it right before the *Thaakur*, (the stone idol and again started repeating his earnest prayers to God, and begging Him to drink that milk)." (2)

Continuing to relate the story, Nam Dev Ji says: “Noting (such true and immaculate devotion of the child), God started laughing, (and lovingly said, I love such a devotees from the core of my heart), and such a devotee resides in my heart. (So He became manifest and gladly drank the milk).”(3)

Concluding the story, Nam Dev Ji says: “After making God drink the milk, the devotee (Nam Dev) came to his home, and in this way, Nam Dev obtained the sight of God.”(4-3)

The message of this *shabad* is that if we love and worship God with a true and innocent devotion of a child, He may bless us also with His sight and fulfill all our worthy desires.

ਮੈ ਬਹੁਰੀ ਮੇਰਾ ਰਾਮੁ ਭਤਾਰੁ ॥
ਰਚਿ ਰਚਿ ਤਾ ਕਉ ਕਰਉ ਸਿੰਗਾਰੁ ॥੧॥

mai ba-uree mayraa raam bhāṭaar.
rach rach taa ka-o kara-o singaar.
||1||

ਭਲੇ ਨਿੰਦਉ ਭਲੇ ਨਿੰਦਉ ਭਲੇ ਨਿੰਦਉ ਲੋਗੁ ॥
ਤਨੁ ਮਨੁ ਰਾਮ ਪਿਆਰੇ ਜੋਗੁ ॥੧॥ ਰਹਾਉ ॥

bhalay ninda-o bhalay ninda-o bhalay
ninda-o log.
tan man raam pi-aaray jog. ||1||
rahaa-o.

ਬਾਦੁ ਬਿਬਾਦੁ ਕਾਹੂ ਸਿਉ ਨ ਕੀਜੈ ॥
ਰਸਨਾ ਰਾਮ ਰਸਾਇਨੁ ਪੀਜੈ ॥੨॥

baad bibaad kaahoo si-o na keejai.
rasnaa raam rasaa-in peejai. ||2||

ਅਬ ਜੀਅ ਜਾਨਿ ਐਸੀ ਬਨਿ ਆਈ ॥
ਮਿਲਉ ਗੁਪਾਲ ਨੀਸਾਨੁ ਬਜਾਈ ॥੩॥

ab jee-a jaan aisee ban aa-ee.
mila-o gupaal neesaan bajaa-ee. ||3||

ਉਸਤਤਿ ਨਿੰਦਾ ਕਰੈ ਨਰੁ ਕੋਈ ॥
ਨਾਮੇ ਸ੍ਰੀਰੰਗੁ ਭੇਟਲ ਸੋਈ ॥੪॥੪॥

ustat nindaa karai nar ko-ee.
naamay sareerang bhaytal so-ee.
||4||4||

In the previous *shabad*, we learnt that if we love and worship God with true and innocent devotion like a child, then we may also be blessed with His sight and all our worthy desires may be fulfilled. In this *shabad*, devotee Nam Dev Ji is expressing the depth and sincerity of his love for God. He imagines himself that bride who, breaking all the social barriers, decorates herself completely and goes to meet her beloved spouse without caring for the criticism of the people. So in a way Nam Dev Ji is showing us what kind of love and firm faith we need to have in God.

He declares: “(O’ people, if you think so, yes) I have gone so crazy (in His love) that I deem God as my spouse. With great fervor I adorn myself (with sincere devotion by singing His praise and remembering His Name).”(1)

Responding further to the criticism of the people, he says: “Let public insult me or malign me in any way they like, but I have now dedicated my body and mind to my Beloved (God, and I would continue to love and worship Him).”(1)

Therefore instructing and consoling his mind, Nam Dev Ji says: “(O’ my mind), don’t enter into any argument or strife with anyone, (simply repeat God’s Name and thus) drink the elixir of God with the tongue.”(2)

Sharing with us the confidence, which has developed in his mind, Nam Dev Ji says: “After realizing in my mind, (such confidence has) built up in me that (I say) on the beat of a drum, that I would (surely) meet the Master of the earth.”(3)

Nam Dev Ji finally declares: “(I don’t care) whether anybody praises or maligns me, because I Nam Dev have obtained union with (God) the Master of goddess *Lakshmi*.”(4-4)

The message of this *shabad* is that if we truly want to meet God of the universe, then we have to be so sincere and deep in love for Him that without caring whether people insult, praise, or make fun of us, we fearlessly keep singing His praise, and keep meditating on His Name.

ਕਬਹੂ ਖੀਰਿ ਖਾਡ ਘੀਉ ਨ ਭਾਵੈ ॥
ਕਬਹੂ ਘਰ ਘਰ ਟੁਕ ਮਗਾਵੈ ॥
ਕਬਹੂ ਕੂਰਨ ਚਨੇ ਬਿਨਾਵੈ ॥੧॥

kabhoo kheer khaad ghee-o na bhaavai.
kabhoo ghar ghar took magaavai.
kabhoo kooran chanay binaavai. ||1||

ਜਿਉ ਰਾਮੁ ਰਾਖੈ ਤਿਉ ਰਹੀਐ ਰੇ ਭਾਈ ॥
ਹਰਿ ਕੀ ਮਹਿਮਾ ਕਿਛੁ ਕਥਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ji-o raam raakhai ti-o rahee-ai ray bhaa-ee.
har kee mahimaa kichh kathan na jaa-ee.
||1|| rahaa-o.

ਕਬਹੂ ਤੁਰੇ ਤੁਰੰਗ ਨਚਾਵੈ ॥
ਕਬਹੂ ਪਾਇ ਪਨਹੀਓ ਨ ਪਾਵੈ ॥੨॥

kabhoo turay turang nachaavai.
kabhoo paa-ay panhee-o na paavai. ||2||

ਕਬਹੂ ਖਾਟ ਸੁਪੇਦੀ ਸੁਵਾਵੈ ॥
ਕਬਹੂ ਭੂਮਿ ਪੈਆਰੁ ਨ ਪਾਵੈ ॥੩॥

kabhoo khaat supaydee suvaavai.
kabhoo bhoom pai-aar na paavai. ||3||

ਭਨਤਿ ਨਾਮਦੇਉ ਇਕੁ ਨਾਮੁ ਨਿਸਤਾਰੈ ॥
ਜਿਹ ਗੁਰੁ ਮਿਲੈ ਤਿਹ ਪਾਰਿ ਉਤਾਰੈ ॥੪॥੫॥

bhanat naamday-o ik naam nistaarai.
jih gur milai tih paar utaarai. ||4||5||

In the previous *shabad*, Nam Dev Ji advised us that if we truly want to meet God of the universe, then we have to be so sincere and deep in love for Him that without caring whether people insult, praise, or make fun of us, we fearlessly keep singing His praise and keep meditating on His Name. In this *shabad*, Nam Dev Ji talks about another fact of life. That fact is that sometimes God makes us so rich that we become

picky about the costliest of luxuries, and at other times we are so poor and penniless, that we are looking into garbage cans for discarded food crumbs. He tells us, what the best way to lead our life in all circumstances is.

First talking about food, Nam Dev Ji says: “(Sometimes God makes one so rich that even such dainty dishes as) pudding of milk, rice and butter do not seem pleasing, but at other times, (He makes one so poor that) one has to beg from door to door for a few crumbs of food, and sometimes (He compels a person) to look for grams in trash bins.”(1)

Therefore suggesting the best way to live in all circumstances, Nam Dev Ji says: “O’ my brothers, nothing can be said about the glory of God, therefore howsoever God keeps us, we should live accordingly.”(1-pause)

Giving some more examples of the ups and downs of the life, Nam Dev Ji says: “Sometimes (God makes one so rich that) one makes many horses dance before him or her (or cars to choose from, but sometimes God makes one so poor, that) one doesn’t have even a pair of shoes to wear.”(2)

Continuing to narrate the ups and downs of life, Nam Dev Ji says: “Sometimes (God blesses one with such affluence) that one sleeps on nice cozy beds with white linen spread on it, but sometimes (He puts one in such difficult circumstances, that) one cannot find even straw to spread on the ground so that one could lie over it.”(3)

It is natural that one could lose one’s balance of mind in either of extreme circumstances and one could become either extremely arrogant or inconsiderate during too much prosperity, or could lose one’s patience and faith in God during abject poverty. But Nam Dev Ji says: “The one thing, which emancipates (and saves one from the sin of ego or losing one’s faith) is God’s Name, and whom the Guru meets, he helps that person swim across (the worldly ocean, by instilling God’s Name, and teaching that person the art of living contentedly in God’s will).”(4-5)

The message of this *shabad* is that no doubt in this life we have to go through many pains and pleasures, riches and abject poverty, and ups and downs. But if we want to remain calm and keep poised through all such roller-coaster rides of human life, then we should seek and follow the guidance of a true Guru, who may make us meditate on God’s Name and teach us how to remain balanced in all kinds of circumstances.

ਹਸਤ ਖੇਲਤ ਤੇਰੇ ਦੇਹੁਰੇ ਆਇਆ ॥
ਭਗਤਿ ਕਰਤ ਨਾਮਾ ਪਕਾਰਿ ਉਠਾਇਆ ॥੧॥

hasat̃ khaylat̃ tayray dayhuray aa-i-aa.
bhagat̃ karat̃ naamaa pakar uthaa-i-aa.
||1||

ਹੀਨਤੀ ਜਾਤਿ ਮੇਰੀ ਜਾਇਮ ਰਾਇਆ ॥
ਛੀਪੇ ਕੇ ਜਨਮਿ ਕਾਹੇ ਕਉ ਆਇਆ ॥੧॥
ਰਹਾਉ ॥

heenrhee jaat̃ mayree jaadim raa-i-aa.
chheepay kay janam kaahay ka-o
aa-i-aa. ||1|| rahaa-o.

ਲੈ ਕਮਲੀ ਚਲਿਓ ਪਲਟਾਇ ॥
ਦੇਹੁਰੈ ਪਾਛੈ ਬੈਠਾ ਜਾਇ ॥੨॥

lai kamlee chali-o paltaa-ay.
dayhurai paachhai baithaa jaa-ay. ||2||

ਜਿਉ ਜਿਉ ਨਾਮਾ ਹਰਿ ਗੁਣ ਉਚਰੈ ॥
ਭਗਤ ਜਨਾਂ ਕਉ ਦੇਹੁਰਾ ਫਿਰੈ ॥੩॥੬॥

ji-o ji-o naamaa har gun uchrai.
bhagat janaa^N ka-o dayhuraa firai.
||3||6||

In this *shabad*, Nam Dev Ji is describing an incident of his life and tells us how to save the honor of His devotee, God performed the miracle of turning around even the face of a temple.

Briefly narrating the story, Nam Dev Ji addresses God and says: “(O’ God), in a cheerful and sportive mood, I came to Your temple. But while doing Your worship, (the jealous pundits, who were too proud of their high caste) caught hold of (me), Nam Dev and drove me out (of the temple).”(1)

Feeling sad about this insult, Nam Dev Ji laments: “O’ (God Krishna), the king of *Yadavs*, my caste is very low. Please tell me why did I have to take birth in the house of a calico printer (and bear such insults)?”(1-pause)

Describing what happened after that, Nam Dev Ji says: “Picking up my blanket, I turned back from there, and went and sat at the back of the temple.”(2)

After sitting at the back of the temple, Nam Dev Ji again started singing praises of God, and then a miracle happened. Describing this wonder, Nam Dev Ji says: “As Nam Dev was uttering praises of God, the face of the temple was turning towards the devotee (Nam Dev).”(3-6)

The message of this *shabad* is that if we have true love for God and worship Him with sincere heart-felt devotion, then God would definitely save our honor, no matter how low we may be in terms of caste, race, or social and economic status.

ਭੈਰਉ ਨਾਮਦੇਉ ਜੀਉ ਘਰੁ ੨

bhairo naamday-o jee-o ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਜੈਸੀ ਭੂਖੇ ਪ੍ਰੀਤਿ ਅਨਾਜ ॥
ਤ੍ਰਿਖਾਵੰਤ ਜਲ ਸੇਤੀ ਕਾਜ ॥
ਜੈਸੀ ਮੂੜ ਕੁਟੰਬ ਪਰਾਇਣ ॥
ਐਸੀ ਨਾਮੇ ਪ੍ਰੀਤਿ ਨਰਾਇਣ ॥੧॥

jaisee bhookhay pareet anaaj.
tarikhaava^Nt jal saytee kaaj.
jaisee moorh kutamb paraa-in.
aisee naamay pareet naraa-in. ||1||

ਨਾਮੇ ਪ੍ਰੀਤਿ ਨਾਰਾਇਣ ਲਾਗੀ ॥
ਸਹਜ ਸੁਭਾਇ ਭਇਓ ਬੈਰਾਗੀ ॥੧॥ ਰਹਾਉ ॥

naamay pareet naaraa-in laagee.
sahj subhaa-ay bha-i-o bairaaagee. ||1||
rahaa-o.

ਜੈਸੀ ਪਰ ਪੁਰਖਾ ਰਤ ਨਾਰੀ ॥
ਲੋਭੀ ਨਰੁ ਧਨ ਕਾ ਹਿਤਕਾਰੀ ॥
ਕਾਮੀ ਪੁਰਖ ਕਾਮਨੀ ਪਿਆਰੀ ॥
ਐਸੀ ਨਾਮੇ ਪ੍ਰੀਤਿ ਮੁਰਾਰੀ ॥੨॥

jaisee par purkhaa rat naaree.
lobhee nar Dhan kaa hitkaaree.
kaamee purakh kaamnee pi-aaree.
aisee naamay pareet muraaree. ||2||

ਸਾਈ ਪ੍ਰੀਤਿ ਜਿ ਆਪੇ ਲਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਦੁਬਿਧਾ ਜਾਏ ॥
ਕਬਹੁ ਨ ਤੂਟਸਿ ਰਹਿਆ ਸਮਾਇ ॥
ਨਾਮੇ ਚਿਤੁ ਲਾਇਆ ਸਚਿ ਨਾਇ ॥੩॥

saa-ee pareet je aapay laa-ay.
gur parsadee dubiDhaa jaa-ay.
kabahu na tootas rahi-aa samaa-ay.
naamay chit laa-i-aa sach naa-ay. ||3||

ਜੈਸੀ ਪ੍ਰੀਤਿ ਬਾਰਿਕ ਅਰੁ ਮਾਤਾ ॥
ਐਸਾ ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਾਤਾ ॥
ਪ੍ਰਣਵੈ ਨਾਮਦੇਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥
ਗੋਬਿਦੁ ਬਸੈ ਹਮਾਰੈ ਚੀਤਿ ॥੪॥੧॥੭॥

jaisee pareet baarik ar maatāa.
aisaa har saytee man raatāa.
paranvai naamday-o laagee pareet.
gobid basai hamaarai cheet. ||4||1||7||

Bhairon Namdeo Ji Ghar –2

In the previous *shabad*, we learnt that if we have true love for God and worship Him with sincere heart-felt devotion, then God would definitely save our honor, no matter how low we may be in terms of caste, race, or social and economic status. In this *shabad*, Nam Dev Ji illustrates the extent and intensity of his love for God with beautiful examples.

Nam Dev Ji says: “Just as a hungry person loves food, a thirsty person is in need of water, or just as a foolish person becomes dependent on the support of his or her family, similar is Nam Dev’s love for God.”(1)

Describing his love for God in simple terms, Nam Dev Ji says: “(O’ my friends, I) Nam Dev have been imbued with the love of God, and imperceptibly I have become detached (from worldly affairs).”(1-pause)

Now Nam Dev Ji cites some examples of the kinds of loves, which even though undesirable, yet are most intense. He says: “Just as a woman gets infatuated with a man (other than her spouse), a greedy person becomes a lover of wealth, and a man of lust loves a beautiful woman, similar is the love of Nam Dev for (God) the destroyer of demons.”(2)

However Nam Dev Ji wants to impress upon us that we are imbued with true love of God, when He Himself shows His grace on us. Therefore, he says: “(O’ my friends), that alone is the (true) love, which (God) Himself imbues us with. Then by Guru’s grace one’s sense of duality (love of things other than God) goes away. This love never breaks, and one remains absorbed (in God. By His grace), Nam Dev too has attuned his mind to God’s Name.”(3)

Nam Dev Ji concludes the *shabad* by describing the intensity of his love for God and the present state of his mind. He says: “Just as there is love between a child and its mother, similarly my mind is imbued with God. Nam Dev submits, that he has been imbued with (such intense) love for God that the Master of the universe is abiding in my mind.”(4-1-7)

The message of this *shabad* is that if we want to experience the love and bliss of God’s presence right within our own heart, then we should pray to Him to so imbue us with His love that all our sense of duality, and involvement in worldly affairs is gone and God comes to reside in our mind.

ਘਰ ਕੀ ਨਾਰਿ ਤਿਆਗੈ ਅੰਧਾ ॥

ghar kee naar tī-aagai anDhaa.

ਪੰਨਾ ੧੧੬੫

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ਪਰ ਨਾਰੀ ਸਿਉ ਘਾਲੈ ਧੰਧਾ ॥
ਜੈਸੇ ਸਿੰਬਲੁ ਦੇਖਿ ਸੂਆ ਬਿਗਸਾਨਾ ॥
ਅੰਤ ਕੀ ਬਾਰ ਮੂਆ ਲਪਟਾਨਾ ॥੧॥

par naaree si-o ghaalai DhanDhaa.
jaisay simbal daykh soo-aa bigsaanaa.
anṯ kee baar moo-aa lapṭaanaa. ||1||

ਪਾਪੀ ਕਾ ਘਰੁ ਅਗਨੇ ਮਾਹਿ ॥
ਜਲਤ ਰਹੈ ਮਿਟਵੈ ਕਬ ਨਾਹਿ ॥੧॥ ਰਹਾਉ ॥

paapee kaa ghar agnay maahi.
jalat̃ rahai mitvai kab naahi. ||1|| rahaa-o.

ਹਰਿ ਕੀ ਭਗਤਿ ਨ ਦੇਖੈ ਜਾਇ ॥
ਮਾਰਗੁ ਛੋਡਿ ਅਮਾਰਗਿ ਪਾਇ ॥
ਮੂਲਹੁ ਭੂਲਾ ਆਵੈ ਜਾਇ ॥
ਅੰਮ੍ਰਿਤੁ ਡਾਰਿ ਲਾਇ ਬਿਖੁ ਖਾਇ ॥੨॥

har kee bhagaṯ na daykhai jaa-ay.
maarag chhod amaarag paa-ay.
moolhu bhoolaa aavai jaa-ay.
amriṯ daar laad bikh khaa-ay. ||2||

ਜਿਉ ਬੇਸ੍ਵਾ ਕੇ ਪਰੈ ਅਖਾਰਾ ॥
ਕਾਪਰੁ ਪਹਿਰਿ ਕਰਹਿ ਸੀਗਾਰਾ ॥
ਪੂਰੇ ਤਾਲ ਨਿਹਾਲੇ ਸਾਸ ॥
ਵਾ ਕੇ ਗਲੇ ਜਮ ਕਾ ਹੈ ਫਾਸ ॥੩॥

ji-o baivvaa kay parai akhaaraa.
kaapar pahir karahi see^Ngaaraa.
pooray ṯaal nihaalay saas.
vaa kay galay jam kaa hai faas. ||3||

ਜਾ ਕੇ ਮਸਤਕਿ ਲਿਖਿਓ ਕਰਮਾ ॥
ਸੋ ਭਜਿ ਪਰਿ ਹੈ ਗੁਰ ਕੀ ਸਰਨਾ ॥
ਕਹਤ ਨਾਮਦੇਉ ਇਹੁ ਬੀਚਾਰੁ ॥
ਇਨ ਬਿਧਿ ਸੰਤਹੁ ਉਤਰਹੁ ਪਾਰਿ ॥੪॥੨॥੮॥

jaa kay mastak likhi-o karmaa.
so bhaj par hai gur kee sarnaa.
kahaṯ naamday-o ih beechaar.
in biDh sant̃ahu uṯarahu paar. ||4||2||8||

In the previous *shabad*, Nam Dev Ji advised us that if we want to experience the love and bliss of God’s presence in our own heart, then we should pray to Him to so imbue us with His love that all our sense of duality and involvement in worldly affairs is gone and God comes to reside in our mind. However the tragedy is that ignoring all such advice from saints and devotees of God, we human beings remain involved in all

kinds of false worldly pleasures, and many times engage in such sinful activities as having extra marital affairs or going to prostitutes.

In this *shabad*, Nam Dev Ji comments on the state of a person who engages in such activities. After stating the consequences of leading such sinful life, he tells us how we can save ourselves from falling into such pits.

Comparing the person who abandoning his own wife, gets involve in an illicit affair with another woman to a parrot, who feels pleased on seeing a *Simbal* tree, but gets caught by its sticky branches and loses its life, Nam Dev Ji says: “The blind man who forsaking his own wife indulges in an illicit affair with another woman is like that parrot who feels pleased on seeing a *Simbal* tree, but in the end dies clinging to it (because it gets caught in its sticky branches).”(1)

Summarizing the state of mind of a person who remains engaged in sinful activities, he says: “The mind of a sinner (keeps craving for its lustful desires, as if) its abode is in that fire which keeps burning and never goes out.”(1-pause)

Elaborating on the conduct of a perverted person, Nam Dev Ji says: “(A person addicted to the life of sin) doesn’t want to even go and look at the place where God’s worship is being performed. Abandoning the right (virtuous) path treads the wrong (sinful) way of life. Such a person has strayed from (God) the very source of life, and therefore keeps coming and going (in the world. As if) forsaking nectar (of Name, such a person) loads (worldly) poison and eats it.”(2)

Commenting further on the conduct of such a person and the consequences of that conduct, Nam Dev Ji says: “When, some dance performance is being held at the house of prostitutes, (the perverted person goes there). Wearing (sexy) clothes (the prostitutes) deck themselves with beautiful ornaments. When (the prostitute) dances and synchronizes her breaths with the beats (of the drums, the onlookers don’t realize that) a noose of death is falling around their necks.”(3)

Nam Dev Ji concludes the *shabad* by saying: “(O’ my friends), whose destiny has been blessed with the grace (of God, forsaking such sinful pursuits), hastens to the shelter of the Guru. Nam Dev expresses this thought (and says): “O’ saints, this is the way to (emancipate yourself from the life of sin) and cross over the worldly ocean.”(4-7-8)

The message of this *shabad* is that instead of abandoning our own wives and seeking adulterous pleasures with other women we should act upon the advice of the Guru and meditate on God’s Name so that we may not fall victim to sinful pursuits and keep suffering the pains of births and deaths again and again.

ਸੰਡਾ ਮਰਕਾ ਜਾਇ ਪੁਕਾਰੇ ॥

ਪੜੈ ਨਹੀ ਹਮ ਹੀ ਪਚਿ ਹਾਰੇ ॥

ਰਾਮੁ ਕਹੈ ਕਰ ਤਾਲ ਬਜਾਵੈ ਚਟੀਆ ਸਭੈ ਬਿਗਾਰੇ

॥੧॥

sandaa markaa jaa-ay pukaaray.

parhai nahee ham hee pach haaray.

raam kahai kar taal bajaavai chatee-aa

sabhai bigaaray. ||1||

ਰਾਮ ਨਾਮਾ ਜਪਿਬੋ ਕਰੈ ॥

ਹਿਰਦੈ ਹਰਿ ਜੀ ਕੋ ਸਿਮਰਨੁ ਧਰੈ ॥੧॥ ਰਹਾਉ ॥

raam naamaa japibo karai.

hirdai har jee ko simran Dharai. ||1||
rahaa-o.

ਬਸੁਧਾ ਬਸਿ ਕੀਨੀ ਸਭ ਰਾਜੇ ਬਿਨਤੀ ਕਰੈ
ਪਟਰਾਨੀ ॥

ਪੂਤੁ ਪ੍ਰਹਿਲਾਦੁ ਕਹਿਆ ਨਹੀ ਮਾਨੈ ਤਿਨਿ ਤਉ
ਅਉਰੈ ਠਾਨੀ ॥੨॥

basuDhaa bas keenee sabh raajay
bintee karai patraanee.

poot par-hilaad kahi-aa nahee maanai
tin ta-o a-urai thaanee. ||2||

ਦੁਸਟ ਸਭਾ ਮਿਲਿ ਮੰਤਰ ਉਪਾਇਆ ਕਰਸਹ
ਅਉਧ ਘਨੇਰੀ ॥

ਗਿਰਿ ਤਰ ਜਲੁ ਜੁਆਲਾ ਭੈ ਰਾਖਿਓ ਰਾਜਾ ਰਾਮਿ
ਮਾਇਆ ਫੇਰੀ ॥੩॥

dusat sabhhaa mil mantar upaa-i-aa
karsah a-oDh ghanayree.

gir tar jal ju-aalaa bhai raakh-i-o raajaa
raam maa-i-aa fayree. ||3||

ਕਾਢਿ ਖੜਗੁ ਕਾਲੁ ਭੈ ਕੋਪਿਓ ਮੋਹਿ ਬਤਾਉ ਜੁ
ਤੁਹਿ ਰਾਖੈ ॥

ਪੀਤ ਪੀਤਾਂਬਰ ਤ੍ਰਿਭਵਣ ਧਣੀ ਬੰਡ ਮਾਹਿ ਹਰਿ
ਭਾਖੈ ॥੪॥

kaadh kharhag kaal bhai kopi-o mohi
bataa-o jo tuhi raakhai.

peet peetaa^Nbar taribhavan Dhane
thambh maahi har bhaakhai. ||4||

ਹਰਨਾਖਸੁ ਜਿਨਿ ਨਖਹ ਬਿਦਾਰਿਓ ਸੁਰਿ ਨਰ ਕੀਏ
ਸਨਾਥਾ ॥

ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਨਰਹਰਿ ਧਿਆਵਹ ਰਾਮੁ ਅਭੈ
ਪਦ ਦਾਤਾ ॥੫॥੩॥੯॥

harnaakhas jin nakhah bigaari-o sur nar
kee-ay sanaathaa.

kahi naamday-o ham narhar Dhi-aaveh
raam abhai pad daataa. ||5||3||9||

In this *shabad*, Nam Dev Ji briefly narrates the story of devotee *Prehlad*, who when sent to school, refused to study anything except talking about God, and meditating on His Name. His teachers tried to dissuade him from this behavior, because they were under the strict orders of *Prehalad's* father king *Harnaakash*, to teach all the students to worship him, rather than God. The reason for this arrogance on behalf of *Harnaakash* was that somehow he had received such blessings from God, that neither any man, nor animal could kill him, and he would not die during day nor night. In other words, he had got the assurance that he will not die under any circumstances. Equipped with these assurances, he became so arrogant as to believe himself more powerful than God, and therefore issued strict orders throughout his kingdom that hence forth, all the public should worship him alone, and none else. With that he started his reign of terror. Anyone who dared to disobey his orders or ignore the demands of his courtiers; was subjected to extreme punishment including death. But as per God's will, it so happened that his own son *Prehlad* refused to obey these orders, when he was sent to school, even when his teachers tried to counsel and threaten him. Following *Prehlad*, other students also got bold, and they too started worshipping God, instead of *Harnaakash*. Seeing this situation, *Prehlad's* two teachers, thought it best to report the matter to his parents.

Describing what happened after that, Nam Dev Ji says: “Sandda and Marka (*Prehlad's teachers*) went and cried before his mother, and told her that they have exhausted themselves, trying to persuade Prehlad, but he won't read (what we want to teach him). He utters God's Name, and claps his hands to its tune, and he has spoiled all the students.”(1)

Summarizing the situation, Nam Dev Ji says: “(The teachers complained that *Prehlad* keeps repeating God's Name, and in his heart, he meditates on God.”(1-pause)

Describing the response of *Prehlad's* mother at this complaint, Nam Dev Ji says: “The chief queen (*Prehlad's* mother) humbly requested and told him that his father *Harnaakash* has subjugated the whole earth (is basically ruling all over the world, and you cannot go anywhere, where you can disobey his strict orders requiring everybody to worship him, and not God). But the son *Prehlad* did not listen to any one of her pleas. (Therefore, the teachers) resolved to do something else (and report the matter to his father *Harnaakash*).”(2)

The teachers went and described the situation to king *Harnaakash* while he was sitting in his court. Describing, what happened after that Nam Dev Ji says: “Putting their heads together, the assembly of demons made this resolution, and sarcastically remarked that they will enhance Prehlad's life a lot (they would kill *Prehlad*, for his disobedience). They tried to kill him by throwing him down a mountain, hanging him from a tree, drowning him in water, and burning him in fire, but God the King, so changed the nature (of things, that *Prehalad* escaped unhurt, every time).”(3)

When the king heard, how God has saved *Prehlad* from every attempt to kill him, he was so enraged that he ordered *Prehlad* to be tied to a pillar, and proceeded to kill *Prehlad* with his own hands. Describing the scene, of enraged *Harnaakash*, and his son's unwavering faith in God, Nam Dev Ji says: “Drawing out the sword, and becoming dreadful like Death, he loudly yelled: “Show me that (God), who could save you.” To which *Prehlad* calmly responded: “That Master of the three worlds (who is my savior, what to speak of other places), is present even in this pillar.”(4)

Describing the end, Nam Dev Ji says: “(Then God came out of the pillar in the form of half lion and half human being and) He tore apart the king *Harnaakash* with His claws, and assured all the human beings (about His protection). Therefore, Nam Dev says, that he worships that Giver, who blesses us with the state of fearlessness.”(5-3-9)

The message of this *shabad* is that if we have strong and unflinching faith in God and meditate on His Name at all times, then no one, howsoever powerful and no matter what cruel methods that person may try, can do us any harm. God will surely protect us even in the worst of circumstances and odds.

ਸੁਲਤਾਨੁ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥
ਦੇਖਉ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ ॥੧॥

sultaan poo^{ch}hai sun bay naamaa.
daykh-a-u raam tum^haaray kaamaa. ||1||

ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਧਿਲਾ ॥
ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਠੁਲਾ ॥੧॥ ਰਹਾਉ ॥

naamaa sultaanay baaDhilaa.
daykh-a-u tayraa har beethulaa. ||1||
rahaa-o.

ਬਿਸਮਿਲਿ ਗਊ ਦੇਹੁ ਜੀਵਾਇ ॥
ਨਾਤਰੁ ਗਰਦਨਿ ਮਾਰਉ ਠਾਂਇ ॥੨॥

bismil ga-oo dayh jeevaa-ay.
naatar gardan maara-o thaaN-ay. ||2||

ਬਾਦਿਸਾਹ ਐਸੀ ਕਿਉ ਹੋਇ ॥
ਬਿਸਮਿਲਿ ਕੀਆ ਨ ਜੀਵੈ ਕੋਇ ॥੩॥

baadisaah aisee ki-o ho-ay.
bismil kee-aa na jeevai ko-ay. ||3||

ਮੇਰਾ ਕੀਆ ਕਛੂ ਨ ਹੋਇ ॥
ਕਰਿ ਹੈ ਰਾਮੁ ਹੋਇ ਹੈ ਸੋਇ ॥੪॥

mayraa kee-aa kachhoo na ho-ay.
kar hai raam ho-ay hai so-ay. ||4||

ਬਾਦਿਸਾਹੁ ਚੜ੍ਹਿਓ ਅਹੰਕਾਰਿ ॥
ਗਜ ਹਸਤੀ ਦੀਨੋ ਚਮਕਾਰਿ ॥੫॥

baadisaahu charh^{hi}-o aha^Nkaar.
gaj hastee deeno chamkaar. ||5||

ਰੁਦਨੁ ਕਰੈ ਨਾਮੇ ਕੀ ਮਾਇ ॥
ਛੋਡਿ ਰਾਮੁ ਕੀ ਨ ਭਝਹਿ ਖੁਦਾਇ ॥੬॥

rudan karai naamay kee maa-ay.
chhod raam kee na bhajeh khudaa-ay.
||6||

ਨ ਹਉ ਤੇਰਾ ਪੁੰਗੜਾ ਨ ਤੂ ਮੇਰੀ ਮਾਇ ॥
ਪਿੰਡੁ ਪੜੈ ਤਉ ਹਰਿ ਗੁਨ ਗਾਇ ॥੭॥

na ha-o tayraa poo^Ngarhaa na too mayree
maa-ay.
pind parhai ta-o har gun gaa-ay. ||7||

ਕਰੈ ਗਜਿੰਦੁ ਸੁੰਡ ਕੀ ਚੋਟ ॥
ਨਾਮਾ ਉਬਰੈ ਹਰਿ ਕੀ ਓਟ ॥੮॥

karai gaJind sund kee chot.
naamaa ubrai har kee ot. ||8||

ਕਾਜੀ ਮੁਲਾਂ ਕਰਹਿ ਸਲਾਮੁ ॥
ਇਨਿ ਹਿੰਦੂ ਮੇਰਾ ਮਲਿਆ ਮਾਨੁ ॥੯॥

kaajee mulaa^N karahi salaam.
in hindoo mayraa mali-aa maan. ||9||

ਬਾਦਿਸਾਹੁ ਬੇਨਤੀ ਸੁਨੇਹੁ ॥

baadisaah bayntee sunayhu.

ਪੰਨਾ ੧੧੬੬

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ਨਾਮੇ ਸਰ ਭਰਿ ਸੋਨਾ ਲੇਹੁ ॥੧੦॥

naamay sar bhar sonaa layho. ||10||

ਮਾਲੁ ਲੇਉ ਤਉ ਦੋਜਕਿ ਪਰਉ ॥
ਦੀਨੁ ਛੋਡਿ ਦੁਨੀਆ ਕਉ ਭਰਉ ॥੧੧॥

maal lay-o ta-o dojak para-o.
deen chhod dune-aa ka-o bhara-o. ||11||

ਪਾਵਹੁ ਬੇੜੀ ਹਾਥਹੁ ਤਾਲ ॥
ਨਾਮਾ ਗਾਵੈ ਗੁਨ ਗੋਪਾਲ ॥੧੨॥

paavhu bayrhee haathhu taal.
naamaa gaavai gun gopaal. ||12||

ਗੰਗ ਜਮੁਨ ਜਉ ਉਲਟੀ ਬਹੈ ॥
ਤਉ ਨਾਮਾ ਹਰਿ ਕਰਤਾ ਰਹੈ ॥੧੩॥

gang jamun ja-o ultee bahai.
ta-o naamaa har kartaa rahai. ||13||

ਸਾਤ ਘੜੀ ਜਬ ਬੀਤੀ ਸੁਣੀ ॥
ਅਜਹੁ ਨ ਆਇਓ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥੧੪॥

saat gharhee jab beetee sunee.
ajahu na aa-i-o taribhavan Dhanee. ||14||

ਪਾਖੰਤਣ ਬਾਜ ਬਜਾਇਲਾ ॥
ਗਰੁਤ ਚੜ੍ਹੇ ਗੋਬਿੰਦ ਆਇਲਾ ॥੧੫॥

paakhantān baaj bajaa-ilaa.
garurh charh^hay gobind aa-ilaa. ||15||

ਅਪਨੇ ਭਗਤ ਪਰਿ ਕੀ ਪ੍ਰਤਿਪਾਲ ॥
ਗਰੁਤ ਚੜ੍ਹੇ ਆਏ ਗੋਪਾਲ ॥੧੬॥

apnay bhagat par kee partipaal.
garurh charh^hay aa-ay gopaal. ||16||

ਕਹਹਿ ਤ ਧਰਣਿ ਇਕੋਡੀ ਕਰਉ ॥
ਕਹਹਿ ਤ ਲੇ ਕਰਿ ਉਪਰਿ ਧਰਉ ॥੧੭॥

kaheh ta Dharan ikodee kara-o.
kaheh ta lay kar oopar Dhara-o. ||17||

ਕਹਹਿ ਤ ਮੁਈ ਗਊ ਦੇਉ ਜੀਆਇ ॥
ਸਭੁ ਕੋਈ ਦੇਖੇ ਪਤੀਆਇ ॥੧੮॥

kaheh ta mu-ee ga-oo day-o jee-aa-ay.
sabh ko-ee daykhai patee-aa-ay. ||18||

ਨਾਮਾ ਪੁਣਵੈ ਸੇਲ ਮਸੇਲ ॥
ਗਊ ਦੁਹਾਈ ਬਛਰਾ ਮੇਲਿ ॥੧੯॥

naamaa parānvai sayl masayl.
ga-oo duhaa-ee bachhraa mayl. ||19||

ਦੁਧਹਿ ਦੁਹਿ ਜਬ ਮਟੁਕੀ ਭਰੀ ॥
ਲੇ ਬਾਦਿਸਾਹ ਕੇ ਆਗੇ ਧਰੀ ॥੨੦॥

dooDheh duhi jab matukee bharee.
lay baadisaah kay aagay Dharee. ||20||

ਬਾਦਿਸਾਹੁ ਮਹਲ ਮਹਿ ਜਾਇ ॥
ਅਉਘਟ ਕੀ ਘਟ ਲਾਗੀ ਆਇ ॥੨੧॥

baadisaahu mahal meh jaa-ay.
a-ughat kee ghat laagee aa-ay. ||21||

ਕਾਜੀ ਮੁਲਾਂ ਬਿਨਤੀ ਫੁਰਮਾਇ ॥
ਬਖਸੀ ਹਿੰਦੂ ਮੈ ਤੇਰੀ ਗਾਇ ॥੨੨॥

kaajee mulaa^N bintee furmaa-ay.
bakhsee hindoo mai tayree gaa-ay. ||22||

ਨਾਮਾ ਕਹੈ ਸੁਨਹੁ ਬਾਦਿਸਾਹ ॥
ਇਹੁ ਕਿਛੁ ਪਤੀਆ ਮੁਝੈ ਦਿਖਾਇ ॥੨੩॥

naamaa kahai sunhu baadisaah.
ih kichh patee-aa mujhai dikhāa-ay. ||23||

ਇਸ ਪਤੀਆ ਕਾ ਇਹੈ ਪਰਵਾਨੁ ॥
ਸਾਚਿ ਸੀਲਿ ਚਾਲਹੁ ਸੁਲਿਤਾਨ ॥੨੪॥

is patee-aa kaa ihai parvaan.
saach seel chaalahu sulitaan. ||24||

ਨਾਮਦੇਉ ਸਭ ਰਹਿਆ ਸਮਾਇ ॥
ਮਿਲਿ ਹਿੰਦੂ ਸਭ ਨਾਮੇ ਪਹਿ ਜਾਹਿ ॥੨੫॥

naamday-o sabh rahi-aa samaa-ay.
mil hindoo sabh naamay peh jaahi. ||25||

ਜਉ ਅਬ ਕੀ ਬਾਰ ਨ ਜੀਵੈ ਗਾਇ ॥
ਤ ਨਾਮਦੇਵ ਕਾ ਪਤੀਆ ਜਾਇ ॥੨੬॥

ja-o ab kee baar na jeevai gaa-ay.
ta naamdayv kaa patee-aa jaa-ay. ||26||

ਨਾਮੇ ਕੀ ਕੀਰਤਿ ਰਹੀ ਸੰਸਾਰਿ ॥
ਭਗਤ ਜਨਾਂ ਲੇ ਉਧਰਿਆ ਧਾਰਿ ॥੨੭॥

naamay kee keerat rahee sansaar.
bhagat janaa^N lay uDhri-aa paar. ||27||

ਸਗਲ ਕਲੇਸ ਨਿੰਦਕ ਭਇਆ ਖੇਦੁ ॥
ਨਾਮੇ ਨਾਰਾਇਨ ਨਾਹੀ ਭੇਦੁ ॥੨੮॥੧॥੧੦॥

sagal kalays nindak bha-i-aa khayd.
naamay naaraa-in naahee bhayd.
||28||1||10||

In the previous *shabad*, Nam Dev Ji narrated the story of *Prehlad* and told us, how God saved him from all kinds of dangers including a fall from the mountain, burning in fire, and being threatened by his own father, with a naked sword in his hand, because he never abandoned his faith in God.

In this *shabad*, Nam Dev Ji tells us a similar incident from his own life. Due to his true devotion, Nam Dev Ji was blessed with many extra psychic powers. At one stage, it was rumored that Nam Dev Ji could perform such miracles that he could bring back to life even dead persons. The Muslim rulers and priests of that time couldn't tolerate such glory of Hindu saints, so they were on the lookout for an opportunity to coerce Nam Dev Ji to convert to Islam. It so happened that at one time one cow, belonging to the ruling king (Mohammad Tuglak), died. So he summoned Nam Dev to his court and asked him to either prove his power to perform miracles by bringing this dead cow back to life, or convert to Islam, or face death. Nam Dev Ji narrates the whole episode as follows:

The king said: "Listen O' Nam Dev, let me test the power of your (God) *Ram* (in whom you believe)." (1)

The king then ordered Nam Dev to be tied down and said: "Let me see (the powers of your God) whom you call *Beethal*." (1-pause)

He further threatened him and said: "Bring back to life this dead cow, otherwise I will chop off your head, right now." (2)

Nam Dev humbly said: "O' king, how can this be possible? The creature, which has been killed never becomes alive again." (3)

Continuing his prayer, Nam Dev said: "(O' king, moreover), nothing happens as per my doing, whatever (God) *Ram* does that alone comes to pass." (4)

(Instead of listening to Nam Dev's logical explanation), the king became mad with arrogance, and infuriating an elephant, he let it lose (over Nam Dev)." (5)

(At this time) the mother of Nam Dev started crying and imploring her son said to him: "(O' Nam Dev, why don't you forsake *Ram*, and start worshipping *Khuda* (agree to convert to Islam, and save your life)?" (6)

But Nam Dev Ji remained so steadfast in his reply, and becoming angry with his mother for making such a suggestion to change his faith, said: "(From now on), I am

neither your child, nor are you my mother. (I tell you, that) even if my body perishes, it will still keep singing praises of God (of my belief).”(7)

(After that the king let the elephant hit and trample Nam Dev), but when the elephant would try to hit him with his trunk, Nam Dev would seek the shelter of God, and he was being saved (every time).”(8)

(Observing this kind of miracle, the king started thinking in his mind that, while, all the) Muslim priests and judges salute me, but this Hindu (man) has totally destroyed my respect.”(9)

Then some Hindu well-wishers of Nam Dev approached the king, and said to him: “O’ king, please listen to our prayer, please accept gold equal in weight to the weight of Nam Dev, (and let him go).”(10)

The king replied: “If forsaking my faith, I amass worldly wealth, and accept this bribe, then I will go to hell (so I cannot accept this offer of yours).”(11)

But, as for as Nam Dev was concerned, even though, there were fetters in his legs, he was singing praises of God, while clapping his hands to the tune (of his song).”(12)

Expressing his depth of faith in God, he said: “(O’ king), even if Ganges and Yamuna (rivers) start flowing in the opposite direction, even then Nam Dev would continue uttering God’s Name (even if impossible things may happen, he wouldn’t abandon his faith, and convert to Islam).”(13)

When Nam Dev heard that seven *gharries* (almost three hours) had elapsed, (he started wondering, why) the Master of three worlds (God) has still not come (to his rescue)?”(14)

Right then, riding a *Garrurr* (eagle like bird), and playing the instrument of its wings, God of the universe arrived there.”(15)

Yes riding a *Garrurr*, God came there and saved the life (and honor) of His devotee.”(16)

Then addressing Nam Dev, God said: “(O’ my dear devotee) if you say so, I will tilt the earth, or turn it upside down, or if you say, I will bring to life the dead cow (17) so that everyone may see, and be convinced (about the protection of His devotee, by God).”(18)

Hearing such assuring words from God, (Nam Dev Ji requested some bystanders) to fasten a small cord around the hind legs of the cow (to get it ready for milking), and then letting its calf join it, the cow was milked.”(19)

Then after milking the cow, they filled up a pitcher with milk, they took it and placed it before the king.”(20)

At this happening, the king was really ashamed and terror stricken, so) he went back to his palace, and was overcome with a difficult moment (and stricken with a dreadful disease).”(21)

Then through his *Mullahs* and *Qazis* (Muslim priests, and judges), he made a request and said, “O’ Hindu, please forgive me, I am like your cow.”(22)

(Responding to this plea of the king), Nam Dev said: “Listen O’ king, (I can forgive you on one condition, if) you give me this assurance (that you will not do any such thing in the future). (23) The measure of (the sincerity of) this assurance O’ king, will be that (from now on), you will tread the path of truth and civil behavior.”(24)

“(After this miracle), Nam Dev was renowned all over, and joining together, all Hindus went to Nam Dev (25), and talking among themselves, they realized that if this time, the cow had not been revived, then (people would have) lost their faith in Nam Dev.”(26)

“(After this miracle), the praise of Nam Dev spread all over the world, and taking other devoted persons along with him, he crossed over (the worldly ocean, and obtained emancipation from the rounds of birth and death).” (27)

“(Seeing this glory of Nam Dev), all his slanderers felt very sad (because they didn’t know) that there is (practically) no difference between Nam Dev and God.”(28-1-10)

The message of this *shabad* is that if we have full faith in God and even when threatened with dire circumstances, if we don’t waver in our faith, then God would definitely come and protect us, and suitably punish our enemies and slanderers. So we should never abandon our faith in God.

ਘਰੁ ੨ ॥

ghar 2.

ਜਉ ਗੁਰਦੇਉ ਤ ਮਿਲੈ ਮੁਰਾਰਿ ॥
ਜਉ ਗੁਰਦੇਉ ਤ ਉਤਰੈ ਪਾਰਿ ॥
ਜਉ ਗੁਰਦੇਉ ਤ ਬੈਕੁੰਠ ਤਰੈ ॥
ਜਉ ਗੁਰਦੇਉ ਤ ਜੀਵਤ ਮਰੈ ॥੧॥

ja-o gurday-o ta milai muraar.
ja-o gurday-o ta utrai paar.
ja-o gurday-o ta baikunth tarai.
ja-o gurday-o ta jeevat marai. ||1||

ਸਤਿ ਸਤਿ ਸਤਿ ਸਤਿ ਸਤਿ ਗੁਰਦੇਵ ॥
ਝੂਠੁ ਝੂਠੁ ਝੂਠੁ ਝੂਠੁ ਆਨ ਸਭ ਸੇਵ ॥੧॥ ਰਹਾਉ
॥

sat sat sat sat sat gurdayv.
jhooth jhooth jhooth jhooth aan sabh
sayv. ||1|| rahaa-o.

ਜਉ ਗੁਰਦੇਉ ਤ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥
ਜਉ ਗੁਰਦੇਉ ਨ ਦਹ ਦਿਸ ਧਾਵੈ ॥
ਜਉ ਗੁਰਦੇਉ ਪੰਚ ਤੇ ਦੂਰਿ ॥
ਜਉ ਗੁਰਦੇਉ ਨ ਮਰਿਬੋ ਝੂਰਿ ॥੨॥

ja-o gurday-o ta naam darirh-aavai.
ja-o gurday-o na dah dis Dhaavai.
ja-o gurday-o panch tay door.
ja-o gurday-o na maribo jhoor. ||2||

ਜਉ ਗੁਰਦੇਉ ਤ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥
 ਜਉ ਗੁਰਦੇਉ ਤ ਅਕਥ ਕਹਾਨੀ ॥
 ਜਉ ਗੁਰਦੇਉ ਤ ਅੰਮ੍ਰਿਤ ਦੇਹ ॥
 ਜਉ ਗੁਰਦੇਉ ਨਾਮੁ ਜਪਿ ਲੇਹਿ ॥੩॥

ja-o gurday-o t̥a amrit̥ baanee.
 ja-o gurday-o t̥a akath kahaanee.
 ja-o gurday-o t̥a amrit̥ dayh.
 ja-o gurday-o naam jap layhi. ||3||

ਜਉ ਗੁਰਦੇਉ ਭਵਨ ਤ੍ਰੈ ਸੂਝੈ ॥
 ਜਉ ਗੁਰਦੇਉ ਉਚ ਪਦ ਬੂਝੈ ॥
 ਜਉ ਗੁਰਦੇਉ ਤ ਸੀਸੁ ਅਕਾਸਿ ॥
 ਜਉ ਗੁਰਦੇਉ ਸਦਾ ਸਾਬਾਸਿ ॥੪॥

ja-o gurday-o bhavan tarai soojhai.
 ja-o gurday-o ooch pad boojhai.
 ja-o gurday-o t̥a sees akaas.
 ja-o gurday-o sadaa saabaas. ||4||

ਜਉ ਗੁਰਦੇਉ ਸਦਾ ਬੈਰਾਗੀ ॥
 ਜਉ ਗੁਰਦੇਉ ਪਰ ਨਿੰਦਾ ਤਿਆਗੀ ॥

ja-o gurday-o sadaa bairaagee.
 ja-o gurday-o par nindaa t̥i-aagee.

ਪੰਨਾ ੧੧੬੭

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ਜਉ ਗੁਰਦੇਉ ਬੁਰਾ ਭਲਾ ਏਕ ॥
 ਜਉ ਗੁਰਦੇਉ ਲਿਲਾਟਹਿ ਲੇਖ ॥੫॥

ja-o gurday-o buraa bhalaa ayk.
 ja-o gurday-o lilaateh laykh. ||5||

ਜਉ ਗੁਰਦੇਉ ਕੰਧੁ ਨਹੀ ਹਿਰੈ ॥
 ਜਉ ਗੁਰਦੇਉ ਦੇਹੁਰਾ ਫਿਰੈ ॥
 ਜਉ ਗੁਰਦੇਉ ਤ ਛਾਪਰਿ ਛਾਈ ॥
 ਜਉ ਗੁਰਦੇਉ ਸਿਹਜ ਨਿਕਸਾਈ ॥੬॥

ja-o gurday-o kanDh nahee hirai.
 ja-o gurday-o dayhuraa firai.
 ja-o gurday-o t̥a chhaapar chhaa-ee.
 ja-o gurday-o sihaj niksaa-ee. ||6||

ਜਉ ਗੁਰਦੇਉ ਤ ਅਠਸਠਿ ਨਾਇਆ ॥
 ਜਉ ਗੁਰਦੇਉ ਤਨਿ ਚਕ੍ਰ ਲਗਾਇਆ ॥
 ਜਉ ਗੁਰਦੇਉ ਤ ਦੁਆਦਸ ਸੇਵਾ ॥
 ਜਉ ਗੁਰਦੇਉ ਸਭੈ ਬਿਖੁ ਮੇਵਾ ॥੭॥

ja-o gurday-o t̥a athsath naa-i-aa.
 ja-o gurday-o tan chakar lagaa-i-aa.
 ja-o gurday-o t̥a du-aadas sayvaa.
 ja-o gurday-o sabhai bikh mayvaa. ||7||

ਜਉ ਗੁਰਦੇਉ ਤ ਸੰਸਾ ਟੂਟੈ ॥
 ਜਉ ਗੁਰਦੇਉ ਤ ਜਮ ਤੇ ਛੂਟੈ ॥
 ਜਉ ਗੁਰਦੇਉ ਤ ਭਉਜਲ ਤਰੈ ॥
 ਜਉ ਗੁਰਦੇਉ ਤ ਜਨਮਿ ਨ ਮਰੈ ॥੮॥

ja-o gurday-o t̥a sansaa tootai.
 ja-o gurday-o t̥a jam t̥ay chhootai.
 ja-o gurday-o t̥a bha-ojal tarai.
 ja-o gurday-o t̥a janam na marai. ||8||

ਜਉ ਗੁਰਦੇਉ ਅਠਦਸ ਬਿਉਹਾਰ ॥
 ਜਉ ਗੁਰਦੇਉ ਅਠਾਰਹ ਭਾਰ ॥
 ਬਿਨੁ ਗੁਰਦੇਉ ਅਵਰ ਨਹੀ ਜਾਈ ॥
 ਨਾਮਦੇਉ ਗੁਰ ਕੀ ਸਰਣਾਈ ॥੯॥੧॥੨॥੧੧॥

ja-o gurday-o ath-das bi-uhaar.
 ja-o gurday-o athaarah bhaar.
 bin gurday-o avar nahee jaa-ee.
 naamday-o gur kee sarnaa-ee.
 ||9||1||2||11||

Ghar-2

In the previous *shabad*, Nam Dev Ji narrated how he was threatened by a king, to show a miracle and bring back to life a dead cow, otherwise he would have either to convert to Islam or face death. Ultimately God came to his rescue, revived the cow and thus saved the life and honor of His devotee. But it was his Guru who had instilled such firm faith in God and taught him many other useful things. Therefore in this *shabad*, Nam Dev Ji tells us what kinds of blessings and virtues a person can acquire in the company and guidance of a perfect Guru by faithfully following his advice.

He says: "If the Guru God (is pleased), one meets (God) the destroyer of demons; if the Guru God (is pleased), one crosses over (to the other side of the world). If Guru God is (pleased), one obtains heaven (high status, because) if the Guru God (becomes merciful, one sheds one's self-conceit, as if one has) died while still alive."(1)

Proclaiming the glory of Guru's service, Nam Dev Ji goes to the extent of repeatedly saying: "Eternal and everlasting is the service of the Guru God. But false and very short-lived is the service of any other (god or goddess)."(1-pause)

Describing the kinds of virtues, the Guru God bestows on a person, Nam Dev Ji says: "When the Guru God is pleased, he enshrines God's Name (in the devotee's mind). When the Guru God is pleased, (one's mind) doesn't run in ten directions (remains stable). If the Guru God is merciful, one remains away (and unaffected) by the five demons (of lust, anger, greed, attachment, and ego). If Guru God is pleased, one doesn't die repenting (for one's wasted life)."(2)

Continuing to list the merits acquired by a person on whom the Guru God is pleased, Nam Dev Ji says: "When the Guru God is pleased, one's speech becomes sweet like nectar, and one recites the stories of the indescribable (God). When the Guru God is merciful, one's body becomes immaculate like nectar, because when the Guru God becomes (gracious), one meditates on (God's) Name."(3)

But that is not all. Nam Dev Ji adds: "If the Guru God is pleased, one knows about all the three worlds. When Guru- God is pleased, one realizes the high status (of salvation). When the Guru God is pleased, one (understands the most sublime things, as if one's) head touches the sky. In short, when the Guru God is pleased, one always earns praise."(4)

Describing still some more virtues acquired by a person on whom his Guru - God is pleased, Nam Dev Ji says: "When the Guru - God is pleased, one becomes detached forever. When the Guru- God is pleased, one forsakes slandering others. When the Guru - God is pleased, both the good and the bad seem one (and the same, and one treats both with same love and compassion). In short, when the Guru - God is pleased, one is blessed with (good) destiny."(5)

Now referring to events in his life, when God saved his honor in various ways. Nam Dev Ji says: “When the Guru God is pleased (one’s) body doesn’t become weak. When the Guru God is pleased, a temple turns (towards the devotee). When Guru God is pleased, a hut gets built (for the devotee). When the Guru God is pleased, a bed easily comes out of the river, (which a king had given to Nam Dev, who later threw it in the river, and then the king wanted it back).”(6)

Next comparing the merits of pleasing the Guru God to such rituals as making marks on one’s body, or bathing at holy places, Nam Dev Ji says: “(If one has been able to please) the Guru God (by obediently following his advice, then one gains the merit of) bathing at all the sixty eight pilgrimage stations. If Guru God is pleased, deem that one has adorned one’s body with the holy *Chakras* (or sacred marks) on one’s body. If the Guru God is pleased, deem that one has worshipped all the twelve (*Shiv lingams*, mentioned in Hindu holy books). When the Guru God is pleased, (all the attempts made to harm the devotee, end in benefiting him, as if all) the poisons (given to him become) fruits.”(7)

Nam Dev Ji adds: “When the Guru God is pleased, one’s doubt is shattered. When the Guru is pleased, one is liberated from the demon of death. Yes, when the Guru God is pleased, one swims across the dreadful (worldly) ocean. In short, if the Guru God is pleased, one doesn’t go through (the rounds of) birth or death.”(8)

In conclusion, Nam Dev Ji says: “When the Guru God is pleased, one’s way of life automatically becomes (what the holy Hindu books, such as) the eighteen *Puranaas* (prescribe). If the Guru God is pleased, one gains the merit of worshipping God with all the eighteen loads (of vegetation). In short, except for the Guru God there is no other place (where one can obtain the blessings mentioned above. So) Nam Dev remains in the shelter of his Guru.”(9-1-2-11)

The message of this *shabad* is that we should seek the shelter of our Guru (Granth Sahib Ji), and try to please him with our sincere service and by faithfully following his advice. When our Guru is pleased, we would obtain such merits, as if we have bathed at all the holy places, learnt the knowledge of all the religious books, and God would support and guard us even in the most dangerous circumstances.

ਭੈਰਉ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ਘਰੁ ੨

**bh^{ai}ro ba^{nee} ra^{vi}daas jee-o kee
ghar 2**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਬਿਨੁ ਦੇਖੇ ਉਪਜੈ ਨਹੀ ਆਸਾ ॥
ਜੋ ਦੀਸੈ ਸੋ ਹੋਇ ਬਿਨਾਸਾ ॥
ਬਰਨ ਸਹਿਤ ਜੋ ਜਾਪੈ ਨਾਮੁ ॥
ਸੋ ਜੋਗੀ ਕੇਵਲ ਨਿਹਕਾਮੁ ॥੧॥

bin dayk^hay upjai nahee aasaa.
jo deesai so ho-ay binaasaa.
baran sahi^t jo jaapai naam.
so jogee kayval nihkaam. ||1||

ਪਰਚੈ ਰਾਮੁ ਰਵੈ ਜਉ ਕੋਈ ॥
ਪਾਰਸੁ ਪਰਸੈ ਦੁਬਿਧਾ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

parchai raam ravai ja-o ko-ee.
paaras parsai dubiDhaa na ho-ee. ||1||
rahaa-o.

ਸੋ ਮੁਨਿ ਮਨ ਕੀ ਦੁਬਿਧਾ ਖਾਇ ॥
ਬਿਨੁ ਦੁਆਰੇ ਤੈ ਲੋਕ ਸਮਾਇ ॥
ਮਨ ਕਾ ਸੁਭਾਉ ਸਭੁ ਕੋਈ ਕਰੈ ॥
ਕਰਤਾ ਹੋਇ ਸੁ ਅਨਭੈ ਰਹੈ ॥੨॥

so mun man kee dubiDhaa khaa-ay.
bin du-aaray tarai lok samaa-ay.
man kaa subhaa-o sabh ko-ee karai.
kartaa ho-ay so anbhai rahai. ||2||

ਫਲ ਕਾਰਨ ਫੂਲੀ ਬਨਰਾਇ ॥
ਫਲੁ ਲਾਗਾ ਤਬ ਫੂਲੁ ਬਿਲਾਇ ॥
ਗਿਆਨੈ ਕਾਰਨ ਕਰਮ ਅਭਿਆਸੁ ॥
ਗਿਆਨੁ ਭਇਆ ਤਹ ਕਰਮਹ ਨਾਸੁ ॥੩॥

fal kaaran foolee banraa-ay.
fal laagaa tab fool bilaa-ay.
gi-aanai kaaran karam abhi-aas.
gi-aan bha-i-aa tah karmah naas. ||3||

ਘ੍ਰਿਤ ਕਾਰਨ ਦਧਿ ਮਥੈ ਸਇਆਨ ॥
ਜੀਵਤ ਮੁਕਤ ਸਦਾ ਨਿਰਬਾਨ ॥
ਕਹਿ ਰਵਿਦਾਸ ਪਰਮ ਬੈਰਾਗ ॥
ਰਿਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਸਿ ਅਭਾਗ ॥੪॥੧॥

gharit kaaran daDh mathai sa-i-aan.
jeevat mukat sadaa nirbaan.
kahi ravidaas param bairaag.
ridai raam kee na japas abhaag. ||4||1||

Bhairon Bani Ravi Das Jeeo Ki Ghar-2

In this *shabad*, devotee Ravi Das Ji is pondering over the difficult question of worshipping God, whose form or figure we cannot see and without being able to see, it is almost impossible to fall in love or worship any person or power.

He says: “(O’ my friends), without seeing (God) a desire to meet Him does not arise and whatever is visible is going to perish. The person who meditates on God’s Name, keeping in mind the message of the word (of advice of the Guru), only that yogi meditates on God’s Name without any (worldly) desires.”(1)

Now stating the benefit of coming in contact with the Guru, Ravi Das Ji says: “When one’s mind is convinced, and if anyone meditates on God (in such a state, then such a person) comes in touch with the philosopher stone (like Guru), and then no duality or double mindedness arises (in such a person’s mind).”(1-pause)

Commenting upon the state of those who call themselves as *Munis* (silent sages) and claim to be always absorbed in meditation of God, Ravi Das Ji says: “(O’ my friends, that one) alone is a true silent sage, who ends the duality of the mind, and remains absorbed (in that God) who is pervading all the three worlds, but doesn’t have any particular house. (Further, remember that) everybody does (things) according to the nature of one’s mind, but the one who is a real doer, remains within the limits of divine knowledge (and doesn’t blindly follow one’s mind), but remains without fear.”(2)

Now Ravi Das Ji gives a very beautiful example to illustrate the utility of all such deeds, which might look like rituals, such as doing our daily *Nit Nem*, but have their particular purpose and objective. He says: “(O’ my friends), the vegetation blossoms for the purpose of producing fruit. When it is laden with the fruit, the flower goes away. Similarly to obtain (divine) knowledge, we keep practicing certain deeds (such as doing daily *Nit Nem*,) but when the (divine) knowledge has been obtained, (the necessity of ritualistic) deeds is finished.”(3)

Ravi Das Ji concludes this *shabad* with another beautiful example to illustrate the purpose of repeating God’s Name. Addressing us, he says: “(O’ my friends), a wise woman churns milk for the sake of obtaining (clarified) butter. (Similarly the person who keeps meditating on God’s Name), becomes emancipated while alive and remains detached (from worldly involvements). Ravi Das describes the (secret of obtaining) the highest state of detachedness. O’ unfortunate man, that God abides in your heart, so why don’t you worship Him?”(4-1)

The message of this *shabad* is that although it is difficult to worship that God who is invisible, whom we cannot touch or to taste, still we have to try to obtain union with Him by following the Guru's advice and by meditating on His Name. Just as by churning the milk, the invisible butter comes out; similarly by meditating on God's Name, we get united with the invisible and incomprehensible God.

ਨਮਦੇਵ ॥

naamdayv.

ਆਉ ਕਲੰਦਰ ਕੇਸਵਾ ॥
ਕਰਿ ਅਬਦਾਲੀ ਭੇਸਵਾ ॥ ਰਹਾਉ ॥

aa-o kalandar kaysvaa.
kar abdāalee bhaysvaa. rahaa-o.

ਜਿਨਿ ਆਕਾਸ ਕੁਲਹ ਸਿਰਿ ਕੀਨੀ ਕਉਸੈ
ਸਪਤ ਪਯਾਲਾ ॥
ਚਮਰ ਪੋਸ ਕਾ ਮੰਦਰੁ ਤੇਰਾ ਇਹ ਬਿਧਿ ਬਨੇ
ਗੁਪਾਲਾ ॥੧॥

jīn aakaas kulah sir keenee ka-usai sapat
pa-yaalaa.
chamar pos kaa mandar tayraa ih biDh
banay gupaalaa. ||1||

ਛਪਨ ਕੋਟਿ ਕਾ ਪੇਹਨੁ ਤੇਰਾ ਸੋਲਹ ਸਹਸ
ਇਜਾਰਾ ॥
ਭਾਰ ਅਠਾਰਹ ਮੁਦਗਰੁ ਤੇਰਾ ਸਹਨਕ ਸਭ
ਸੰਸਾਰਾ ॥੨॥

chhapan kot kaa payhan tayraa solah
sahas ijaaraa.
bhaar athaarah mudgar tayraa sahnak
sabh sansaaraa. ||2||

ਦੇਹੀ ਮਹਜਿਦਿ ਮਨੁ ਮਉਲਾਨਾ ਸਹਜ ਨਿਵਾਜ
ਗੁਜਾਰੈ ॥
ਬੀਬੀ ਕਉਲਾ ਸਉ ਕਾਇਨੁ ਤੇਰਾ ਨਿਰੰਕਾਰ
ਆਕਾਰੈ ॥੩॥

dayhee mehJid man ma-ulaanaa sahj
nivaaj gujaarai.
beebee ka-ulaa sa-o kaa-in tayraa
nirankaar aakaarai. ||3||

ਭਗਤਿ ਕਰਤ ਮੇਰੇ ਤਾਲ ਛਿਨਾਏ ਕਿਹ ਪਹਿ
ਕਰਉ ਪੁਕਾਰਾ ॥
ਨਾਮੇ ਕਾ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਫਿਰੇ ਸਗਲ
ਬੇਦੇਸਵਾ ॥੪॥੧॥

bhagaṭ karat mayray taal chhinaa-ay kih
peh kara-o pukaaraa.
naamay kaa su-aamee antarjaamee firay
sagal baydaysvaa. ||4||1||

Nam Dev

It is believed that Nam Dev Ji uttered this *shabad*, when God appeared before him disguised as a Muslim holy beggar, wearing long hair and *Kulla* (a special cone shaped cap usually worn by many Muslims of those days).

Welcoming God in that dress, Nam Dev Ji says: “Welcome O’ *Kaishav* (God Krishna, who has now come in the guise of a *Kalander* (the performer of monkey shows in the streets).”(pause)

Continuing his address and praise of God, Nam Dev Ji says: “(O’ God, You are the one who) has made the sky as His *Kulla* (cone shaped cap), the seven nether worlds (of Muslim belief) are whose slippers. O’ God of the universe, You are made in this way, that (You live in all creatures, as if Your body) temple is made of skin.”(1)

While still comparing God to a Muslim beggar, Nam Dev Ji adds: “(O’ God), the fifty six thousand clouds are like Your gown, and the sixteen thousand worlds are like Your *Ijaara* (the cloth around the legs). The eighteen loads of vegetation are Your grinding stick, and the entire world is like Your earthen plate.”(2)

As if to complete the analogy, Nam Dev Ji says: “(O’ God), this body is like Your mosque in which the mind is the *Mullah* (the priest), who is saying prayers in a state of poise, and You are married to the lady *Kaaulan* (the goddess of wealth) who represents the form of Your formless (body).”(3)

Finally making it clear that it is God who pervades members of all faiths, is the cause and doer of everything, and referring to the incident when that fearful form of God snatched his cymbals, Nam Dev Ji says: “(O’ God), while worshipping You, my cymbals were snatched away (and I was driven out of the temple), so before whom can I go and complain? (I know that) the Master of Nam Dev is the knower of all hearts. He roams around all countries, and is yet without any particular country.”(4-1)

The message of this *shabad* is that we should understand that God pervades everywhere and He can assume any form. We should have such love and devotion for Him that we can realize Him in all His creatures, and all places.

ਪੰਨਾ ੧੧੬੮

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ਬਸੰਤੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ ਦੁਤੁਕੇ

raag basant mehlaa 1 ghar 1
cha-upday dutukayੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥ik-o^Nkaar sat naam kartaa purakh
nirbha-o nirvair akaal moorat
ajoonnee saibha^N gur parsaad.

ਮਾਹਾ ਮਾਹ ਮੁਮਾਰਖੀ ਚੜਿਆ ਸਦਾ ਬਸੰਤੁ ॥

maahaa maah mumaarkhee charhi-aa
sadaa basant.ਪਰਫਤੁ ਚਿਤ ਸਮਾਲਿ ਸੋਇ ਸਦਾ ਸਦਾ
ਗੋਬਿੰਦੁ ॥੧॥parfarh chit samaal so-ay sadaa sadaa
gobind. ||1||ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥
ਹਉਮੈ ਮਾਰਿ ਬੀਚਾਰਿ ਮਨ ਗੁਣ ਵਿਚਿ ਗੁਣੁ
ਲੈ ਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥bholi-aa ha-umai surat visaar.
ha-umai maar beechaar man gun vich
gun lai saar. ||1|| rahaa-o.ਕਰਮ ਪੇਡੁ ਸਾਖਾ ਹਰੀ ਧਰਮੁ ਫਲੁ ਫਲੁ
ਗਿਆਨੁ ॥karam payd saakhaa haree Dharam ful fal
gi-aan.ਪਤ ਪਰਾਪਤਿ ਛਾਵ ਘਣੀ ਚੂਕਾ ਮਨ
ਅਭਿਮਾਨੁ ॥੨॥pat paraapat chhaav ghanee chookaa
man abhimaan. ||2||ਅਖੀ ਕੁਦਰਤਿ ਕੰਨੀ ਬਾਣੀ ਮੁਖਿ ਆਖਣੁ ਸਚੁ
ਨਾਮੁ ॥akhee kudrat kannee banee mukh aakhan
sach naam.ਪਤਿ ਕਾ ਧਨੁ ਪੂਰਾ ਹੋਆ ਲਾਗਾ ਸਹਜਿ
ਧਿਆਨੁ ॥੩॥pat kaa Dhan pooraa ho-aa laagaa sahj
Dhi-aan. ||3||

ਮਾਹਾ ਰੁਤੀ ਆਵਣਾ ਵੇਖਹੁ ਕਰਮ ਕਮਾਇ ॥

maahaa ruttee aavnaa vaykhu karam
kamaa-ay.ਨਾਨਕ ਹਰੇ ਨ ਸੂਕਹੀ ਜਿ ਗੁਰਮੁਖਿ ਰਹੇ
ਸਮਾਇ ॥੪॥੧॥naanak haray na sookhee je gurmukh
rahay samaa-ay. ||4||1||*Rag Basantt Mehla-1**Ghar-1 Chaupadey Dutukaiy*

Rag Basantt is a very old musical measure, which the singers at Golden temple start playing with the first day of Indian month *Maagh* (approximately middle of December) and keep playing it for about two months. In another context *Basantt*

signifies spring, associated with an atmosphere of happiness and high spirits, when the nature also blooms with new leaves and yellow flowers in Punjab, India. People celebrate this occasion by wearing yellow clothes and turbans. Also special sports competitions are held in Anand Pur Sahib, India to celebrate *Holla Mohalla* instead of the Hindu festival of *Holi*, in which people throw colored water at each other. But the purpose of this and other *shabads* in this melody is that Guru Ji wants to teach us how we can always enjoy true happiness, so that for us there is always *Basantt* or season of Spring indicating joy and beauty throughout our body and mind, no matter what kind of season may be outside and what kind of circumstances we may be facing in our worldly life.

So alluding to this season, Guru Ji says: “(O’ my mind), contemplate forever on that God and thus blossom (in joy). Then every month would become the month of great celebrations as if for you there is always spring.”(1)

Giving the gist of his advice, Guru Ji says: “O’ my naive (mind), forsake your egoistic intellect. O’ my mind, through reflection, kill your ego and enshrine the most sublime merit (of God’s Name).”(1-pause)

Describing the benefits of following the above advice, Guru Ji uses the metaphor of growing a beautiful shady fruit tree, and says: “(O’ my friend, if you act on the above suggestion, then after some time you would enjoy such a unique state of bliss, as if within you has grown) a tree of (virtuous deeds), with the branches of God’s Name blossoming with flowers of righteousness and yielding the fruit of (divine) knowledge. This tree would be adorned with leaves of (God’s) realization providing dense shade (of humility), because the ego of the mind would be totally wiped out.”(2)

Continuing to depict the state of bliss being enjoyed by such a person, Guru Ji says: “(O’ my friend, one who shedding one’s ego is attuned to God, that one’s) eyes would (see God in the) nature, ears would hear the divine word, and from the tongue would utter eternal (God’s) Name. In this way the one whose mind is so imperceptibly attuned to God would obtain the wealth of perfect honor (both in this and the next world).”(3)

In closing, Guru Ji says: “(O’ my friends), the months and seasons have to come and go as per their turn, but you may try and see (for yourself the result of) doing pious deeds. O’ Nanak, the Guru’s followers who remain absorbed (in contemplating God), always remain green (in bliss) and never (become) dry (or depressed).”(4-1)

The message of this *shabad* is that if we want to remain in such a state of happiness and pleasure as if our mind is always blossoming with the eternal season of spring, then we should abandon our self-conceit and meditate on God’s Name with full dedication of our mind.

ਮਹਲਾ ੧ ਬਸੰਤੁ ॥

mehlāa 1 basant̃.

ਰੁਤਿ ਆਈਲੇ ਸਰਸ ਬਸੰਤੁ ਮਾਹਿ ॥
 ਰੰਗਿ ਰਾਤੇ ਰਵਹਿ ਸਿ ਤੇਰੈ ਚਾਇ ॥
 ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ ਲਗਉ ਪਾਇ ॥੧॥

rut̃ aa-eelay saras basant̃ maahi.
 rang raat̃ay raveh se t̃ayrai chaa-ay.
 kis pooj char̃haava-o laga-o paa-ay. ||1||

ਤੇਰਾ ਦਾਸਨਿ ਦਾਸਾ ਕਹਉ ਰਾਇ ॥
 ਜਗਜੀਵਨ ਜੁਗਤਿ ਨ ਮਿਲੈ ਕਾਇ ॥੧॥
 ਰਹਾਉ ॥

t̃ayraa d̃aasan d̃aasaa kaha-o raa-ay.
 jagjeevan jugat̃ na milai kaa-ay. ||1||
 rahaa-o.

ਤੇਰੀ ਮੂਰਤਿ ਏਕਾ ਬਹੁਤੁ ਰੂਪ ॥
 ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ ਦੇਉ ਧੂਪ ॥
 ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਹਾ ਪਾਇ ॥
 ਤੇਰਾ ਦਾਸਨਿ ਦਾਸਾ ਕਹਉ ਰਾਇ ॥੨॥

t̃ayree moorat̃ aykaa bahut̃ roop.
 kis pooj char̃haava-o d̃ay-o D̃hoop.
 t̃ayraa ant̃ na paa-i-aa kahaa paa-ay.
 t̃ayraa d̃aasan d̃aasaa kaha-o raa-ay. ||2||

ਤੇਰੇ ਸਠਿ ਸੰਬਤੁ ਸਭਿ ਤੀਰਥਾ ॥
 ਤੇਰਾ ਸਚੁ ਨਾਮੁ ਪਰਮੇਸਰਾ ॥
 ਤੇਰੀ ਗਤਿ ਅਵਿਗਤਿ ਨਹੀ ਜਾਣੀਐ ॥
 ਅਣਜਾਣਤੁ ਨਾਮੁ ਵਖਾਣੀਐ ॥੩॥

t̃ayray sath̃ sambat̃ sabh̃ t̃eerthaa.
 t̃ayraa sach naam parmaysraa.
 t̃ayree gat̃ avigat̃ nahee jaanee-ai.
 añjaañat̃ naam vak̃haanee-ai. ||3||

ਨਾਨਕੁ ਵੇਚਾਰਾ ਕਿਆ ਕਹੈ ॥
 ਸਭੁ ਲੋਕੁ ਸਲਾਹੇ ਏਕਸੈ ॥
 ਸਿਰੁ ਨਾਨਕ ਲੋਕਾ ਪਾਵ ਹੈ ॥
 ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ ਨਾਵ ਹੈ ॥੪॥੨॥

naanak vaychaaraa ki-aa kahai.
 sabh̃ lok salaahay ayksai.
 sir naanak lokaa paav hai.
 balihaaree jaa-o jayt̃ay t̃ayray naav hai.
 ||4||2||

Mehla-1 Basant̃

In the previous *shabad*, Guru Ji advised us that if we want to remain in such a state of happiness and pleasure as if our mind is blossoming with the eternal season of spring, then we should abandon our self-conceit and meditate on God's Name with full dedication of our mind. In this *shabad*, he touches on another important point. As has been noted, according to Sikh philosophy, God has no particular shape or form, who could be worshipped like a statue and to whom flowers or other such things could be offered.

So when Guru Ji sees his friends, worshipping other gods and goddesses in the form of some idols or imaginary portraits and offering flowers and fruits to them, he wonders to whom He should address his prayers and present his offerings. In this *shabad*, he shares his thoughts on this question and tells us how much he respects those who praise and worship only God and no one else.

Deeming this human life as *Basantt* or the season of spring and meditation on God, Guru Ji says: “(O’ God), they who are imbued with Your love, this entire human life is *Basantt* (the most delightful season to meditate on Your Name). With great expectation, they look forward to meeting You. (O’ God, in this season many people offer flowers and leaves to the statues or paintings of their gods and goddesses, but I wonder) to whom may I offer the flowers of my worship and whose feet may I touch, (when I realize that You don’t have any form or figure)?”(1)

Stating what he does, Guru Ji says: “O’ my King, I call myself the servant of Your servants (and I bow to them, because I feel that except through them) I cannot find the way to meet (You) the Life of the world anywhere else.”(1-pause)

Elaborating on his reason for bowing to the feet of God’s servants, Guru Ji says: “O’ God, Your personality is one, but Your forms are many. So I wonder to whom may I offer (flowers of my) worship, and before whom may I burn incense? O’ God, nobody else has found Your end or limit, and what is the power (of a humble person like me in this regard)? Therefore O’ my King, I consider myself as the servant of Your servants.”(2)

Stating how, at all places and at all times, God’s Name is being meditated on, Guru Ji refers to the Hindu belief, according to which the influence of gods *Brahma*, *Vishnu*, and *Shiva* lasts for twenty years each on man’s life, Guru Ji says: “(O’ God, for me) Your eternal Name (has its influence on all the) sixty years (of my human life, and is being meditated on) at all holy places. We don’t understand Your state, without knowing it we meditate on Your Name.”(3)

Guru Ji concludes the *shabad* in extreme humility, and says: “(O’ God), what can poor Nanak say? When all the people, are praising the same one God. Therefore, Nanak (deeply respects those who worship God and his) head is on the feet of those people, and I am a sacrifice to how so many are Your Names (which people have given to You).”(4-2)

The message of this *shabad* is that if we want to remain so happy, as if we are enjoying an eternal season of spring in our heart, then without bothering about too many details, we should follow the Guru’s advice, respect all those who meditate on God’s Name and meditate on that God’s Name with true love.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

basant mehlāa 1.

ਸੁਇਨੇ ਕਾ ਚਉਕਾ ਕੰਚਨ ਕੁਆਰ ॥
ਰੁਪੇ ਕੀਆ ਕਾਰਾ ਬਹੁਤੁ ਬਿਸਥਾਰੁ ॥
ਗੰਗਾ ਕਾ ਉਦਕੁ ਕਰੰਤੇ ਕੀ ਆਗਿ ॥
ਗਰੁੜਾ ਖਾਣਾ ਦੁਖ ਸਿਉ ਗਾਡਿ ॥੧॥

su-inay kaa cha-ukaa kanchan ku-aar.
rupay kee-aa kaaraa bahuṭ bisthaar.
gangaa kaa udak karantay kee aag.
garurḥaa khaṇṇaa duDh si-o gaad. ||1||

ਰੇ ਮਨ ਲੇਖੈ ਕਬਹੂ ਨ ਪਾਇ ॥

ray man laykhai kabhoo na paa-ay.

ਪੰਨਾ ੧੧੬੯

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ਜਾਮਿ ਨ ਭੀਜੈ ਸਾਚ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

jaam na bheejai saach naa-ay. ||1|| rahaa-o.

ਦਸ ਅਠ ਲੀਖੇ ਹੋਵਹਿ ਪਾਸਿ ॥

das ath leekhay hoveh paas.

ਚਾਰੇ ਬੇਦ ਮੁਖਾਗਰ ਪਾਠਿ ॥

chaaray bayd mukhaagar paath.

ਪੁਰਬੀ ਨਾਵੈ ਵਰਨਾਂ ਕੀ ਦਾਤਿ ॥

purbee naavai varnaa^N kee daat.

ਵਰਤ ਨੇਮ ਕਰੇ ਦਿਨ ਰਾਤਿ ॥੨॥

varat naym karay din raat. ||2||

ਕਾਜੀ ਮੁਲਾਂ ਹੋਵਹਿ ਸੇਖ ॥

kaajee mulaa^N hoveh saykh.

ਜੋਗੀ ਜੰਗਮ ਭਗਵੇ ਭੇਖ ॥

jogee jangam bhagvay bhaykh.

ਕੋ ਗਿਰਹੀ ਕਰਮਾ ਕੀ ਸੰਧਿ ॥

ko girhee karmaa kee sanDh.

ਬਿਨੁ ਬੂਝੇ ਸਭ ਖੜੀਅਸਿ ਬੰਧਿ ॥੩॥

bin boojhay sabh kharhee-as banDh. ||3||

ਜੇਤੇ ਜੀਅ ਲਿਖੀ ਸਿਰਿ ਕਾਰ ॥

jaytay jee-a likhee sir kaar.

ਕਰਣੀ ਉਪਰਿ ਹੋਵਹਿ ਸਾਰ ॥

karnee upar hovag saar.

ਹੁਕਮੁ ਕਰਹਿ ਮੂਰਖ ਗਾਵਾਰ ॥

hukam karahi moorakh gaavaar.

ਨਾਨਕ ਸਾਚੇ ਕੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥੪॥੩॥

naanak saachay kay sifāt bhandaar. ||4||3||

Basantt Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to remain so happy as if we are enjoying an eternal season of spring in our heart, then without bothering about too many details we should follow the Guru's advice, respect all those who meditate on God's Name and we should ourselves meditate on God's Name with true love. But in spite of all such advice by Guru Ji and many other holy persons, people keep practicing their false ways, such as cooking in "purified" places, going on pilgrimages, or wearing holy garbs. In this *shabad*, Guru Ji clearly tells that all such practices are of no use in God's court; it is only on man's deeds that a person is judged there.

First commenting on those who are very particular about ritual purity, Guru Ji says: "(O' my friends), even if a person were to build a kitchen square of gold, use gold utensils, draw a very wide boundary with silver threads around the cooking place, use water brought from (the sacred river) Ganges, light fire with wood from *Aran* (a special sacred tree), and eat the rice pudding made in milk (1). O' my mind as long as (that person's) heart is not imbued with the love of (God's) eternal Name, (such like ritualistic purities) are never taken into account (by God)." (1-pause)

Now taking the case of those who study *Vedas*, *Puranas*, and other such holy books, steadfastly bathe at holy places on auspicious days, and day and night observe various fasts, Guru Ji says: “(O’ my friends, even if one) has written and kept with him or her the eighteen *Puranas*, recites all the four *Vedas* from the tongue, bathes at holy places on auspicious occasions, gives in charity according to different castes, observes fasts day and night, and performs all the daily rituals, (still nothing is taken in account in God’s court if that person doesn’t meditate on His Name).”(2)

Next commenting on the fate of Hindu and Muslim holy men, and the house holders who are particular about observing all the faith rituals, Guru Ji says: “(O’ my friends, no matter whether a person) is a *Qazi* (Muslim judge), *Mullah* (Muslim priest), beggar, yogi, wandering sage wearing orange colored garbs, or is a house holder performing all faith rituals, still without realizing (God) all are bound, and driven away (by the demon of death).”(3)

Guru Ji concludes the *shabad* by beautifully explaining the basis on which our fate is determined after death. He says: “(O’ my friends), as many are the creatures, on the foreheads of all is written their individual duty (by God), and in essence they would be judged according to their (good or bad) deeds. Foolish and ignorant are those who (arrogantly) try to command others. O’ Nanak filled with His praise are the storehouses of the eternal (God). Therefore, we should engage in singing praises of God, and doing good deeds, because that alone is approved in His court).”(4-3)

The message of this *shabad* is that the one and only true deed approved in God’s court is singing of His praises, and doing good deeds. All other kinds of deeds, such as cooking food in sanctified places, bathing at holy places, reading scriptures without understanding the purpose of life and realizing God are absolutely of no use.

ਬਸੰਤੁ ਮਹਲਾ ੩ ਤੀਜਾ ॥

basant mehlā 3 tējāa.

ਬਸਤੁ ਉਤਾਰਿ ਦਿਗੰਬਰੁ ਹੋਹੁ ॥
ਜਟਾਧਾਰਿ ਕਿਆ ਕਮਾਵੈ ਜੋਹੁ ॥
ਮਨੁ ਨਿਰਮਲੁ ਨਹੀ ਦਸਵੈ ਦੁਆਰ ॥
ਭੁਮਿ ਭੁਮਿ ਆਵੈ ਮੂੜਾ ਵਾਰੇ ਵਾਰ ॥੧॥

bastar utaar digambar hog.
jataaDhaar ki-aa kamaavai jog.
man nirmal nahee dasvai du-aar.
bharam bharam aavai moorh^haa vaaro
vaar. ||1||

ਏਕੁ ਧਿਆਵਹੁ ਮੂੜੁ ਮਨਾ ॥
ਪਾਰਿ ਉਤਰਿ ਜਾਹਿ ਇਕ ਖਿਨਾ ॥੧॥ ਰਹਾਉ ॥

ayk Dhi-aavahu moorh^h manaa.
paar utar jaahi ik khinaa^N. ||1|| rahaa-o.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਕਰਹਿ ਵਖਿਆਣੁ ॥
ਨਾਦੀ ਬੇਦੀ ਪੜਹਿ ਪੁਰਾਣੁ ॥
ਪਾਖੰਡ ਦ੍ਰਿਸਟਿ ਮਨਿ ਕਪਟੁ ਕਮਾਹਿ ॥
ਤਿਨ ਕੈ ਰਮਈਆ ਨੇੜਿ ਨਾਹਿ ॥੨॥

simrit saastar karahi vakhi-aan.
naadee baydee parh^hahi puraana.
pakhand drisat man kapat kamaahi.
tin kai rama-ee-aa nayrh^h naahi. ||2||

ਜੇ ਕੋ ਐਸਾ ਸੰਜਮੀ ਹੋਇ ॥
ਕ੍ਰਿਆ ਵਿਸੇਖ ਪੂਜਾ ਕਰੇਇ ॥
ਅੰਤਰਿ ਲੋਭੁ ਮਨੁ ਬਿਖਿਆ ਮਾਹਿ ॥
ਓਇ ਨਿਰੰਜਨੁ ਕੈਸੇ ਪਾਹਿ ॥੩॥

jay ko aisaa sanjmee ho-ay.
kir-aa visaykh poojaa karay-i.
antar lobh man bikhi-aa maahi.
o-ay niranjan kaisay paahi. ||3||

ਕੀਤਾ ਹੋਆ ਕਰੇ ਕਿਆ ਹੋਇ ॥
ਜਿਸ ਨੋ ਆਪਿ ਚਲਾਏ ਸੋਇ ॥
ਨਦਰਿ ਕਰੇ ਤਾਂ ਭਰਮੁ ਚੁਕਾਏ ॥
ਹੁਕਮੈ ਬੂਝੈ ਤਾਂ ਸਾਚਾ ਪਾਏ ॥੪॥

keetaa ho-aa karay ki-aa ho-ay.
jis no aap chalaay so-ay.
nadar karay taa^N bharam chukaa-ay.
hukmai boojhai taa^N saachaa paa-ay. ||4||

ਜਿਸੁ ਜੀਉ ਅੰਤਰੁ ਮੈਲਾ ਹੋਇ ॥
ਤੀਰਥ ਭਵੈ ਦਿਸੰਤਰ ਲੋਇ ॥
ਨਾਨਕ ਮਿਲੀਐ ਸਤਿਗੁਰ ਸੰਗ ॥
ਤਉ ਭਵਜਲ ਕੇ ਤੂਟਸਿ ਬੰਧ ॥੫॥੪॥

jis jee-o antar mailaa ho-ay.
tirath bhavai disantar lo-ay.
naanak milee-ai satgur sang.
ta-o bhavjal kay tootas banDh. ||5||4||

Basantt Mehta-3 (Teeja)

In the previous *shabad*, Guru Ji advised us that the one and only true deed approved in God's court is singing His praises and doing good deeds. All other kinds of deeds, such as cooking food in sanctified places, bathing at holy places; reading scriptures without understanding the purpose and realizing God are absolutely of no use. In this *shabad*, Guru Ji comments on some more ritualistic practices adopted by people, in the belief that by doing these they can purify their mind. But Guru Ji once again affirms the previous message that it is only by meditating on God's Name that one can purify one's mind and be approved in God's court and not by any other ritualistic deeds or holy garbs.

First commenting on those who think that they can purify their minds by remaining naked, wearing long tresses, or holding breath in the tenth gate (in an imaginary special state of mind), Guru Ji says: "(O' my friends, neither) by taking off one's clothes and becoming *Digambar* (member of a naked roaming sect of Jain faith, one becomes a true saint), nor by wearing long matted hair, one obtains union (with God). Similarly by holding the breath in the tenth gate, one's mind does not become pure, (and the) foolish person engaged in (such false practices) keeps wandering in illusions, and keeps coming again and again (into this world and going through rounds of birth and death)." (1)

Therefore instructing his own mind (and indirectly us), Guru Ji says: "O' my foolish mind, meditate on the one (God) alone; (by doing so) you would be ferried across (this worldly ocean) in an instant." (1-pause)

Commenting on the state of those pundits who study *Shastras*, *Simritis* and other such (Hindu holy scriptures, but remain greedy and hypocritical, Guru Ji says: "They who

deliver sermons on *Simritis* and *Shastras*, blow (yogi) horns, read *Vedas* and *Puranas*, but with an evil intention practice hypocrisy, God doesn't come near them.”(2)

Similarly talking about those who observe austerities and perform special worships, Guru Ji says: “Even if one is so disciplined, that one can control one's sense organs, with special rituals performs worship (of one's idol), but within one is greed and one's mind is involved in the poison (of worldly riches), that one cannot obtain the immaculate God”(3)

However Guru Ji recognizes, the fact that humans too are helpless because they can do only that, which God allows them to do. Therefore he says: “(O' my friends), what can be done by the one who has himself been created by (God), and whom that (God) Himself drives (according to His will)? It is only when He casts His glance of grace that He dispels one's doubt, and when one realizes (God's) will, one obtains the eternal God.”(4)

In conclusion Guru Ji says: “(O' my friends), whose mind is filthy (with evil intentions) from within, even if that person wanders around the holy places of the world, (still such a person is not liberated from worldly bonds). O' Nanak, it is only when we obtain the company of the true Guru, that the bonds of this dreadful (worldly) ocean are broken.”(5-4)

The message of this *shabad* is that instead of bothering about religious rites and rituals, or adorning holy garbs, we should obtain the company of true Guru (by reading and faithfully following Guru Granth Sahib), and meditate on God's Name. Only then would we be liberated from worldly bonds and rounds of birth and death.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

basant mehlāa 1.

ਸਗਲ ਭਵਨ ਤੇਰੀ ਮਾਇਆ ਮੋਹ ॥
ਮੈ ਅਵਰੁ ਨ ਦੀਸੈ ਸਰਬ ਤੋਹ ॥
ਤੂ ਸੁਰਿ ਨਾਥਾ ਦੇਵਾ ਦੇਵ ॥
ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਗੁਰ ਚਰਨ ਸੇਵ ॥੧॥

sagal bhavan tayree maa-i-aa moh.
mai avar na deesai sarab toh.
too sur naathaa dayvaa dayv.
har naam milai gur charan sayv. ||1||

ਮੇਰੇ ਸੁੰਦਰ ਗਹਿਰ ਗੰਭੀਰ ਲਾਲ ॥
ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਏ ਤੂ ਅਪਰੰਪਰੁ ਸਰਬ
ਪਾਲ ॥੧॥ ਰਹਾਉ ॥

mayray sundar gahir gambheer laal.
gurmukh raam naam gun gaa-ay too
aprampar sarab paal. ||1|| rahaa-o.

ਬਿਨੁ ਸਾਧ ਨ ਪਾਈਐ ਹਰਿ ਕਾ ਸੰਗੁ ॥
ਬਿਨੁ ਗੁਰ ਮੈਲ ਮਲੀਨ ਅੰਗੁ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸੁਧੁ ਹੋਇ ॥
ਗੁਰ ਸਬਦਿ ਸਲਾਹੇ ਸਾਚੁ ਸੋਇ ॥੨॥

bin saaDh na paa-ee-ai har kaa sang.
bin gur mail maleen ang.
bin har naam na suDh ho-ay.
gur sabad salaahay saach so-ay. ||2||

ਜਾ ਕਉ ਤੂ ਰਾਖਹਿ ਰਖਨਹਾਰ ॥
 ਸਤਿਗੁਰੂ ਮਿਲਾਵਹਿ ਕਰਹਿ ਸਾਰ ॥
 ਬਿਖੁ ਹਉਮੈ ਮਮਤਾ ਪਰਹਰਾਇ ॥
 ਸਭਿ ਦੂਖ ਬਿਨਾਸੇ ਰਾਮ ਰਾਇ ॥੩॥

jaa ka-o too raakhahi rakhanhaar.
 satguroo milaaveh karahi saar.
 bikh ha-umai mamtaa parahraa-ay.
 sabh dookh binaasay raam raa-ay. ||3||

ਉਤਮ ਗਤਿ ਮਿਤਿ ਹਰਿ ਗੁਨ ਸਰੀਰ ॥
 ਗੁਰਮਤਿ ਪ੍ਰਗਟੇ ਰਾਮ ਨਾਮ ਹੀਰ ॥
 ਲਿਵ ਲਾਗੀ ਨਾਮਿ ਤਜਿ ਦੂਜਾ ਭਾਉ ॥
 ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਰੁ ਗੁਰ ਮਿਲਾਉ ॥੪॥੫॥

ootam gat mit har gun sareer.
 gurmat pargatay raam naam heer.
 liv laagee naam taj doojaa bhaa-o.
 jan naanak har gur gur milaa-o. ||4||5||

Basant Mehl-1

In the previous many *shabads*, Guru Ji has stressed the importance of seeking Guru's guidance, meditating on God's Name and singing His praises. In this *shabad*, he shows us how to address God and sing His praises. He also tells us how important it is to obtain the guidance of the Guru in this endeavor.

First acknowledging the omnipotence of God, Guru Ji says: “(O' my God), in all the worlds is pervading the attachment for Your *Maya* (the worldly riches and power). I cannot see anyone else, because You are (present) everywhere. You are the God of all gods and Master of all the yogis. (It is only) by serving the feet (and faithfully following the guidance) of the Guru, that one obtains God's Name.”(1)

Continuing his humble prayer, Guru Ji says: “O' my beauteous, profound, and deep God, a Guru's follower always sings praises of God's Name, (and believes that) You are limitless, and that You sustain all.”(1-pause)

Now explaining the importance and necessity of the company of the saint (Guru), he says: “(O' my friends) without (the guidance of) the saint (Guru), we don't obtain the company of God. Because without (the guidance of) the Guru, one's body (conduct) remains filthy (with sinful thoughts. (Also) without (meditating on God's) Name, (this body) cannot be purified. Only the one who by attuning to the (Guru's) word praises God, becomes true (embodiment of God)”(2)

However Guru Ji clarifies that it is by God's grace that one is blessed with the guidance of the Guru. Therefore he says: “O' Savior, the one whom You (want to) save, You unite with the true Guru, and take care of that person. You get that person purged of the poison of ego and the sense of “mineness”. Then O' God the King, by Your grace all that person's sorrows are destroyed.”(3)

In conclusion, Guru Ji says: “(O' my friends), within whose body are (enshrined) the divine merits, that person's state (of mind) becomes sublime. By following the instruction of the Guru, the jewel of God's Name becomes manifest in such a person.

Renouncing love of the other (worldly riches and power, that person's) mind is attuned (to God). Therefore devotee Nanak also prays and says: "O' God, please do unite me with the Guru."(4-5)

The message of this *shabad* is that if we want to make ourselves pure and fit for union with God, then we should pray to Him to unite us with the Guru who may dispel the impurities of our mind and breaking our worldly bonds, attune us to the love of God. It is only then that our mind would become pure and then by singing His praises and meditating on His Name, we would get united with God.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

basant mehlaa 1.

ਮੇਰੀ ਸਖੀ ਸਹੇਲੀ ਸੁਨਹੁ ਭਾਇ ॥
ਮੇਰਾ ਪਿਰੁ ਰੀਸਾਲੂ ਸੰਗਿ ਸਾਇ ॥
ਓਹੁ ਅਲਖੁ ਨ ਲਖੀਐ ਕਹਹੁ ਕਾਇ ॥

mayree sakhee sahaylee sunhu bhaa-ay.
mayraa pir reesaaloo sang saa-ay.
oh alakh na lakhee-ai kahhu kaa-ay.

ਪੰਨਾ ੧੧੭੦

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ਗੁਰਿ ਸੰਗਿ ਦਿਖਾਇਓ ਰਾਮ ਰਾਇ ॥੧॥

gur sang dikhaa-i-o raam raa-ay. ||1||

ਮਿਲੁ ਸਖੀ ਸਹੇਲੀ ਹਰਿ ਗੁਨ ਬਨੇ ॥
ਹਰਿ ਪ੍ਰਭ ਸੰਗਿ ਖੇਲਹਿ ਵਰ ਕਾਮਨਿ ਗੁਰਮੁਖਿ
ਖੋਜਤ ਮਨ ਮਨੇ ॥੧॥ ਰਹਾਉ ॥

mil sakhee sahaylee har gun banay.
har parabh sang khayleh var kaaman
gurmukh khojat man manay. ||1|| rahaa-o.

ਮਨਮੁਖੀ ਦੁਹਾਗਣਿ ਨਾਹਿ ਭੋਉ ॥
ਓਹੁ ਘਟਿ ਘਟਿ ਰਾਵੈ ਸਰਬ ਪ੍ਰੇਉ ॥
ਗੁਰਮੁਖਿ ਬਿਰੁ ਚੀਨੈ ਸੰਗਿ ਦੇਉ ॥
ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਪੁ ਜਪੇਉ ॥੨॥

manmukhee duhaagan naahi bhay-o.
oh ghat ghat raavai sarab paray-o.
gurmukh thir cheenai sang day-o.
gur naam drirh-aa-i-aa jap japay-o. ||2||

ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਭਾਉ ਹੋਇ ॥
ਬਿਨੁ ਗੁਰ ਸੰਤ ਨ ਸੰਗੁ ਦੇਇ ॥
ਬਿਨੁ ਗੁਰ ਅੰਧੁਲੇ ਧੰਧੁ ਰੋਇ ॥
ਮਨੁ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮਲੁ ਸਬਦਿ ਖੋਇ ॥੩॥

bin gur bhagat na bhaa-o ho-ay.
bin gur sant na sang day-ay.
bin gur anDhulay DhanDh ro-ay.
man gurmukh nirmal mal sabad kho-ay. ||3||

ਗੁਰਿ ਮਨੁ ਮਾਰਿਓ ਕਰਿ ਸੰਜੋਗੁ ॥
ਅਹਿਨਿਸਿ ਰਾਵੈ ਭਗਤਿ ਜੋਗੁ ॥
ਗੁਰ ਸੰਤ ਸਭਾ ਦੁਖੁ ਮਿਟੈ ਰੋਗੁ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਸਹਜ ਜੋਗੁ ॥੪॥੬॥

gur man maari-o kar sanjog.
ahinis raavay bhagat jog.
gur sant sabhaa dukh mitai rog.
jan naanak har var sahj jog. ||4||6||

Basantt Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to make ourselves pure and fit for union with God, then we should pray to Him to unite us with the Guru who may dispel the impurities of our mind, and breaking our worldly bonds, attune us to the love of God. It is only then that our mind would become pure and then by singing His praises and meditating on His Name we would unite with God. That is why in this *shabad*, using the metaphor of young loving brides who are craving to be united with (God) their beloved spouse, Guru Ji addresses us as his friends and mates and suggests some immaculate ways to get united with our beloved (God).

Using the metaphor of a young happily wedded bride talking to her close friends, Guru Ji shares with us how he has obtained loving union with God. He says: “O’ my dear friends and mates, listen to me with loving attention. She with whom is my handsome Groom is an eternally wedded bride. (That) indescribable (God) cannot be described, (so tell me) how can we meet (Him). To me, the Guru has shown me that God the king in my company.”(1)

Therefore addressing us, his friends and mates, Guru Ji suggests: “(O’ my) friends and mates, it behooves us to join together and sing God’s praises. The beautiful brides who through the Guru search for Him and then play with (God) their spouse, their minds are convinced (about the guidance of the Guru and the bliss of God’s company).”(1-pause)

Comparing the state of the self-conceited brides with the Guru’s followers, he says: “The self-conceited, separated brides do not know the secret that Beloved of all, resides in each and every heart. But a Guru following bride firmly believes that God is always with her. The Guru has instilled (God’s) Name in her, and she keeps meditating on Him.”(2)

Therefore explaining the absolute necessity of Guru, he says: “(O’ my friends), without the (guidance of) the Guru, neither devotion, nor love (for God) wells up (in one’s mind). Without the shelter of the Guru, (God) doesn’t bless one with the company of saints (or Guru’s followers). Without (the guidance of) the Guru, (people remain spiritually) blind and keep lamenting about worldly problems. Because it is only by reflecting on the Guru’s word, that the mind loses its dirt (of evil thoughts) and becomes immaculate.”(3)

In conclusion, Guru Ji says: “By joining together (with God), one whose mind the Guru has stilled (regarding worldly enticements), day and night that one enjoys devotional union (with God). Servant Nanak says, in the saintly society of the Guru, one’s malady and pain (of ego) is erased, and one effortlessly obtains union with God the Spouse.”(4-6)

The message of this *shabad* is that if we want to enjoy the bliss of union with God, then we should pray to Him to grant us the company of the Guru. So that following his advice (the *Gurbani*), we may remove the evil tendencies of our mind and develop true love and devotion for God and His Name.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

basant mehlaa 1.

ਆਪੇ ਕੁਦਰਤਿ ਕਰੇ ਸਾਜਿ ॥
 ਸਚੁ ਆਪਿ ਨਿਬੇੜੇ ਰਾਜੁ ਰਾਜਿ ॥
 ਗੁਰਮਤਿ ਊਤਮ ਸੰਗਿ ਸਾਥਿ ॥
 ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਸਹਜਿ ਆਥਿ ॥੧॥

aapay kudrat karay saaj.
 sach aap nibayrhay raaj raaj.
 gurmat ootam sang saath.
 har naam rasaa-in sajh aath. ||1||

ਮਤ ਬਿਸਰਸਿ ਰੇ ਮਨ ਰਾਮ ਬੋਲਿ ॥
 ਅਪਰੰਪਰੁ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਹਰਿ
 ਆਪਿ ਤੁਲਾਏ ਅਤੁਲ ਤੋਲਿ ॥੧॥ ਰਹਾਉ ॥

mat bisras ray man raam bol.
 aprampar agam agochar gurmukh har aap
 tulaa-ay atul tol. ||1|| rahaa-o.

ਗੁਰ ਚਰਨ ਸਰੇਵਹਿ ਗੁਰਸਿਖ ਤੋਰ ॥
 ਗੁਰ ਸੇਵ ਤਰੇ ਤਜਿ ਮੇਰ ਤੋਰ ॥
 ਨਰ ਨਿੰਦਕ ਲੋਭੀ ਮਨਿ ਕਠੋਰ ॥
 ਗੁਰ ਸੇਵ ਨ ਭਾਈ ਸਿ ਚੋਰ ਚੋਰ ॥੨॥

gur charan sarayveh gursikh tor.
 gur sayv taray taj mayr tor.
 nar nindak lobhee man kathor.
 gur sayv na bhaa-ee se chor chor. ||2||

ਗੁਰੁ ਤੁਨਾ ਬਖਸੇ ਭਗਤਿ ਭਾਉ ॥
 ਗੁਰਿ ਤੁਨੈ ਪਾਈਐ ਹਰਿ ਮਹਲਿ ਠਾਉ ॥
 ਪਰਹਰਿ ਨਿੰਦਾ ਹਰਿ ਭਗਤਿ ਜਾਗੁ ॥
 ਹਰਿ ਭਗਤਿ ਸੁਹਾਵੀ ਕਰਮਿ ਭਾਗੁ ॥੩॥

gur tuthaa bakhshay bhagat bhaa-o.
 gur tuthai paa-ee-ai har mahal thaa-o.
 parhar nindaa har bhagat jaag.
 har bhagat suhaavee karam bhaag. ||3||

ਗੁਰੁ ਮੇਲਿ ਮਿਲਾਵੈ ਕਰੇ ਦਾਤਿ ॥
 ਗੁਰਸਿਖ ਪਿਆਰੇ ਦਿਨਸੁ ਰਾਤਿ ॥
 ਫਲੁ ਨਾਮੁ ਪਰਾਪਤਿ ਗੁਰੁ ਤੁਸਿ ਦੇਇ ॥
 ਕਹੁ ਨਾਨਕ ਪਾਵਹਿ ਵਿਰਲੇ ਕੋਇ ॥੪॥੧॥

gur mayl milaavai karay daat.
 gursikh pi-aaray dinas raat.
 fal naam paraapat gur tus day-ay.
 kaho naanak paavahi virlay kay-ay. ||4||7||

Basantt Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of union with God, then we should pray to Him to grant us the company of the Guru. So that following his advice (the *Gurbani*), we may remove the evil tendencies of our mind and develop true love and devotion for God and His Name. In this *shabad*, he tells us how God, creates His creation, administers it, and judges the actions of His creatures. He also tells us how the Guru gives his immaculate advice and blesses the Guru following persons with God's Name and guides them to the mansion of God.

First commenting on how God creates His creation and administers it, Guru Ji says: “(O’ my friends, God) Himself fashions and creates the creation. Issuing His own commands, the eternal King decides the fate of His creatures. (They who are blessed with the) sublime instruction of the Guru, to them God (always seems) in their company. They imperceptibly obtain and enjoy the elixir of God’s Name.”(1)

Therefore advising his own mind (and indirectly us), Guru Ji says: “O’ my mind, keep uttering God’s Name, and don’t let it be forgotten. God who is limitless, incomprehensible, and unfathomable, He Himself lets His inestimable worth be known through the Guru (and lets His merits be known through the Guru).”(1-pause)

Now contrasting the conduct of the Guru following persons, and self-conceited slanderers, Guru Ji says: “(O’ God), they who serve at the Guru’s feet (and obediently follow his advice), are Your *Gursikhs* (true devotees). By serving the Guru (following his advice), and forsaking (the sense of differentiation) between their own and others, they swim across (the worldly ocean). But those human beings, who are slanderers and greedy, are stone hearted. To them the service (or. advice) of the Guru is not pleasing; they are the biggest thieves of all.”(2)

Guru Ji now tells us what kinds of blessings they enjoy on whom the Guru becomes gracious. He says: “They on whom the Guru becomes gracious, he blesses them with the love of (God’s) worship. When the Guru is pleased, they obtain a place in God’s mansion. (On whom the Guru is pleased), forsaking the slandering of others, they awaken (spiritually and engage) in the worship of God. Thus by God’s grace, the gratifying worship of God becomes a part of their lives.”(3)

Summarizing how the Guru blesses those who obediently follow his advice, Guru Ji says: “(O’ my friends, when) the Guru bestows the gift (of Name), he brings about the union (between God and His devotees). Then day and night those beloved *Gursikhs* keep meditating (on God’s Name). Yes, on being pleased the Guru blesses them with the reward of (God’s) Name, and Nanak says, only very rare persons receive (this gift of Name).”(4-7)

The message of the *shabad* is that it is God who creates and judges us. If we want to win the pleasure and affection of that God, then we need to first win the pleasure and the grace of our Guru, who by giving us proper instruction would wash our mind of all evil tendencies like greed and slander, would yoke us in true worship of God and facilitate our union with Him.

ਬਸੰਤੁ ਮਹਲਾ ੩ ਇਕ ਤੁਕਾ ॥

basant mehlāa 3 ik tūkāa.

ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਸੇਵਾ ਕਰੈ ॥
ਜੀਵਤੁ ਮਰੈ ਸਭਿ ਕੁਲ ਉਧਰੈ ॥੧॥

saahib bhaavai sayvak sayvaa karai.
jeevat marai sabh kul uDhrai. ||1||

ਤੇਰੀ ਭਗਤਿ ਨ ਛੋਡਉ ਕਿਆ ਕੋ ਹਸੈ ॥
ਸਾਚੁ ਨਾਮੁ ਮੇਰੈ ਹਿਰਦੈ ਵਸੈ ॥੧॥ ਰਹਾਉ ॥

tayree bhagat na chhoda-o ki-aa ko hasai.
saach naam mayrai hirdai vasai. ||1||
rahaa-o.

ਜੈਸੇ ਮਾਇਆ ਮੋਹਿ ਪ੍ਰਾਣੀ ਗਲਤੁ ਰਹੈ ॥
ਤੈਸੇ ਸੰਤ ਜਨ ਰਾਮ ਨਾਮ ਰਵਤੁ ਰਹੈ ॥੨॥

jaisay maa-i-aa mohi paraanee galat rahai.
taisay sant jan raam naam ravat rahai.
||2||

ਮੈ ਮੂਰਖ ਮੁਗਧ ਊਪਰਿ ਕਰਹੁ ਦਇਆ ॥ mai moorakh mugaDh oopar karahu
 ਤਉ ਸਰਣਾਗਤਿ ਰਹਉ ਪਇਆ ॥੩॥ ta-o sarnaagaṭ raha-o pa-i-aa. ||3||

ਕਹਤੁ ਨਾਨਕੁ ਸੰਸਾਰ ਕੇ ਨਿਫਲ ਕਾਮਾ ॥ khaṭ naanak sansaar kay nihfal kaamaa.
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਪਾਵੈ ਅੰਮ੍ਰਿਤ ਨਾਮਾ ॥੪॥੮॥ gur parsaad ko paavai amrit naamaa. ||4||8||

Basantt Mehla-3 Ikk Tukka

In the previous *shabad*, Guru Ji advised us that it is God, who creates and judges us. If we want to win the pleasure and affection of that God, then we need to first win the pleasure and the grace of our Guru, who by giving us proper instruction would wash our mind of all evil tendencies like greed and slander, would yoke us in true worship of God and facilitate our union with Him. In this *shabad*, Guru Ji explains the signs of a true servant or devotee of God and how he himself resolves to be such a true devotee.

First of all making it clear that one serves and truly worships God, if it so pleases Him, Guru Ji says: “It is only when God so pleases, that a servant does His service (or worship. Such a devotee remains so detached from worldly involvements, as if) he or she dies while still alive, and thus emancipates all his generations.”(1)

Expressing his resolve to keep worshipping God, Guru Ji says: “(O' God), I won't forsake Your devotion. (I don't care) how much people may laugh (at me, because Your) true Name resides in my heart.”(1-pause)

Guru Ji now gives a worldly example to illustrate the absorption of a saintly person in meditating on God's Name. He says: “Just as an (ordinary) human being remains absorbed in attachment for *Maya* (worldly riches and power, similarly) the saintly persons remain absorbed in meditating on God's Name.”(2)

Therefore, Guru Ji humbly prays to God and says: “(O' God), show mercy on me the ignorant fool, (and bless me) that I may always remain lying in Your shelter.”(3)

Guru Ji concludes the *shabad* with the remark: “Nanak says, fruitless are the worldly tasks. It is only by Guru's grace that a rare person obtains (the task of meditating on) the nectar Name (of God).”(4-8)

The message of this *shabad* is that if we want to obtain the wealth, which lasts forever and save all our generations, then without caring about what others might say, we should seek the blessing of the Guru and instead of being absorbed in worldly greed and attachments, we should be absorbed in God's loving devotion.

ਮਹਲਾ ੧ ਬਸੰਤੁ ਹਿੰਡੋਲ ਘਰੁ ੨

mehlaa 1 basant hindol ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur paryaad.ਸਾਲ ਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ
ਮਾਲਾ ॥saal garaam bip pooj manaavahu sukarit
tulsee maalaa.ਰਾਮ ਨਾਮੁ ਜਪਿ ਬੇੜਾ ਬਾਂਧਹੁ ਦਇਆ ਕਰਹੁ
ਦਇਆਲਾ ॥੧॥raam naam jap bayrhaa baa^NDhahu
da-i-aa karahu da-i-aalaa. ||1||

ਪੰਨਾ ੧੧੭੧

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ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਹੁ ਜਨਮੁ ਗਵਾਵਹੁ ॥

kaahay kalraa sinchahu janam
gavaavahu.ਕਾਚੀ ਢਹਗਿ ਦਿਵਾਲ ਕਾਹੇ ਗਚੁ ਲਾਵਹੁ ॥੧॥
ਰਹਾਉ ॥kaachee dhahag divaal kaahay gach
laavhu. ||1|| rahaa-o.ਕਰ ਹਰਿਹਟ ਮਾਲ ਟਿੰਡ ਪਰੋਵਹੁ ਤਿਸੁ ਭੀਤਰਿ
ਮਨੁ ਜੋਵਹੁ ॥kar harihat maal tind parovahu tis
bheetar man jovhu.ਅੰਮ੍ਰਿਤੁ ਸਿੰਚਹੁ ਭਰਹੁ ਕਿਆਰੇ ਤਉ ਮਾਲੀ ਕੇ
ਹੋਵਹੁ ॥੨॥amrit sinchahu bharahu ki-aaray ta-o
maalee kay hovhu. ||2||ਕਾਮੁ ਕ੍ਰੋਧੁ ਦਇ ਕਰਹੁ ਬਸੋਲੇ ਗੋਡਹੁ ਧਰਤੀ
ਭਾਈ ॥kaam kroDh du-ay karahu basolay
godahu Dhartee bhaa-ee.ਜਿਉ ਗੋਡਹੁ ਤਿਉ ਤੁਮੁ ਸੁਖ ਪਾਵਹੁ ਕਿਰਤੁ ਨ
ਮੋਇਆ ਜਾਈ ॥੩॥ji-o godahu ti-o tum^H sukh paavhu kirat
na mayti-aa jaa-ee. ||3||ਬਗੁਲੇ ਤੇ ਫੁਨਿ ਹੰਸੁਲਾ ਹੋਵੈ ਜੇ ਤੂ ਕਰਹਿ
ਦਇਆਲਾ ॥bagulay tay fun hansulaa hovai jay too
karahi da-i-aalaa.ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਦਇਆ ਕਰਹੁ
ਦਇਆਲਾ ॥੪॥੧॥੯॥paranvat naanak daasan daasaa da-i-aa
karahu da-i-aalaa. ||4||1||9||*Mehla-1 Basant Hindool Ghar-2*

In the previous *shabad*, Guru Ji told us that if we want to obtain the wealth, which would last forever and save all our generations, then without caring about what others might say, we should seek the blessing of the Guru and instead of being absorbed in the worldly greed and attachments, we should be absorbed in loving devotion of God. In this *shabad*, Guru Ji tells us about the futility of doing mere ritual worship of some stone idols. He also tells us whom we need to worship from the core of our heart and what other things we need to do to obtain God.

First, Guru Ji apparently addresses one such *Brahmin* (Hindu priest), who engages in worship of stones, which they call *Saligram* (named after the village *Sal gram*, where these special stones are found in a nearby river *Gandiki*). Along with the worship of these stones, they use rosaries made with beads of a special plant called *Tulsi* (Basil), and think that this is their best spiritual deed. However Guru Ji says: “(O’ *Brahmin*), you worship and try to please (these stones, which you call) *Saligram*, and think that the only good deed you need to do is to say the rosary made out of *Tulsi* (Basil) wood. (But you cannot swim across the worldly ocean this way. For that you need to) build a boat of meditation on God’s Name and pray to Him (and say): “O’ merciful God show mercy (on us).”(1)

Referring to their rituals, such as putting special marks on the body and anointing it with sandalwood pastes, Guru Ji says: “(O’ my friend, why are you wasting your time, by doing such useless things, which are like) watering a saline land and wasting your (human) birth in vain? (Your body is like an) earthen wall, which would soon crumble down. (So why do you waste your time in anointing it with special marks as if you are) plastering it with lime?”(1-pause)

Now Guru Ji uses the metaphor of a hard working farmer working on a *Persian Wheel* to illustrate the best way to worship and please our God, who is like the Gardner of this worldly garden. He says: “(O’ *Brahmin*), make service with your hands as the *Persian Wheel* fitted with the chain (of good intention) and pots (of compassion). Yoke to it (the ox of) mind and then irrigate (your body farm with) the nectar like (water of God’s Name). It is only then that you would (become the true devotee of God) and belong to that Gardner.”(2)

Continuing the analogy of the garden and how carefully a gardener softens the ground, takes out the weeds around the plants and then enjoys the benefits of fragrance and fruits of this garden, Guru Ji says: “Make lust and anger your two spades (to save the plants and take out the weeds) and O’ brothers, soften the land (of your heart). As you would soften the land (of your heart with immaculate thoughts), you would obtain peace and your hard work wouldn’t go waste.”(3)

Guru Ji concludes the *shabad* by showing us how to pray to God to bless us with such immaculate understanding, and yoke us to His true worship. So humbly addressing God, he says: “(O’ God), if You show Your mercy, (from a hypocrite, one becomes true devotee of God, as if) from a crane one becomes a swan. Therefore, O’ merciful God, Nanak, the slave of Your slaves, beseeches You to show mercy (on him and make him Your true devotee).”(4-1-9)

The message of this *shabad* is that if we want to belong to God, if we want to enjoy God's union and be ferried across this worldly ocean, then instead of entering into false rituals or worships, we should meditate on God's Name, and beg Him to show compassion on us and make us His own.

ਬਸੰਤੁ ਮਹਲਾ ੧ ਹਿੰਡੋਲ ॥

basant mehlā 1 hindol.

ਸਾਹੁਰਤੀ ਵਥੁ ਸਭੁ ਕਿਛੁ ਸਾਝੀ ਪੇਵਕਤੈ ਧਨ
ਵਖੇ ॥

saahur^hhee vath sabh kichh saaj^hhee
payvkar^hhai Dhan vak^hhay.

ਆਪਿ ਕੁਚਜੀ ਦੋਸੁ ਨ ਦੇਉ ਜਾਣਾ ਨਾਹੀ ਰਖੇ
॥੧॥

aap kuchjee dos na day-oo jaanaa
naahee rak^hhay. ||1||

ਮੇਰੇ ਸਾਹਿਬਾ ਹਉ ਆਪੇ ਭਰਮਿ ਭੁਲਾਣੀ ॥

mayray saahibaa ha-o aapay bharam
bhula^hanee.

ਅਖਰ ਲਿਖੇ ਸੇਈ ਗਾਵਾ ਅਵਰ ਨ ਜਾਣਾ
ਬਾਣੀ ॥੧॥ਰਹਾਉ ॥

akhar lik^hhay say-ee gaavaa avar na
jaanaa banee. ||1|| rahaa-o.

ਕਢਿ ਕਸੀਦਾ ਪਹਿਰਹਿ ਚੋਲੀ ਤਾਂ ਤੁਮ੍ਹ ਜਾਣਹੁ
ਨਾਰੀ ॥

kadh kaseed^haa pahirahi cholee taa^N tum^H
jaan^hhu naaree.

ਜੇ ਘਰੁ ਰਾਖਹਿ ਬੁਰਾ ਨ ਚਾਖਹਿ ਹੋਵਹਿ ਕੰਤ
ਪਿਆਰੀ ॥੨॥

jay ghar raakhahi buraa na chaakhahi
hoveh kant^h pi-aaree. ||2||

ਜੇ ਤੂੰ ਪੜਿਆ ਪੰਡਿਤੁ ਬੀਨਾ ਦੁਇ ਅਖਰ
ਦੁਇ ਨਾਵਾ ॥

jay too^N parhi-aa pandit^h beenaa du-ay
akhar du-ay naavaa.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਏਕੁ ਲੰਘਾਏ ਜੇ ਕਰਿ ਸਚਿ
ਸਮਾਵਾਂ ॥੩॥੨॥੧੦॥

paranvat^h naanak ayk langh^haa-ay jay kar
sach samaavaa^N. ||3||2||10||

Basant Mehlā-1 Hindol

It can be easily observed that when one comes into this world, one is very innocent and is without any sense of mineness or ego. But soon with the exposure to the world, one becomes possessive, selfish, and egoistic, and suffers through the worldly pains and sorrows, and often goes lamenting from this world losing the game of life. In this *shabad*, Guru Ji compares this world to the parents' house of a human bride who after being rejected by her in-laws house (or God's court) reflects on the reasons for her rejection and realizes the proper way and conduct, by adopting which she can win back (God) her spouse, and be emancipated from the rounds of birth and death.

Assuming himself to be that bride who, as described above, reflects on her own conduct, Guru Ji says: "The property (gifted by God) the in-laws house was all common (and supposed to be shared with all, but upon coming into the world, I (the human) bride (assumed it to be my) exclusive (property). I myself am ill-mannered and don't know how to maintain (good relations with others. Therefore, I cannot) blame (anybody for my painful situation)." (1)

Continuing his confession on behalf of the human bride, Guru Ji says: "O' my Master, I myself have been strayed by illusion (of *Maya*, the worldly riches and power. Whatever instincts and values have been ingrained in my destiny, I keep behaving in

accordance with those and don't try to improve my lot, as if) I keep singing the words which have been written (for me, and) I don't know any other words.”(1-pause)

Now as if advising that strayed but now self-realizing soul bride, Guru Ji says to her: “(O' human bride, if you beautify your mind with virtuous traits, as if you) are wearing your shirt after embroidering it (with beautiful designs), then you would be recognized as (God's happily wedded) bride. If you keep the house (of your heart safe from evil impulses), and don't taste (or run after) sinful pleasures then you would become dear to (God) your Spouse.”(2)

In conclusion, Guru Ji says: “(O' man, if you consider) yourself as learned scholar, then remember the two letters (Ra and M), as if they are like two boats (to help you cross the worldly ocean). Nanak says, “The one word (*Ram*) would ferry me across, if I remain merged in the eternal (God).”(3-2-10)

The message of this *shabad* is that if we want to be ferried across this worldly ocean, then we have to adorn ourselves with divine virtues and instead of blaming our destiny; we should try to beautify our life with immaculate conduct and remain absorbed in God's Name.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੧ ॥

ਰਾਜਾ ਬਾਲਕੁ ਨਗਰੀ ਕਾਚੀ ਦੁਸਟਾ ਨਾਲਿ
ਪਿਆਰੇ ॥

ਦੁਇ ਮਾਈ ਦੁਇ ਬਾਪਾ ਪੜੀਅਹਿ ਪੰਡਿਤ
ਕਰਹੁ ਬੀਚਾਰੇ ॥੧॥

ਸੁਆਮੀ ਪੰਡਿਤਾ ਤੁਮ੍ਹ ਦੇਹੁ ਮਤੀ ॥
ਕਿਨ ਬਿਧਿ ਪਾਵਉ ਪ੍ਰਾਨਪਤੀ ॥੧॥ ਰਹਾਉ ॥

ਭੀਤਰਿ ਅਗਨਿ ਬਨਾਸਪਤਿ ਮਉਲੀ ਸਾਗਰੁ
ਪੰਡੈ ਪਾਇਆ ॥

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਘਰ ਹੀ ਭੀਤਰਿ ਐਸਾ
ਗਿਆਨੁ ਨ ਪਾਇਆ ॥੨॥

ਰਾਮ ਰਵੰਤਾ ਜਾਣੀਐ ਇਕ ਮਾਈ ਭੋਗੁ
ਕਰੇਇ ॥

ਤਾ ਕੇ ਲਖਣ ਜਾਣੀਅਹਿ ਖਿਮਾ ਧਨੁ ਸੰਗ੍ਰਹੇਇ
॥੩॥

ਕਹਿਆ ਸੁਣਹਿ ਨ ਖਾਇਆ ਮਾਨਹਿ ਤਿਨ੍ਹਾ
ਹੀ ਸੇਤੀ ਵਾਸਾ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਖਿਨੁ ਤੋਲਾ
ਖਿਨੁ ਮਾਸਾ ॥੪॥੩॥੧੧॥

basant hindol mehlā 1.

raajaa baalak nagree kaachee dustaa
naal pi-aaro.

du-ay maa-ee du-ay baapaa parhee-ah
pandit karahu beechaaro. ||1||

su-aamee panditaa tum^H dayh mat^{ee}.
kin biDh paava-o paraanpate^{ee}. ||1||
rahaa-o.

bheetar agan banaaspat ma-ulee saagar
pandhai paa-i-aa.

chand sooraj du-ay ghar hee bheetar
aisaa gi-aan na paa-i-aa. ||2||

raam ravantaa jaanee-ai ik maa-ee bhog
karay-i.

taa kay lakhan jaanee-ahi khimaa Dhan
sanger-hay-ay. ||3||

kahi-aa suneh na khaa-i-aa maaneh
tin^Haa hee saytee vaasaa.

paranvat naanak daasan daasaa khin
tolaa khin maasaa. ||4||3||11||

Basantt Hindoal Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to be ferried across this worldly ocean then we have to adorn ourselves with divine virtues and instead of blaming our destiny; we should try to beautify our life with immaculate conduct and remain absorbed in God's Name. But the problem is that we are so surrounded by the bad company of evil thoughts and impulses that our ignorant and weak mind often gets misled by evil desires and we end up doing many sinful deeds which land us in trouble both with society and God and we keep on suffering their consequences for a long time. In this *shabad*, putting himself in our situation Guru Ji reflects on the ups and downs of our mind, suggests how to keep it under control and avoid making all those foolish mistakes for which may have to repent later.

As if talking to a pundit and comparing our body to a small earthen fortress, Guru Ji says: "O' *Pundit* reflect on this matter that our body is like a weak township whose king (the mind) is a teenager, and he is in love with scoundrels (the evil impulses of lust, anger, greed, attachment, and ego). He has two mothers (the good, and evil intellects), and two fathers (God, and evil conscience). So how can one keep the mind free from evil influences and keep it focused on virtuous deeds, and meditation of God?"(1)

After explaining this situation, Guru Ji respectfully says to that pundit: "O' respected *Pundit Ji*, please give me some good advice (and tell me), how I could obtain (God) the Master of my life breaths."(1-pause)

Illustrating further his query with very beautiful examples, Guru Ji says: "(O' *Pundit*, I wonder why) in spite of having fire inside it, the vegetation blossoms forth (and doesn't get burnt by it, or in spite of being so vast) the ocean remains within its shores, (as if it has been) put in a bundle. (Even though the Sun is extremely hot and Moon extremely cold), both the Sun and the Moon live in the same house (of the sky. Similarly both evil and virtuous qualities are hidden in me, but I haven't yet obtained) such knowledge (to keep these traits in their proper place)."(2)

Now, as if he has himself found the answer to his questions, Guru Ji says: "(O' *Pundit Ji*, in my view), that person should be considered as meditating on God, who (out of the two) devours one mother (the evil intellect, and lives only with the other mother, the good intellect). The sign (of such a person is) that he amasses the wealth of compassion."(3)

In the end Guru Ji shows us how to relate our problem to God and ask for His grace.

Addressing God, he says: "(O' God, my mind's abode is with those evil and ungrateful sense organs), who don't listen to what is said to them, nor acknowledge the (evil thoughts) they have enshrined in them. Therefore, Nanak the slave of Your slaves submits (that in one instant he feels in high spirits, and in another depressed, as if) in one instant he is heavy like a pound, but in another is light like an ounce. (Please bless me that it may remain in balance)."(4-3-11)

The message of this *shabad* is that if we want to obtain true happiness and want to save ourselves from the roller coaster of emotions, then we should control our impulses of lust, anger, and greed. Further we should rise above the influences of worldly riches and power and instead try to accumulate the wealth of love and compassion. Finally we should pray to God to grant us such wisdom that we may keep our mind in peace, poise, and balance in all circumstances.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੧ ॥

ਸਾਚਾ ਸਾਹੁ ਗੁਰੂ ਸੁਖਦਾਤਾ ਹਰਿ ਮੇਲੇ ਭੁਖ
ਗਵਾਏ ॥

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ਅਨਦਿਨੁ
ਹਰਿ ਗੁਣ ਗਾਏ ॥੧॥

ਮਤ ਭੂਲਹਿ ਰੇ ਮਨ ਚੇਤਿ ਹਰੀ ॥

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨਾਹੀ ਤੈ ਲੋਈ ਗੁਰਮੁਖਿ
ਪਾਈਐ ਨਾਮੁ ਹਰੀ ॥੧॥ ਰਹਾਉ ॥

ਬਿਨੁ ਭਗਤੀ ਨਹੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਬਿਨੁ ਭਾਗਾ
ਨਹੀ ਭਗਤਿ ਹਰੀ ॥

ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਪਾਈਐ ਕਰਮਿ ਮਿਲੈ
ਹਰਿ ਨਾਮੁ ਹਰੀ ॥੨॥

ਘਟਿ ਘਟਿ ਗੁਪਤੁ ਉਪਾਏ ਵੇਖੈ ਪਰਗਟੁ ਗੁਰਮੁਖਿ
ਸੰਤ ਜਨਾ ॥

ਹਰਿ ਹਰਿ ਕਰਹਿ ਸੁ ਹਰਿ ਰੰਗਿ ਭੀਨੇ ਹਰਿ ਜਲੁ
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਮਨਾ ॥੩॥

ਪੰਨਾ ੧੧੭੨

ਜਿਨ ਕਉ ਤਖਤਿ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰਮੁਖਿ ਸੇ
ਪਰਧਾਨ ਕੀਏ ॥

ਪਾਰਸੁ ਭੇਟਿ ਭਏ ਸੇ ਪਾਰਸ ਨਾਨਕ ਹਰਿ ਗੁਰ
ਸੰਗਿ ਥੀਏ ॥੪॥੪॥੧੨॥

basant hindol mehlāa 1.

saachaa saahu guroo sukh-daaṭa har
maylay bhukh gavaa-ay.

kar kirpaa har bhagaṭ drirh-aa-ay an-ḡin
har gun gaa-ay. ||1||

maṭ bhooleh ray man chayṭ haree.

bin gur mukatṭ naahee ṭarai lo-ee
gurmukh paa-ee-ai naam haree. ||1||
rahaa-o.

bin bhagṭee nahee satgur paa-ee-ai bin
bhaagaa nahee bhagaṭ haree.

bin bhaagaa satsang na paa-ee-ai
karam milai har naam haree. ||2||

ghat ghat gupatṭ upaa-ay vaykhai pargat
gurmukh santṭ janaa.

har har karahi so har rang bheenay har
jal amritṭ naam manaa. ||3||

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jin ka-o takhatṭ milai vadi-aa-ee
gurmukh say parDhaan kee-ay.

paaras bhayt bha-ay say paaras naanak
har gur sang thee-ay. ||4||4||12||

Basant Hindol Mehlā-1

In many previous *shabads*, Guru Ji has told us that true happiness can only be obtained by meditating on God's Name with true love and devotion. But still most of us do not listen to this advice and keep running after worldly wealth, as if that is the only way to obtain happiness, and in the end we repent grievously. In this *shabad*, Guru Ji again urges us not to forget God's Name and also tells us how important it is to seek the guidance of the Guru in this regard.

Stating the position and power of the true Guru, he says: “(O’ my friends), the Guru is the eternal banker and giver of bliss. He unites us with God and quenches all our hunger (for worldly riches and power). Showing mercy, he so firmly motivates one to worship God that day and night, one keeps singing praises of God.”(1)

Therefore urging his own mind (and indirectly us), Guru Ji says: “O’ my mind, don’t forget to remember God. (Also remember that) in all the three worlds, without (the guidance of) the Guru we cannot find salvation (from worldly involvements, and it is only) through the Guru that we obtain God’s Name.”(1-pause)

Now explaining the importance of another essential element besides the guidance of the Guru in obtaining the gift of God’s Name, he says: “(O’ man), without (loving) devotion for God we don’t obtain the true Guru, and without good fortune we don’t obtain God’s devotion. (Further) without good destiny we don’t find the company of saintly people (who imbue us with God’s devotion. In short, it is only by God’s) grace that anybody obtains God’s Name.”(2)

Explaining how God and His saints remain interconnected, Guru Ji says: “(O’ my friends), God who creates and takes care (of His creation), is residing in each and every heart, but is visible to the Guru following saints (only). They who utter God’s Name again and again, remain imbued with God’s love, and their mind remains saturated with the ambrosial water of God’s Name.”(3)

Guru Ji concludes the *shabad* by describing how some people are blessed with such grace that they not only meditate on God’s Name but are also elevated to the position of guiding others. He says: “(O’ my friends), the Guru followers who have been blessed with the glory of a seat on the throne (of the Guru), are made supreme, (as if) by coming in contact with the philosopher’s stone (Guru), they themselves have become the same. Thus O’ Nanak, they have become the companions of the Guru (in guiding others toward meditating on God’s Name).”(4-4-12)

The message of this *shabad* is that if we want to attain the highest state of glory of not only meditating on God’s Name ourselves, but also guiding others in this direction, then we should pray to God to show His grace upon us and unite us with the company of holy people and the saint Guru. Then under his guidance we should sing praises of God, meditate on His Name and should never forsake Him from our mind.

ਬਸੰਤੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ਦੁਤੁਕੈ

basant mehlāa 3 ghar 1 dutukay

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਮਾਹਾ ਰੁਤੀ ਮਹਿ ਸਦ ਬਸੰਤੁ ॥

maahaa rutēe meh sad basant.

ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਜੀਅ ਜੰਤੁ ॥

ji hari-aa sabh jee-a jant.

ਕਿਆ ਹਉ ਆਖਾ ਕਿਰਮ ਜੰਤੁ ॥

ki-aa ha-o aakhaa kiram jant.

ਤੇਰਾ ਕਿਨੈ ਨ ਪਾਇਆ ਆਦਿ ਅੰਤੁ ॥੧॥

tayraa kinai na paa-i-aa aad ant. ||1||

ਤੈ ਸਾਹਿਬ ਕੀ ਕਰਹਿ ਸੇਵ ॥
ਪਰਮ ਸੁਖ ਪਾਵਹਿ ਆਤਮ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

ṭai saahib kee karahi sayv.
param sukh paavahi aatam dayv.
||1|| rahaa-o.

ਕਰਮੁ ਹੋਵੈ ਤਾਂ ਸੇਵਾ ਕਰੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ ਮਰੈ ॥
ਅਨਦਿਨੁ ਸਾਚੁ ਨਾਮੁ ਉਚਰੈ ॥
ਇਨ ਬਿਧਿ ਪ੍ਰਾਣੀ ਦੁਤਰੁ ਤਰੈ ॥੨॥

karam hovai ṭaa^N sayvaa karai.
gur parsaadee jeevat marai.
an-din saach naam uchrai.
in biDh paraanee dutar tarai. ||2||

ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਕਰਤਾਰਿ ਉਪਾਏ ॥
ਸੰਸਾਰ ਬਿਰਖ ਕਉ ਦੁਇ ਫਲ ਲਾਏ ॥
ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਤਿਸੈ ਖਵਾਏ ॥੩॥

bikh amrit kartaar upaa-ay.
sansaar birakh ka-o du-ay fal laa-ay.
aapay kartaa karay karaa-ay.
jo tis bhaavai tisai khavaa-ay. ||3||

ਨਾਨਕ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇਇ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਆਪੇ ਦੇਇ ॥
ਬਿਖਿਆ ਕੀ ਬਾਸਨਾ ਮਨਹਿ ਕਰੇਇ ॥
ਅਪਣਾ ਭਾਣਾ ਆਪਿ ਕਰੇਇ ॥੪॥੧॥

naanak jis no nadar karay-i.
amrit naam aapay day-ay.
bikhi-aa kee baasnaa maneh karay-i.
apnaa bhaanaa aap karay-i. ||4||1||

Basantt Mehla-3 Ghar-1 Dutukaiy

Guru Ji uttered previous couple of *shabads*, in two musical melodies of *Basantt* and *Hindoal*, for the purpose of continuing the thought process. In this *shabad*, he goes back to the melody of *Basantt* alone. In Indian language, the season of *Basantt* is an indicator of spring or happiness. God is the ultimate source of all happiness, therefore many times; Guru Ji calls God Himself as *Basantt*.

So addressing God, Guru Ji says: “(O’ God), among all the months and seasons, You Yourself are the (embodiment of eternal delight (and blossom or) *Basantt*, because of whom every insect and creature blossoms (and becomes alive). What can a small insect like me say about You, when nobody has ever found Your beginning or end?”(1)

Therefore expressing his firm faith in God, Guru Ji says: “O’ the Enlightener of the soul, they who serve You the Master (by meditating on Your Name), obtain supreme bliss.”(1-pause)

However not everyone is fortunate enough to serve God (and meditate on His Name), therefore Guru Ji says: “(O’ my friends), only when one is blessed by (God’s) grace does one serve (and remember) God, and by Guru’s grace (remains away from evil tendencies, as if one) has died while still alive. Day and night (such a person) utters the eternal (God’s) Name. In this way the mortal crosses over the dreadful (worldly) ocean (and ends rounds of births and deaths).”(2)

Now Guru Ji explains why different people have different tendencies toward vice and virtue. He says: “(O’ my friends), the Creator has created the fruits of poison (of worldly attachments or *Maya*), and the nectar (of God’s Name) and has laden the tree of the world with both these fruits. The Creator Himself does and gets everything done, and whatever (fruit) He likes (one to eat), He makes one eat that (and thus instills that kind of tendency in that person).”(3)

In conclusion, Guru Ji says: “O’ Nanak, on whom (God) Himself casts His glance of grace, He Himself blesses that person with the nectar of Name, and removes the desire of the poison (of worldly riches and power from that person’s mind). In short, whatever pleases Him, He Himself does that (and no one can interfere in His will or deeds).”(4-1)

The message of this *shabad* is that if we want to obtain true peace and bliss, then we should acknowledge the supremacy of God and humbly pray to Him to show His grace upon us and make us follow the right path of meditating on His Name and keeping away from worldly greed and other sinful habits.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

basant mehlaa 3.

ਰਾਤੇ ਸਾਚਿ ਹਰਿ ਨਾਮਿ ਨਿਹਾਲਾ ॥
ਦਇਆ ਕਰਹੁ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥
ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨਹੀ ਮੈ ਕੋਇ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੈ ਸੋਇ ॥੧॥

raatay saach har naam nihaalaa.
da-i-aa karahu parabh deen da-i-aalaa.
tis bin avar nahee mai ko-ay.
ji-o bhaavai ti-o raakhai so-ay. ||1||

ਗੁਰ ਗੋਪਾਲ ਮੇਰੈ ਮਨਿ ਭਾਏ ॥
ਰਹਿ ਨ ਸਕਉ ਦਰਸਨ ਦੇਖੇ ਬਿਨੁ ਸਹਜਿ
ਮਿਲਉ ਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ॥੧॥ ਰਹਾਉ ॥

gur gopaal mayrai man bhaa-ay.
reh na saka-o darsan daykhay bin sahj
mila-o gur mayl milaa-ay. ||1|| rahaa-o.

ਇਹੁ ਮਨੁ ਲੋਭੀ ਲੋਭਿ ਲੁਭਾਨਾ ॥
ਰਾਮ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛੁਤਾਨਾ ॥
ਬਿਛੁਰਤ ਮਿਲਾਇ ਗੁਰੁ ਸੇਵ ਰਾਂਗੇ ॥
ਹਰਿ ਨਾਮੁ ਦੀਓ ਮਸਤਕਿ ਵਡਭਾਗੇ ॥੨॥

ih man lobhee lobh lubhaanaa.
raam bisaar bahr pachhutaanaa.
bichhurat milaa-ay gur sayv raa^Ngay.
har naam dee-o mastak vadbhaagay. ||2||

ਪਉਣੁ ਪਾਣੀ ਕੀ ਇਹੁ ਦੇਹੁ ਸਰੀਰਾ ॥
ਹਉਮੈ ਰੋਗੁ ਕਠਿਨ ਤਨਿ ਪੀਰਾ ॥
ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਦਾਰੂ ਗੁਣ ਗਾਇਆ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਰੋਗੁ ਗਵਾਇਆ ॥੩॥

pa-un paanee kee ih dayh sareeraa.
ha-umai rog kathin tan peeraa.
gurmukh raam naam daaroo gun gaa-i-aa.
kar kirpaa gur rog gavaa-i-aa. ||3||

ਚਾਰਿ ਨਦੀਆ ਅਗਨੀ ਤਨਿ ਚਾਰੇ ॥
ਤ੍ਰਿਸਨਾ ਜਲਤ ਜਲੇ ਅਹੰਕਾਰੇ ॥
ਗੁਰਿ ਰਾਖੇ ਵਡਭਾਗੀ ਤਾਰੇ ॥
ਜਨ ਨਾਨਕ ਉਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਧਾਰੇ ॥੪॥੨॥

chaar nadee-aa agnee tan chaaray.
tarisnaa jalat jalay aha^Nkaaray.
gur raakhay vadbhaagee taaray.
jan naanak ur har amrit Dhaaray. ||4||2||

Basantt Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to obtain true peace and bliss, then we should acknowledge the supremacy of God and humbly pray to Him to show His grace upon us and make us follow the right path of meditating on His Name and keep away from worldly greed and other sinful habits. In this *shabad*, he tells us the basic reason, why ordinarily human beings keep doing sinful deeds and suffer on account of the same. He also tells who those are who remain away from evil pursuits and enjoy a state of peace and bliss.

Addressing God and us, Guru Ji says: “(O’ God, they) who are imbued with the true Name of God remain delighted. O’ merciful God and Master of the meek, show mercy on me (and bless me also with Your Name. O’ my friends), except for Him I have nobody else (as my own). He keeps the beings as He desires.”(1)

Expressing his own love and dedication for God, Guru Ji says: “(O’ my friends), the Guru God is pleasing to my mind. I cannot live without seeing Him (and my mind doesn’t rest in peace until I see God). But I would imperceptibly meet Him only when the Guru brings about my union with Him.”(1-pause)

Now giving the basic reasons for man’s suffering, and how can one find relief from one’s pain, he says: “(O’ my friends), this mind (of ours) is greedy and always remains entangled in greed (for worldly riches and power). Forsaking God, it repents. They who are imbued with the service of the Guru, even if (previously) separated, they are united (with God by the Guru). To those fortunate persons, (the Guru) has given the (gift of) God’s Name.”(2)

Continuing his explanation, Guru Ji says: “(O’ my friends), this body is made out of such elements as air and water. (The body), in which is the disease of ego, in that body remains the severe malady (of evil desires). But following Guru’s guidance, one who sings praises of God and meditates on God’s Name, (for that person this becomes like) medicine, and showing mercy the Guru has got rid of this malady (of such a person).”(3)

Finally Guru Ji goes even deeper into the reason why people keep suffering from fires like worldly desire and ego, and who are those fortunate persons, who are saved from these terrible things. He says: “(O’ my friends), there are four kinds of (emotional) fires, which are flowing like streams in the world. (These are impulses for cruelty, worldly attachment, greed, and anger), and all these flow through the body. (Therefore man keeps burning (and suffering) from the (pain of) worldly desire and arrogance. Those fortunate ones whom the Guru has saved, he has ferried them across (these streams). Nanak says they have enshrined the nectar of God’s Name in their mind.”(4-2)

The message of this *shabad* is that if we want to save ourselves from pains and sufferings then we should pray to God to grant us the guidance of the Guru, who may teach us how to erase our self-conceit, worldly desires, and vicious tendencies for violence, wrath, greed, and ego, and yoke us to God’s Name.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਹਰਿ ਸੇਵੇ ਸੋ ਹਰਿ ਕਾ ਲੋਗੁ ॥
 ਸਾਚੁ ਸਹਜੁ ਕਦੇ ਨ ਹੋਵੈ ਸੋਗੁ ॥
 ਮਨਮੁਖ ਮੁਏ ਨਾਹੀ ਹਰਿ ਮਨ ਮਾਹਿ ॥
 ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਭੀ ਮਰਿ ਜਾਹਿ ॥੧॥

ਸੇ ਜਨ ਜੀਵੇ ਜਿਨ ਹਰਿ ਮਨ ਮਾਹਿ ॥
 ਸਾਚੁ ਸਮਾਲਹਿ ਸਾਚਿ ਸਮਾਹਿ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਨ ਸੇਵਹਿ ਤੇ ਹਰਿ ਤੇ ਦੂਰਿ ॥
 ਦਿਸੰਤਰੁ ਭਵਹਿ ਸਿਰਿ ਪਾਵਹਿ ਧੂਰਿ ॥
 ਹਰਿ ਆਪੇ ਜਨ ਲੀਏ ਲਾਇ ॥
 ਤਿਨ ਸਦਾ ਸੁਖੁ ਹੈ ਤਿਲੁ ਨ ਤਮਾਇ ॥੨॥

ਪੰਨਾ ੧੧੭੩

ਨਦਰਿ ਕਰੇ ਚੁਕੈ ਅਭਿਮਾਨੁ ॥
 ਸਾਚੀ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥
 ਹਰਿ ਜੀਉ ਵੇਖੇ ਸਦ ਹਜੂਰਿ ॥
 ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੩॥

ਜੀਅ ਜੰਤ ਕੀ ਕਰੇ ਪ੍ਰਤਿਪਾਲ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਸਦ ਸਮਾਲ ॥
 ਦਰਿ ਸਾਚੈ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥
 ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਪਾਇ ॥੪॥੩॥

basant mehlā 3.

har sayvay so har kaa log.
 saach sahj kaday na hovai sog.
 manmukh mu-ay naahee har man maahi.
 mar mar jameh bhee mar jaahi. ||1||

say jan jeevay jin har man maahi.
 saach sam^Haalih saach samaahi. ||1||
 rahaa-o.

har na sayveh tay har tay door.
 disantar bhaveh sir paavahi Dhoor.
 har aapay jan lee-ay laa-ay.
 tin sadaa sukh hai til na tamaa-ay. ||2||

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naḁar karay chookai abhimaan.
 saachee ḁargeh paavai maan.
 har jee-o vaykhai saḁ hajoor.
 gur kai sabad rahi-aa bharpoor. ||3||

jee-a jant kee karay partipaal.
 gur parsadee saḁ sam^Haal.
 ḁar saachai pat si-o ghar jaa-ay.
 naanak naam vadaa-ee paa-ay. ||4||3||

Basant Mehlā-3

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves from pains and sufferings then we should pray to God to grant us the guidance of the Guru who may teach us how to erase our self-conceit, worldly desires and vicious tendencies for violence, wrath and ego, and yoke us to God's Name. In other words, he may tell us how to become God's own men and women. In this *shabad*, he tells us what is the sign or identification of a God's man or woman, what kinds of blessings such people enjoy, and what happens to those who do not fit this definition.

Guru Ji says: "(O' my friends), one who serves God (by meditating on His Name) is God's devotee. Such a person enjoys eternal poise and never feels any sorrow. But the self-conceited ones do not have God in their mind; they die (a spiritual death). They die again and again to be reborn and still they keep dying (spiritually, and totally ruined)."(1)

Succinctly stating the blessings enjoyed by those who enshrine God in their mind, Guru Ji says: “(O’ my friends, in real terms), those persons live (an eternal life) who remember God in their minds. They contemplate on the eternal (God) and (ultimately) merge in that eternal (God) Himself.”(1-pause)

Now comparing the state and fate of the self-conceited persons with the devotees of God, Guru Ji says: “(O’ my friends), they who do not serve (and remember Him), remain away (and separated) from God. They roam around in far off lands, (and keep suffering in disgrace and dishonor, as if they are letting) dust fall on their heads. But His devotees, God Himself has yoked to (His service). They are always in peace and don’t have even an iota of (worldly) greed.”(2)

Describing the blessings a person obtains on whom God casts His glance of grace, Guru Ji says: “(O’ my friends), on whom God shows His grace, that person’s self-conceit is destroyed and obtains honor in the presence of eternal (God). He or she always sees God face to face and by (reflecting) on the Guru’s word realizes God pervading every where.”(3)

In conclusion, Guru Ji says: “(O’ my friends), through Guru’s grace always remember (that God, who) takes care of all beings and creature. (One who does that), goes to the door of the eternal (God) with honor. O’ Nanak, by meditating on God’s Name, (such a person) obtains glory.”(4-3)

The message of this *shabad* is that if we do not want to waste our life in useless pursuits of worldly riches and power and if we want to live in a perpetual state of peace and poise, then through the Guru’s word (*Gurbani*), we should meditate on God’s Name, and always keep Him enshrined in our mind. We would then go with honor to God’s court, merge in Him, and thus live forever.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਅੰਤਰਿ ਪੂਜਾ ਮਨ ਤੇ ਹੋਇ ॥
ਏਕੋ ਵੇਖੈ ਅਉਰੁ ਨ ਕੋਇ ॥
ਦੂਜੈ ਲੋਕੀ ਬਹੁਤੁ ਦੁਖੁ ਪਾਇਆ ॥
ਸਤਿਗੁਰਿ ਮੈਨੋ ਏਕੁ ਦਿਖਾਇਆ ॥੧॥

ਮੇਰਾ ਪ੍ਰਭੁ ਮਉਲਿਆ ਸਦ ਬਸੰਤੁ ॥
ਇਹੁ ਮਨੁ ਮਉਲਿਆ ਗਾਇ ਗੁਣ ਗੋਬਿੰਦ ॥੧॥
ਰਹਾਉ ॥

ਗੁਰ ਪ੍ਰਛਹੁ ਤੁਮੁ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਤਾਂ ਪ੍ਰਭੁ ਸਾਚੇ ਲਗੈ ਪਿਆਰੁ ॥
ਆਪੁ ਛੋਡਿ ਹੋਹਿ ਦਾਸਤ ਭਾਇ ॥
ਤਉ ਜਗਜੀਵਨੁ ਵਸੈ ਮਨਿ ਆਇ ॥੨॥

basant mehlā 3.

anṭar poojaa man ṭay ho-ay.
ayko vaykhai a-or na ko-ay.
doojai lokee bahutṭ dukhṭ paa-i-aa.
satgur maino ayk dikhṭaa-i-aa. ||1||

mayraa parabḥ ma-oli-aa sadṭ basantṭ.
ih man ma-oli-aa gaa-ay gunṭ gobindṭ.
||1|| rahaa-o.

gur poochḥahu tum^H karahu beechaar.
ṭaa^N parabḥ saachay lagai pi-aar.
aap chḥod hohi ḍaasatṭ bḥaa-ay.
ṭa-o jagjeevan vasai man aa-ay. ||2||

ਭਗਤਿ ਕਰੇ ਸਦ ਵੇਖੈ ਹਜੂਰਿ ॥
 ਮੇਰਾ ਪ੍ਰਭੁ ਸਦ ਰਹਿਆ ਭਰਪੂਰਿ ॥
 ਇਸੁ ਭਗਤੀ ਕਾ ਕੋਈ ਜਾਣੈ ਭੇਉ ॥
 ਸਭੁ ਮੇਰਾ ਪ੍ਰਭੁ ਆਤਮ ਦੇਉ ॥੩॥

bhagat karay sad vaykhai hajoor.
 mayraa parabh sad rahi-aa bharpoor.
 is bhagtee kaa ko-ee jaanai bhay-o.
 sabh mayraa parabh aatam day-o. ||3||

ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ॥
 ਜਗਜੀਵਨ ਸਿਉ ਆਪਿ ਚਿਤੁ ਲਾਏ ॥
 ਮਨੁ ਤਨੁ ਹਰਿਆ ਸਹਜਿ ਸੁਭਾਏ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਏ ॥੪॥੪॥

aapay satgur mayl milaa-ay.
 jagjeevan si-o aap chit laa-ay.
 man tan hari-aa sahj subhaa-ay.
 naanak naam rahay liv laa-ay. ||4||4||

Basantt Mehla-3

In the central idea (the sentence before pause) of the previous *shabad*, Guru Ji said: “(O’ my friends, in real terms) those persons live (an eternal life) who remember God in their minds. They contemplate on the eternal (God) and (ultimately) merge in that eternal (God) Himself. In this *shabad*, he elaborates on this concept and tells us how true worship of God is done. He also tells the traits of such a devotee who truly worships God and what kinds of blessings he or she enjoys.

Guru Ji says: “(O’ my friends, the true) worship of God is performed from within the mind, (and one who does such a true worship), sees only the one (God pervading everywhere) and none else. By remaining attached to (the love of) other (worldly riches), people have suffered immense pain. (But) the true Guru has shown me the one (God alone pervading everywhere, so I have been saved from the suffering caused by worldly attachments).”(1)

Describing the perpetual pleasure his mind is enjoying, Guru Ji says: “(O’ my friends), like an ever blooming season of *Basantt* (the spring), my God is delightfully pervading everywhere, and this mind (of mine is feeling) overjoyed by singing praises of that God of the universe.”(1-pause)

Guru Ji now tells us the way to enshrine the love of God in our heart, so that we may also enjoy that eternal bliss. He says: “(O’ my friends), if you ask the Guru and reflect (on what he says) then you would be imbued with the love of the eternal (God. Because) when forsaking self-conceit, one adopts the attitude of a servant (and follows the order of the Master without questioning, only then God) the life of the world comes to abide in one’s mind.”(2)

Describing the conduct of such a devotee and the blessings he or she enjoys, Guru Ji says: “(O’ my friends), one who performs (such a true) worship, always sees (God) in his or her presence, because my God is always pervading everywhere. (However), it is only a rare person who knows the secret of (such) true devotion. (Such a person knows that) my God is pervading everywhere.”(3)

However Guru Ji concludes the *shabad* by reminding us that it is only by God's grace that one is blessed with the true devotion of God and enjoys the blessings of such devotion. He says: "(O' my friends), whom (God) unites with the Guru, and then unites with Him, on their own, they attune their minds with (God), the life of the world. O' Nanak, they who remain attuned to the (God's) Name, quite naturally their mind and body remains delighted."(4-4)

The message of this *shabad* is that if we want to seek union with God and enjoy a state of true spring or peace and bliss, then we should carefully listen to the Guru's advice (*Gurbani* as included in *Guru Granth Sahib Ji*), and faithfully act upon it. The true Guru would then imbue us with God's love and unite us with Him.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਹਜ ਸੁਭਾਇ ॥
ਭਗਤਿ ਕਰੇ ਵਿਚਹੁ ਆਪੁ ਖੋਇ ॥
ਤਦ ਹੀ ਸਾਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥੧॥

ਭਗਤ ਸੋਹਹਿ ਸਦਾ ਹਰਿ ਪ੍ਰਭ ਦੁਆਰਿ ॥
ਗੁਰ ਕੈ ਹੇਤਿ ਸਾਚੈ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥੧॥ ਰਹਾਉ ॥

ਭਗਤਿ ਕਰੇ ਸੇ ਜਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਗੁਰ ਸਬਦੀ ਵਿਚਹੁ ਹਉਮੈ ਖੋਇ ॥
ਹਰਿ ਜੀਉ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥
ਸਦਾ ਸਾਂਤਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਇ ॥੨॥

ਸਾਚਿ ਰਤੇ ਤਿਨ ਸਦ ਬਸੰਤ ॥
ਮਨੁ ਤਨੁ ਹਰਿਆ ਰਵਿ ਗੁਣ ਗੁਵਿੰਦ ॥
ਬਿਨੁ ਨਾਵੈ ਸੂਕਾ ਸੰਸਾਰੁ ॥
ਅਗਨਿ ਤ੍ਰਿਸਨਾ ਜਲੈ ਵਾਰੇ ਵਾਰ ॥੩॥

ਸੋਈ ਕਰੇ ਜਿ ਹਰਿ ਜੀਉ ਭਾਵੈ ॥
ਸਦਾ ਸੁਖੁ ਸਰੀਰਿ ਭਾਵੈ ਚਿਤੁ ਲਾਵੈ ॥
ਅਪਣਾ ਪ੍ਰਭੁ ਸੇਵੇ ਸਹਜਿ ਸੁਭਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੪॥੫॥

basant mehlā 3.

bhagaṭ vachhal har vasai man aa-ay.
gur kirpaa tay sahj subhaa-ay.
bhagaṭ karay vichahu aap kхо-ay.
taḍ hee saach milaavaa ho-ay. ||1||

bhagaṭ soheh sadāa har parabḥ du-aar.
gur kai hayṭ saachai paraym pi-aar.
||1|| rahaa-o.

bhagaṭ karay so jan nirmal ho-ay.
gur sabḍee vichahu ha-umai kхо-ay.
har jee-o aap vasai man aa-ay.
sadāa saaṁṭ sukh sahj samaa-ay. ||2||

saach ratay tin sad basant.
man tan hari-aa rav gun guvind.
bin naavai sookaa sansaar.
agan tarisnaa jalai vaaro vaar. ||3||

so-ee karay je har jee-o bhaavai.
sadāa sukh sareer bhaanai chit laavai.
apnaa parabḥ sayvay sahj subhaa-ay.
naanak naam vasai man aa-ay. ||4||5||

Basantt Mehla-3

Guru Ji opened the previous *shabad* with the remark, that the true worship of God is performed from within the mind, and one who does such a true worship, sees only the one God pervading everywhere and none else. In this *shabad*, he describes the kinds of blessings a person enjoys who performs such a true worship of God.

Guru Ji says: “(O’ my friends), the person who by Guru’s grace remains in a state of poise, God the lover of His devotees comes to reside in that person’s mind. (But only when after) losing one’s self-conceit from within, one worships (God), only then union with the eternal (God) takes place.”(1)

Summarizing the conduct of devotees and the honor received by them, Guru Ji says: “(O’ my friends, the devotees) are always honored at God’s door, because they always remain imbued with the love of Guru and eternal God.”(1-pause)

Now describing what happens when a person engages in true worship of God, Guru Ji says: “(O’ my friends), the devotee who performs (true) worship (of God), becomes immaculate (because through *Gurbani*), the Guru’s word, such a person drives out self-conceit from within. It is then that God Himself comes to reside in the (devotee’s) heart, (and that person) remains absorbed in peace, pleasure, and poise.”(2)

Next comparing the state of mind of those who remain imbued with God’s love with the rest of the world, which doesn’t care for God’s Name, Guru Ji says: “(O’ my friends), they who are imbued with the love of the eternal (God), for them there is always *Basantt* (joyous season of spring). By singing praises of God, their body and mind bloom (in happiness. However) without meditating on God’s Name, (the rest of) the world remains dry (and sad), and keeps burning in the fire of worldly desire again and again.”(3)

Guru Ji concludes this *shabad* by stating under what conditions God’s Name comes to reside in one’s mind, and then what kind of peace and bliss one enjoys. He says: “(O’ my friends, one who) does only that (deed), which is pleasing to the venerable God, and who attunes the mind to (God’s) will, always enjoys peace of mind. O’ Nanak, one who in a very natural sort of way serves (and worships) one’s God, God’s Name comes to reside in that one’s mind.”(4-5)

The message of this *shabad* is that if we want to enjoy true happiness, as if there is always a season of spring in our mind, then we should reflect and act on the advice of the Guru (*Gurbani* in Guru Granth Sahib Ji), and worship God with true love and devotion of our mind. Then God Himself would come to reside in our heart and we would enjoy an eternal state of peace, poise, and bliss.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

basant mehlā 3.

ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਏ ॥
ਮਨੁ ਤਨੁ ਹਰਿਆ ਸਤਿਗੁਰ ਭਾਏ ॥
ਸਫਲਿਉ ਬਿਰਖੁ ਹਰਿ ਕੈ ਦੁਆਰਿ ॥
ਸਾਚੀ ਬਾਣੀ ਨਾਮ ਪਿਆਰਿ ॥੧॥

maa-i-aa moh sabad jalaa-ay.
man tan hari-aa satgur bhaa-ay.
safli-o birakh har kai du-aar.
saachee banee naam pi-aar. ||1||

ਏ ਮਨ ਹਰਿਆ ਸਹਜ ਸੁਭਾਇ ॥
ਸਚ ਫਲੁ ਲਾਗੈ ਸਤਿਗੁਰ ਭਾਇ ॥੧॥ ਰਹਾਉ ॥

ay man hari-aa sahj subhaa-ay.
sach fal laagai satgur bhaa-ay. ||1||
rahaa-o.

ਆਪੇ ਨੇੜੇ ਆਪੇ ਦੂਰਿ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਵੇਖੈ ਸਦ ਹਜੂਰਿ ॥
ਛਾਵ ਘਣੀ ਫੂਲੀ ਬਨਰਾਇ ॥
ਗੁਰਮੁਖਿ ਬਿਗਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥੨॥

aapay nayrhai aapay door.
gur kai sabadh vaykhai sad hajoor.
chhaav ghanee foolee banraa-ay.
gurmukh bigsai sahj subhaa-ay. ||2||

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕਰਹਿ ਦਿਨ ਰਾਤਿ ॥
ਸਤਿਗੁਰਿ ਗਵਾਈ ਵਿਚਹੁ ਜੂਠਿ ਭਰਾਂਤਿ ॥

an-din keertan karahi din raat.
satgur gavaa-ee vichahu jooth bharaa᳚.

ਪੰਨਾ ੧੧੭੪

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ਪਰਪੰਚ ਵੇਖਿ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥
ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮ ਪ੍ਰਸਾਦੁ ॥੩॥

parpanch vaykh rahi-aa vismaad.
gurmukh paa-ee-ai naam parsaad. ||3||

ਆਪੇ ਕਰਤਾ ਸਭਿ ਰਸ ਭੋਗ ॥
ਜੋ ਕਿਛੁ ਕਰੇ ਸੋਈ ਪਰੁ ਹੋਗ ॥
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥
ਨਾਨਕ ਮਿਲੀਐ ਸਬਦੁ ਕਮਾਇ ॥੪॥੬॥

aapay kartaa sabh ras bhog.
jo kichh karay so-ee par hog.
vadaa daataa til na tamaa-ay.
naanak milee-ai sabad kamaa-ay. ||4||6||

Basant Mehta-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true happiness, as if there is always a season of spring in our mind, then we should reflect and act on the Guru's advice and worship God with true love and devotion. God Himself would then come to reside in our heart, and we would enjoy an eternal state of peace, poise, and bliss. In this *shabad*, he tells us how the Guru's word blesses a person who truly listens and acts upon it.

Guru Ji says: "(O' my friends), following Guru's word, one who burns off the worldly attachment by getting imbued with love for the true Guru, that one's mind and body blossoms forth (with internal joy). By reflecting on the eternal word (of the Guru, one who is) imbued with the love of God's Name and keeps the mind focused on God's door, that one's tree (like body) becomes fruitful (and is approved) in God's court."(1)

Giving the essence of this *shabad*, Guru Ji says: "(When one is imbued with) the love of the true Guru, the tree (of one's life) is laden with the fruit of eternal (God's Name, and) imperceptibly this mind blooms (with joy)."(1-pause)

Elaborating on the divine knowledge obtained by the person who reflects on the Guru's word, Guru Ji says: "(O' my friends), by reflecting on the Guru's word, one who always sees God in front (understands that God) Himself appears near (to some) and Himself appears far (to others). But in his or her natural disposition, a Guru's follower remains delighted, (knowing that it is by God's grace that the) vegetation has blossomed forth and is providing dense shade."(2)

Continuing to describe the blessings obtained by those who faithfully follow Guru's advice and sing God's praises, Guru Ji says: "(O' my friends, they who) day and night sing praises (of God), the true Guru has dispelled the false urge and illusion (of worldly riches from inside them). Looking at the expanse of the world (a Guru's follower) goes into ecstasy. (In short, O' my friends) through the Guru's grace, we obtain the gift of God's Name."(3)

Summarizing his concept about the way to obtain God, Guru Ji says: "(O' my friends), the Creator Himself is enjoying all the relishes. Whatever He does, that happens for sure. That great Giver has not even an iota of greed (or expectation from any one). O' Nanak, we meet Him by conducting (our life, in accordance with) the word (of the Guru)."(4-6)

The message of this *shabad* is that if we want to enjoy a state of eternal peace and bliss, we should conduct our life in accordance with the word of the Guru (*Gurbani* as included in *Guru Granth Sahib*) and meditate on God's Name. Then we would always see God in our presence and remain overjoyed with spiritual delight.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਪੂਰੈ ਭਾਗਿ ਸਚੁ ਕਾਰ ਕਮਾਵੈ ॥
ਏਕੋ ਚੇਤੈ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥
ਸਫਲ ਜਨਮੁ ਇਸੁ ਜਗ ਮਹਿ ਆਇਆ ॥
ਸਾਚਿ ਨਾਮਿ ਸਹਜਿ ਸਮਾਇਆ ॥੧॥

ਗੁਰਮੁਖਿ ਕਾਰ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥
ਹਰਿ ਨਾਮੁ ਸੇਵਹੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੧॥
ਰਹਾਉ ॥

ਤਿਸੁ ਜਨ ਕੀ ਹੈ ਸਾਚੀ ਬਾਣੀ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਜਗ ਮਾਹਿ ਸਮਾਣੀ ॥
ਚਹੁ ਜੁਗ ਪਸਰੀ ਸਾਚੀ ਸੋਇ ॥
ਨਾਮਿ ਰਤਾ ਜਨੁ ਪਰਗਟੁ ਹੋਇ ॥੨॥

ਇਕਿ ਸਾਚੈ ਸਬਦਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
ਸੇ ਜਨ ਸਾਚੇ ਸਾਚੈ ਭਾਇ ॥
ਸਾਚੁ ਧਿਆਇਨਿ ਦੇਖਿ ਹਜੂਰਿ ॥
ਸੰਤ ਜਨਾ ਕੀ ਪਗ ਪੰਕਜ ਧੂਰਿ ॥੩॥

ਏਕੋ ਕਰਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਗੁਰ ਸਬਦੀ ਮੇਲਾਵਾ ਹੋਇ ॥
ਜਿਨਿ ਸਚੁ ਸੇਵਿਆ ਤਿਨਿ ਰਸੁ ਪਾਇਆ ॥
ਨਾਨਕ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇਆ ॥੪॥੧੭॥

basant mehlā 3.

poorai bhaag sach kaar kamaavai.
ayko chaytai fir jon na aavai.
safal janam is jag meh aa-i-aa.
saach naam sahj samaa-i-aa. ||1||

gurmukh kaar karahu liv laa-ay.
har naam sayvhu vichahu aap gavaa-ay.
||1|| rahaa-o.

tis jan kee hai saachee banee.
gur kai sabad jag maahi samaanee.
chahu jug pasree saachee so-ay.
naam ratāa jan pargat ho-ay. ||2||

ik saachai sabad rahay liv laa-ay.
say jan saachay saachai bhaa-ay.
saach Dhi-aa-in daykh hajoor.
sant janaa kee pag pankaj Dhoor. ||3||

ayko kartāa avar na ko-ay.
gur sabdee maylaavaa ho-ay.
jin sach sayvi-aa tin ras paa-i-aa.
naanak sehjay naam samaa-i-aa. ||4||7||

Basant Mehlā-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of eternal peace and bliss then we should conduct our life in accordance with the word (of the Guru) and meditate on God's Name. Then we would always see God in our presence and remain overjoyed with spiritual delight. In this *shabad*, he tells us what other blessings a person enjoys who follows the above advice.

First of all describing the blessings received by that fortunate person who does the true deed of meditating on God's Name, Guru Ji says: "(O' my friends, blessed with) perfect destiny, (the person who) does the right deed (and) meditates only on the one (God, that person) doesn't go through existences again. Therefore fruitful is the advent of (that person) in this world, who in a state of poise remains absorbed in the Name of the eternal (God)." (1)

Therefore Guru Ji advises us and says: "(O' my friends), following Guru's advice do the deed (of meditation on God's Name) with full dedication (of your mind). Erasing your self-conceit from within, meditate on God's Name." (1-pause)

Describing the glory enjoyed by a person who is imbued with the love of God's Name, he says: "(O' my friends), true is the speech of such a person, and through the word of the Guru spreads it all over the world. The person imbued with the love of God's Name becomes known (in the world) and that person's true glory spreads through all the four ages." (2)

Now listing some of the traits of such persons who are true and are pleasing to the eternal God, Guru Ji says: "There are some who remain attuned to the love of the eternal word (the God's Name). True are those devotees who are pleasing to the eternal (God). Seeing the eternal (God) in front of them, they always meditate on Him, and (so reverently listen to the words of the saint Guru, as if they apply the dust of the lotus feet of the saintly devotees to their foreheads)." (3)

In conclusion, Guru Ji says: "(O' my friends), there is only one Creator and none else. It is by acting in accordance with (*Gurbani*) the Guru's word that our union with Him takes place. (In short), they who have served (and meditated on the eternal (God), have enjoyed that relish (of His union). O' Nanak such a person has easily merged in God's Name." (4-7)

The message of this *shabad* is that if we want to make our human life fruitful, then we should remain attuned to God's Name and live an honest life in accordance with the teachings of *Gurbani*. Then we would obtain true glory in this world, would become pleasing to God and won't go through existences again.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

basant mehlā 3.

ਭਗਤਿ ਕਰਹਿ ਜਨ ਦੇਖਿ ਹਜੂਰਿ ॥
ਸੰਤ ਜਨਾ ਕੀ ਪਗ ਪੰਕਜ ਧੂਰਿ ॥

bhagat karahi jan daykh hajoor.
sant janaa kee pag pankaj Dhoor.

ਹਰਿ ਸੇਤੀ ਸਦ ਰਹਹਿ ਲਿਵ ਲਾਇ ॥
ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ॥੧॥

har sayṭee sadḥ raheh liv laa-ay.
poorai satgur dee-aa bujhāa-ay. ||1||

ਦਾਸਾ ਕਾ ਦਾਸੁ ਵਿਰਲਾ ਕੋਈ ਹੋਇ ॥
ਊਤਮ ਪਦਵੀ ਪਾਵੈ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

ḍaasaa kaa ḍaas virḷaa ko-ee ho-ay.
ootam padvee paavai so-ay. ||1|| rahaa-o.

ਏਕੋ ਸੇਵਹੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਜਿਤੁ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
ਨਾ ਓਹੁ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਸੇਵੀ ਕਿਉ ਮਾਇ ॥੨॥

ayko sayvhu avar na ko-ay.
ji sayvi-ai sadā sukh ho-ay.
naa oh marai na aavai jaa-ay.
tis bin avar sayvee ki-o maa-ay. ||2||

ਸੇ ਜਨ ਸਾਚੇ ਜਿਨੀ ਸਾਚੁ ਪਛਾਣਿਆ ॥
ਆਪੁ ਮਾਰਿ ਸਹਜੇ ਨਾਮਿ ਸਮਾਣਿਆ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥
ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲੁ ਸਚੁ ਸੋਇ ॥੩॥

say jan saachay jinee saach pachhaani-aa.
aap maar sehjay naam samaani-aa.
gurmuḥh naam paraapat ho-ay.
man nirmal nirmal sach so-ay. ||3||

ਜਿਨਿ ਗਿਆਨੁ ਕੀਆ ਤਿਸੁ ਹਰਿ ਤੂ ਜਾਣੁ ॥
ਸਾਚ ਸਬਦਿ ਪ੍ਰਭੁ ਏਕੁ ਸਿਵਾਣੁ ॥
ਹਰਿ ਰਸੁ ਚਾਖੈ ਤਾਂ ਸੁਖਿ ਹੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਚੁ ਸੋਇ ॥੪॥੮॥

jin gi-aan kee-aa tis har too jaan.
saach sabadḥ parabh ayk sinjaan.
har ras chaakhaiḥ taa^N suDh ho-ay.
naanak naam raṭay sach so-ay. ||4||8||

Basantt Mehla-3

In stanza (3) of the previous *shabad*, Guru Ji stated: “There are some who remain attuned to the love of the eternal word, (the God’s Name). True are those devotees who are pleasing to the eternal (God). Seeing the eternal (God) in front of them, they always meditate on Him and (so reverently listen to the words of the saint Guru, as if they apply the dust of the lotus feet of the saintly devotees to their foreheads.” In this *shabad*, Guru Ji elaborates on the conduct of such devotees and tells us what we need to do to become such devotees so that we may also enjoy such blessings.

He says: “(O’ my friends), seeing God (in front of them), the devotees perform His worship and always crave for the dust of the lotus feet (the humble service) of the saintly people. They always keep their mind attuned to God, because this is what the true Guru has made them (clearly) understand.”(1)

Now revealing a great secret about obtaining the highest spiritual status, Guru Ji says: “(O’ my friends), it is only a very rare person who becomes the slave of God’s slaves (and considers it a big privilege to serve even the lowest ranking servant of God’s saints). Only such a person obtains the supreme (spiritual) status.”(1-pause)

Next advising us directly to serve and worship only the one God, Guru Ji says: “(O’ my friends), serve (and worship) only the one God and none other. By serving Him, there is always peace. He neither dies, nor comes and goes, (therefore), why should I serve (or worship) anyone else except for Him, O’ my mother?”(2)

Listing the merits acquired by those who have realized the eternal God, and explaining the importance of the Guru in this regard, he says: “(O’ my friends), true (and immaculate are the lives of) those who have realized the eternal (God). Stilling their self-conceit, they have imperceptibly merged in (God’s) Name. But it is only through the Guru that God’s Name is obtained, and then one’s mind becomes immaculate and one sees the immaculate God everywhere.”(3)

In closing, Guru Ji says: “(O’ man), recognize that God who gave you the (divine) knowledge. Through (Guru’s) eternal word, realize that one God. Only when one tastes the relish of God’s (Name), does one understand what true immaculate life is. O’ Nanak, they who are imbued with the love of (God’s) Name, see the eternal (God) everywhere.”(4-8)

The message of this *shabad* is that if we want to become true devotees of God, then through the Guru’s word we should recognize that eternal God, who is right in front of us and should remain, attuned to His Name day and night. Only then shall we become immaculate and see that God everywhere and obtain the supreme status of life.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਨਾਮਿ ਰਤੇ ਕੁਲਾਂ ਕਾ ਕਰਹਿ ਉਧਾਰੁ ॥
ਸਾਚੀ ਬਾਣੀ ਨਾਮ ਪਿਆਰੁ ॥
ਮਨਮੁਖ ਭੂਲੇ ਕਾਹੇ ਆਏ ॥
ਨਾਮਹੁ ਭੂਲੇ ਜਨਮੁ ਗਵਾਏ ॥੧॥

ਜੀਵਤ ਮਰੈ ਮਰਿ ਮਰਣੁ ਸਵਾਰੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਚੁ ਉਰ ਧਾਰੈ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮੁਖਿ ਸਚੁ ਭੋਜਨੁ ਪਵਿਤੁ ਸਰੀਰਾ ॥
ਮਨੁ ਨਿਰਮਲੁ ਸਦ ਗੁਣੀ ਗਰੀਰਾ ॥
ਜੰਮੈ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਾਚਿ ਸਮਾਇ ॥੨॥

ਸਾਚਾ ਸੇਵਹੁ ਸਾਚੁ ਪਛਾਣੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਦਰਿ ਨੀਸਾਣੈ ॥

basant mehlā 3.

naam ratay kulaa^N kaa karahi uDhaar
saachee baanee naam pi-aar.
manmukh bhoolay kaahay aa-ay.
naamhu bhoolay janam gavaa-ay. ||1||

jeevat marai mar maran savaarai.
gur kai sabad saach ur Dhaarai. ||1||
rahaa-o.

gurmukh sach bhojan pavit sareeraa.
man nirmal sad gunee gaheeraa.
jammai marai na aavai jaa-ay.
gur parsaadee saach samaa-ay. ||2||

saachaa sayvhu saach pachhaanai.
gur kai sabad har dar neesaanai.

ਪੰਨਾ ੧੧੭੫

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ਦਰਿ ਸਾਚੈ ਸਚੁ ਸੋਭਾ ਹੋਇ ॥
ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵੈ ਸੋਇ ॥੩॥

dar saachai sach sobhaa ho-ay.
nij ghar vaasaa paavai so-ay. ||3||

ਆਪਿ ਅਭੁਲੁ ਸਚਾ ਸਚੁ ਸੋਇ ॥
ਹੋਰਿ ਸਭਿ ਭੂਲਹਿ ਦੂਜੈ ਪਤਿ ਖੋਇ ॥
ਸਾਚਾ ਸੇਵਹੁ ਸਾਚੀ ਬਾਣੀ ॥
ਨਾਨਕ ਨਾਮੇ ਸਾਚਿ ਸਮਾਣੀ ॥੪॥੯॥

aap abhul sachaa sach so-ay.
hor sabh bhooleh doojai pat kho-ay.
saachaa sayvhu saachee baanee.
naanak naamay saach samaanee.
||4||9||

Basantt Mehla-3

In the previous *shabad*, Guru Ji told us that if we want to become true devotees of God, then through the Guru's word we should recognize that eternal God, who is right in front of us and should remain attuned to His Name day and night. Only then shall we become immaculate and see that God everywhere and obtain the supreme status of life. In this *shabad*, he tells us what other virtues we need to acquire and what other immaculate deeds we should do, so that we are truly imbued with the love of God and His Name, which can save not only us, but our other generations as well.

But first comparing the state and fate of those who are imbued with God's Name with that of the self-conceited people who have strayed from God's Name, Guru Ji says: "(O' my friends), they who are imbued with the love of God's Name, (what to speak of themselves, they even) emancipate (all their) generations. They are in love with the eternal word (of the Guru) and God's Name. But the self-conceited ones are strayed from (God's) Name, (and they depart from here) losing the game of life. (Therefore one wonders), why did they come to this world at all?"(1)

Stating one more secret of a successful life, Guru Ji says: "(O' my friends), the person who, by reflecting on the Guru's word, enshrines the eternal (God's) Name in the heart, (while doing his or her worldly duties, remains away from evils, as if that person) is dead, even though (appears) alive. (In this way), by dying while alive, that person embellishes his or her death (and departs from this world after winning the game of life)."(1-pause)

Now listing the traits of a Guru's follower and the blessings enjoyed by him or her, Guru Ji says: "(O' my friends), by (making truthful conduct as the way of life, as if) truth is his or her food, a Guru's follower keeps the body immaculate. In such a person's immaculate mind always resides (God), the ocean of virtues. Such a person therefore doesn't go through birth or death, and neither comes nor goes (from here), and by Guru's grace, merges in the eternal (God)."(2)

Therefore, Guru Ji advises: “(O’ my friends), recognizing the eternal God, serve (worship that) eternal Being. (One who does so), recognizes the eternal (God), and by reflecting on Guru’s word reaches God’s door (with honor, as if) holding a flag in the hand. Then in the eternal God’s court, one enjoys true glory and obtains abode in one’s own house.”(3)

In closing Guru Ji says: “(O’ my friends), the eternal God is Himself infallible. All others make mistakes and lose honor by being swayed by the love of other (worldly things). Nanak says, (O’ my friends) serve (and worship that) eternal (God) through the eternal word (of the Guru), in this way (one’s intellect remains) absorbed in the eternal (God).”(4-9)

The message of this *shabad* is that we should realize that God is eternal and He never makes a mistake. So we should truly love and worship Him through (*Gurbani*) the eternal word of the Guru. Also we should live such a truthful living, as if we have died to worldly evil desires. By doing so our body and mind would become so immaculate that God will come to reside in our mind and we would easily merge in that eternal God.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਬਿਨੁ ਕਰਮਾ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥
ਮਾਇਆ ਮੋਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥
ਮਨਮੁਖ ਅੰਧੇ ਠਉਰ ਨ ਪਾਈ ॥
ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਈ ॥੧॥

ਹੁਕਮੁ ਮੰਨੇ ਸੋ ਜਨੁ ਪਰਵਾਣੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੁ ॥੧॥
ਰਹਾਉ ॥

ਸਾਚਿ ਰਤੇ ਜਿਨ੍ਹਾ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਮਨਿ ਭਾਇਆ ॥
ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ਸੋਇ ॥੨॥

ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਨਾਮ ਪਿਆਰੁ ॥
ਬਿਨੁ ਨਾਮੈ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਲੈ ਪਾਈ ॥੩॥

ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥
ਸਤਿਗੁਰ ਸੇਵਾ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥
ਜਿਨ ਇਕੁ ਜਾਤਾ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਦਰਿ ਨੀਸਾਣੁ ॥੪॥੧੦॥

basant mehlā 3.

bin karmaa sabh bharam bhulaa-ee.
maa-i-aa mohi bahut dukh paa-ee.
manmukh anDhay tha-ur na paa-ee.
bistaa kaa keerhaa bistaa maahi samaa-ee.
||1||

hukam mannay so jan parvaan.
gur kai sabaḁ naam neesaan. ||1||
rahaa-o.

saach raṭay jin^Haa Dhur likh paa-i-aa.
har kaa naam sadaa man bhāa-i-aa.
satgur kee banee sadaa sukh ho-ay.
jotee jot milaa-ay so-ay. ||2||

ayk naam taaray sansaar.
gur parsaadee naam pi-aar.
bin naamai mukat kinai na paa-ee.
pooray gur tay naam palai paa-ee. ||3||

so boojhai jis aap bujhaa-ay.
satgur sayvaa naam darih-aa-ay.
jin ik jaataa say jan parvaan.
naanak naam raṭay dar neesaan. ||4||10||

Basantt Mehla-3

In this *shabad*, Guru Ji comments on the sorry state of this world, how it is suffering without meditating on God's Name and tells us who those fortunate persons are who receive the gift of God's Name and its blessings.

He says: “(O’ my friends), without (God’s) grace, the entire (world) is lost in illusion. Getting involved in worldly attachments, it suffers severe pain. The blind, self-conceited person is not able to find a place of rest (or peace of mind). Like a worm of ordure, such a person is consumed in the ordure (of worldly evils).”(1)

Now telling us what kind of person is approved in God’s court, Guru Ji says: “(O’ my friends), the person who obeys (God’s) command, is approved (in God’s court). By following (*Gurbani*) the Guru’s word, such a person obtains the mark of Name (the entry permit to enter God’s mansion).”(1-pause)

Next Guru Ji tells us, who those fortunate persons are who obtain God's Name. He says: “(O’ my friends), in whose destiny it has been so written by God, they remain imbued with the love of eternal Name. God’s Name is always pleasing to their mind. By reflecting on the word of the true Guru they always enjoy peace. That (word of the Guru) unites their light with the (supreme) light (of God).”(2)

Listing the merits and blessings of God’s Name, and from where one can obtain it, Guru Ji says: “(O’ my friends), it is the one Name (of God) alone, which emancipates the (entire) world. But it is only by Guru’s grace that one is imbued with the love of (God’s) Name). Without (meditating on the) Name, no one has (ever) obtained salvation. It is from the perfect Guru that one receives (the gift) of Name.”(3)

However stressing the importance of God’s grace, Guru Ji says: “(O’ my friends), that person alone understands (this right conduct of life), whom God Himself makes to understand. (By yoking) to the service of the Guru, (God) instills the Name (in that person. In this way), they who have realized the one (God), are approved in the (God’s) court. O’ Nanak, they who are imbued with the love of God’s Name, receive a mark (of honor) at (God’s) court.”(4-10)

The message of this *shabad* is that if we want to enjoy eternal peace and bliss, then we should pray to God to bless us with the guidance of the true Guru, who may firmly implant God’s Name in us. Then by always meditating on that Name we would enter God’s court with honor.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਕ੍ਰਿਪਾ ਕਰੇ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥
ਆਪੇ ਆਪਿ ਵਸੈ ਮਨਿ ਆਏ ॥
ਨਿਹਚਲ ਮਤਿ ਸਦਾ ਮਨ ਧੀਰ ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਗੁਣੀ ਗਹੀਰ ॥੧॥

basant mehlaa 3.

kirpaa karay satguroo milaa-ay.
aapay aap vasai man aa-ay.
nihchal mat sadaa man dheer.
har gun gaavai gunee gaheer. ||1||

ਨਾਮਹੁ ਭੂਲੇ ਮਰਹਿ ਬਿਖੁ ਖਾਇ ॥
ਬਿਬਾ ਜਨਮੁ ਫਿਰਿ ਆਵਹਿ ਜਾਇ ॥੧॥
ਰਹਾਉ ॥

naamhu bhoolay mareh bikh khaa-ay.
baritha janam fir aavahi jaa-ay. ||1||
rahaa-o.

ਬਹੁ ਭੇਖ ਕਰਹਿ ਮਨਿ ਸਾਂਤਿ ਨ ਹੋਇ ॥
ਬਹੁ ਅਭਿਮਾਨਿ ਅਪਣੀ ਪਤਿ ਖੋਇ ॥
ਸੇ ਵਡਭਾਗੀ ਜਿਨ ਸਬਦੁ ਪਛਾਣਿਆ ॥
ਬਾਹਰਿ ਜਾਦਾ ਘਰ ਮਹਿ ਆਣਿਆ ॥੨॥

baho bhaykh karahi man saa^Nt na ho-ay.
baho abhimaan ap^{nee} pat kho-ay.
say vadbhaagee jin sabad pachhaani-aa.
baahar jaadaa ghar meh aani-aa. ||2||

ਘਰ ਮਹਿ ਵਸਤੁ ਅਗਮ ਅਪਾਰਾ ॥
ਗੁਰਮਤਿ ਖੋਜਹਿ ਸਬਦਿ ਬੀਚਾਰਾ ॥
ਨਾਮੁ ਨਵ ਨਿਧਿ ਪਾਈ ਘਰ ਹੀ ਮਾਹਿ ॥
ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਚਿ ਸਮਾਹਿ ॥੩॥

ghar meh vasat agam apaaraa.
gurmat khojeh sabad beechaaraa.
naam nav niDh paa-ee ghar hee maahi.
sadaa rang raatay sach samaahi. ||3||

ਆਪਿ ਕਰੇ ਕਿਛੁ ਕਰਣੁ ਨ ਜਾਇ ॥
ਆਪੇ ਭਾਵੈ ਲਏ ਮਿਲਾਇ ॥
ਤਿਸ ਤੇ ਨੇੜੈ ਨਾਹੀ ਕੋ ਦੂਰਿ ॥
ਨਾਨਕ ਨਾਮਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੪॥੧੧॥

aap karay kichh karan na jaa-ay.
aapay bhaavai la-ay milaa-ay.
tis tay nayrhai naahee ko door.
naanak naam rahi-aa bharpoor. ||4||11||

Basantt Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy eternal peace and bliss then we should pray to God to bless us with the guidance of the true Guru who may firmly implant God's Name in us. Then by always meditating on that Name we would enter God's court with honor.

However, in this *shabad* Guru Ji wants to make it clear that we cannot force God to unite us with the Guru or to do anything else for us. He also tells that they, who forsaking God's Name start worshipping other lesser gods or merely adopting outer holy garbs, unnecessarily waste their lives.

Right at the outset, Guru Ji says: "(O' my friends, on whom God) shows mercy, He unites that person with the true Guru, and then on His own He comes to reside in (that person's) mind. Then one's intellect becomes steady (and unwavering), and there is always contentment in one's mind, because one keeps singing praises of that God of unfathomable virtues."(1)

However commenting on the fate of those who have gone astray from God's Name, or have been misguided into false ritualistic worships, Guru Ji says: "(O' my friends), they who have strayed from God's Name, die eating the poison (of worldly attachments and sins). Their life goes to waste and they keep coming and going again and again."(1-pause)

Regarding those who feel proud of their holy garbs, Guru Ji says: “Simply by adopting too many holy garbs one’s mind does not obtain peace, rather because of too much pride (on account of these garbs, one) loses one’s honor. Very fortunate are they, who have understood the (Guru’s) word, and have brought their wandering mind under control.”(2)

Now regarding going out into forests and mountains in search of God, Guru Ji says: “(O’ my friends), the in comprehensible and limitless commodity (of God’s Name) is present right within our own home (of the body). They, who search for it by reflecting on (*Gurbani*) the word of the Guru, find the commodity of Name, which is as valuable as all the nine treasures (of the world), within the house (of the body) itself. Then by remaining imbued with the love (of God’s Name), they merge into the eternal (God).”(3)

Guru Ji concludes the *shabad* by once again emphasizing the supremacy of God in everything. He says: “(O’ my friends, God) on His own does everything, (nobody else) can do anything. When it so pleases Him, He Himself unites (a person) with Him. No one is near to or far from Him. O’ Nanak, the one who is imbued with His Name, (to that one God seems) pervading every where.”(4-11)

The message of this *shabad* is that if we want to obtain true peace and merge in that eternal God, we should humbly pray to Him to bless us with the guidance of the true Guru. Then following Guru’s advice we should meditate on God’s Name with true love and devotion. However we should remember that it is on His own that God shows His grace and unites us with Him, and we should never feel proud of our worship or holy garbs.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

basant mehlāa 3.

ਗੁਰ ਸਬਦੀ ਹਰਿ ਚੇਤਿ ਸੁਭਾਇ ॥
ਰਾਮ ਨਾਮ ਰਸਿ ਰਹੈ ਅਘਾਇ ॥
ਕੋਟ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਜਲਿ ਜਾਹਿ ॥
ਜੀਵਤ ਮਰਹਿ ਹਰਿ ਨਾਮਿ ਸਮਾਹਿ ॥੧॥

gur sabdee har chayt subhāa-ay.
raam naam ras rahai aghāa-ay.
kot kotantar kay paap jal jaahi.
jeevat mareh har naam samaahi. ||1||

ਹਰਿ ਕੀ ਦਾਤਿ ਹਰਿ ਜੀਉ ਜਾਣੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਇਹੁ ਮਨੁ ਮਉਲਿਆ ਹਰਿ
ਗੁਣਦਾਤਾ ਨਾਮੁ ਵਖਾਣੈ ॥੧॥ ਰਹਾਉ ॥

har kee daat har jee-o jaanai.
gur kai sabad ih man ma-oli-aa har
gundaataa naam vakhaanai. ||1|| rahaa-o.

ਭਗਵੈ ਵੇਸਿ ਭ੍ਰਮਿ ਮੁਕਤਿ ਨ ਹੋਇ ॥
ਬਹੁ ਸੰਜਮਿ ਸਾਂਤਿ ਨ ਪਾਵੈ ਕੋਇ ॥
ਗੁਰਮਤਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥
ਵਡਭਾਗੀ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥੨॥

bhagvai vays bharam mukat na ho-ay.
baho sanjam saant na paavai ko-ay.
gurmat naam paraapat ho-ay.
vadbhaagee har paavai so-ay. ||2||

ਕਲਿ ਮਹਿ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥

kal meh raam naam vadi-aa-ee.

ਪੰਨਾ ੧੧੭੬

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ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਜਾਈ ॥

gur pooray tay paa-i-aa jaa-ee.

ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਈ ॥

naam ratay sadaa sukh paa-ee.

ਬਿਨੁ ਨਾਮੈ ਹਉਮੈ ਜਲਿ ਜਾਈ ॥੩॥

bin naamai ha-umai jal jaa-ee. ||3||

ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਬੀਚਾਰਾ ॥

vadbhaagee har naam beechaaraa.

ਛੂਟੈ ਰਾਮ ਨਾਮਿ ਦੁਖੁ ਸਾਰਾ ॥

chhootai raam naam dukh saaraa.

ਹਿਰਦੈ ਵਸਿਆ ਸੁ ਬਾਹਰਿ ਪਾਸਾਰਾ ॥

hirdai vasi-aa so baahar paasaaraa.

ਨਾਨਕ ਜਾਣੈ ਸਭੁ ਉਪਾਵਣਹਾਰਾ ॥੪॥੧੨॥

naanak jaanai sabh upaavanhaaraa.

||4||12||

Basantt Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to obtain true peace and merge in that eternal God, we should humbly pray to Him to bless us with the guidance of the true Guru. Then following Guru's advice we should meditate on God's Name with true love and devotion. However, we should remember that it is on His own that God shows His grace and unites us with Him, and we should never feel proud of our worship or holy garbs. In this *shabad*, Guru Ji elaborates on these concepts and again emphasizes the principle that it is up to God to whom He gives the gift of His Name, and what kinds of blessings one may enjoy by singing praises of God through the Guru's word.

He says: "(O' my friends), by lovingly remembering God through (*Gurbani*) the Guru's word, one remains satiated with the bliss of God's Name. In this way, they who remain merged in God's Name (become free from the fires of worldly desires and sins, as if they have) died while alive, and their sins of millions of births are burnt down."(1)

However, humbly stating the basic principle about God's will, Guru Ji says: "(O' my friends), only God knows about His bounty (of Name and to whom He has to give it). But through the word of the Guru, one whose mind has blossomed (with delight), utters the Name of God the Giver of virtues."(1-pause)

Now Guru Ji wants to remove any doubts or confusion from our minds about the usefulness of wearing holy garbs or putting one's body through many austerities to obtain salvation. He says: "(O' my friends), one doesn't obtain salvation by wandering around in saffron colored (holy) garbs. No one obtains peace (of mind) by exercising many austerities. It is only by following Guru's instruction that (God's) Name is obtained and that fortunate person meets God."(2)

Next stressing the significance of God's Name, Guru Ji says: “(O’ my friends), in *Kal Yug* (the present age), the glory is obtained through God’s Name, which can only be obtained from the perfect Guru. By being imbued with the Name one always obtains peace, but without the Name one gets burnt down by ego (and suffers grievously).” (3)

In conclusion, Guru Ji says: “(O’ my friends), very fortunate is the one who reflects on God's Name, (because by meditating on) God’s Name, all one’s suffering is ended. O’ Nanak, (then one realizes that) the Creator knows everything, because (that God) who is residing in the heart is pervading outside (as well).” (4-12)

The message of this *shabad* is that if we want all of our past sins to be washed off so that we enjoy a state of peace and bliss, then instead of putting ourselves through austerities or wandering around in holy garbs, we should listen to the Guru’s advice (*Gurbani* as contained in *Guru Granth Sahib*), and sing praises of God. So that He may be so pleased that He may bless us with the gift of His Name, which would end all our worldly desires and ego and then we would become worthy of enjoying the bliss of His eternal union.

ਬਸੰਤੁ ਮਹਲਾ ੩ ਇਕ ਤੁਕੇ ॥

basant mehlā 3 ik tukay.

ਤੇਰਾ ਕੀਆ ਕਿਰਮ ਜੰਤੁ ॥
ਦੇਹਿ ਤ ਜਾਪੀ ਆਦਿ ਮੰਤੁ ॥੧॥

tayraa kee-aa kiram jant.
deh ta jaapee aad mant. ||1||

ਗੁਣ ਆਖਿ ਵੀਚਾਰੀ ਮੇਰੀ ਮਾਇ ॥
ਹਰਿ ਜਪਿ ਹਰਿ ਕੈ ਲਗਉ ਪਾਇ ॥੧॥
ਰਹਾਉ ॥

gun aakh veechaaree mayree maa-ay.
har jap har kai laga-o paa-ay. ||1||
rahaa-o.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਲਾਗੇ ਨਾਮ ਸੁਆਦਿ ॥
ਕਾਹੇ ਜਨਮੁ ਗਵਾਵਹੁ ਵੈਰਿ ਵਾਦਿ ॥੨॥

gur parsaad laagay naam su-aad.
kaahay janam gavaavahu vair vaad. ||2||

ਗੁਰਿ ਕਿਰਪਾ ਕੀਨੀ ਚੂਕਾ ਅਭਿਮਾਨੁ ॥
ਸਹਜ ਭਾਇ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ॥੩॥

gur kirpaa keen^Hee chookaa abhimaan.
sahj bhā-ay paa-i-aa har naam. ||3||

ਊਤਮੁ ਊਚਾ ਸਬਦ ਕਾਮੁ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਸਾਚੁ ਨਾਮੁ ॥੪॥੧॥੧੩॥

ootam oochaa sabad kaam.
naanak vakhaanai saach naam.
||4||1||13||

Basantt Mehla-3 Ikk Tukaiy

While stating the central idea (the sentence before pause) in the previous *shabad*, Guru Ji told us that only God knows about His bounty (of Name and to whom He has to give it). But through the word of the Guru, one whose mind has blossomed (with delight) utters the Name of God the Giver of virtues. In this *shabad*, he shows us how to acknowledge the supremacy of God in every respect, and also tells us what the most desirable thing to do in this life is.

Putting himself in our place, Guru Ji says: “(O’ God), I am but a small insect like creature created by You. If You bestow upon me (this gift) only then can I meditate on the primal mantra (of Your true Name).”(1)

As if sharing his inner most thoughts with his mother, Guru Ji says: “O’ my mother, I wish that I may keep uttering and reflecting upon the virtues (of that God), and by meditating on God, I may keep attached to His feet.”(1-pause)

Next addressing us, Guru Ji says: “(O’ my friend), it is through the Guru’s grace that one is imbued with the relish of God’s Name, why do you waste your life in enmity and strife? (Why do you waste your time in unnecessary arguments, and do not seek the shelter of the Guru)?”(2)

Pointing to himself, to illustrate the blessings received by seeking the shelter of the Guru, he says: “(O’ my friends, look towards me, when I sought his shelter), the Guru showed his mercy upon me, all my ego was removed, and in a very natural sort of way I obtained (the gift of) God’s Name.”(3)

Therefore concluding the *shabad*, Guru Ji says: “(O’ my friends) the most sublime of all deeds is the deed of (reflecting upon *Gurbani* the) word (of the Guru). It is by doing this that Nanak keeps uttering the true Name (of God).”(4-1-13)

The message of this *shabad* is that instead of wasting our life in useless arguments and controversies we should seek the guidance of the Guru (Granth Sahib Ji) and humbly pray to God to bless us with the gift of His Name, so that by singing His praises and meditating on His Name, we may be accepted in His court.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

basant mehlā 3.

ਬਨਸਪਤਿ ਮਉਲੀ ਚੜਿਆ ਬਸੰਤੁ ॥
ਇਹੁ ਮਨੁ ਮਉਲਿਆ ਸਤਿਗੁਰੂ ਸੰਗਿ ॥੧॥

banaspat ma-ulee charhi-aa basant.
ih man ma-oli-aa satguroo sang. ||1||

ਤੁਮ੍ਹ ਸਾਚੁ ਧਿਆਵਹੁ ਮੁਗਧ ਮਨਾ ॥
ਤਾਂ ਸੁਖੁ ਪਾਵਹੁ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

tum^h saach Dhi-aavahu mugaDh manaa.
taa^N sukh paavhu mayray manaa. ||1||
rahaa-o.

ਇਤੁ ਮਨਿ ਮਉਲਿਐ ਭਇਆ ਅਨੰਦੁ ॥
ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਪਾਇਆ ਨਾਮੁ ਗੋਬਿੰਦ ॥੨॥

it man ma-uli-ai bha-i-aa anand.
amrit fal paa-i-aa naam gobind. ||2||

ਏਕੋ ਏਕੁ ਸਭੁ ਆਖਿ ਵਖਾਣੈ ॥
ਹੁਕਮੁ ਬੂਝੈ ਤਾਂ ਏਕੋ ਜਾਣੈ ॥੩॥

ayko ayk sabh aakh vakhaanaai.
hukam boojhai taa^N ayko jaanaai. ||3||

ਕਹਤ ਨਾਨਕੁ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥
ਆਖਣੁ ਵੇਖਣੁ ਸਭੁ ਸਾਹਿਬ ਤੇ ਹੋਇ ॥੪॥੨॥੧੪॥

kahat naanak ha-umai kahai na ko-ay.
aakhan vaykhan sabh saahib tay ho-ay.
||4||2||14||

Basantt Mehla-3

In the previous *shabad*, Guru Ji advised us that instead of wasting our life in useless arguments and controversies we should seek the guidance of the Guru and most humbly pray to God to bless us with the gift of His Name, so that by singing His praises and meditating on His Name we may be accepted at His door. In this *shabad*, he tells us what kind of happiness, and joy we feel in the company of the Guru and what we ought to do to keep enjoying that peace forever.

He says: “(O’ my friends), just as with the coming of spring season all the vegetation has blossomed forth, similarly in the company of the true Guru, this mind has bloomed forth and a state of bliss (has pervaded in my entire body).”(1)

Therefore advising his own mind (and indirectly all of us), Guru Ji says: “Meditate on the eternal (God), O’ my foolish mind, (only) then would you obtain peace, O’ my mind.”(1-pause)

Describing what has happened with the blooming of the mind, Guru Ji says: “(O’ my friends), with the blooming of my mind, bliss has welled up in me, and I have obtained the ambrosial fruit of God’s Name.”(2)

Guru Ji now comments on the hollow utterances of many people about the oneness of God. He says: “(O’ my friends), everybody says that there is only One (God, but only if a person) understands His will, that a person truly understands the one (God).”(3)

In conclusion, Guru Ji says: “(O’ my friends, when a person understands God’s will), then no one says any egoistic things (and claims that he or she has done this or that thing. Because then a person understands that) whatever one sees or does happens upon God’s doing).”(4-2-14)

The message of this *shabad* is that if we want to obtain such happiness and bliss, as if there is season of spring in our mind, then we need to seek the company of the Guru and under his guidance sing praises of God, and try to realize and cheerfully accept God’s will.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

basant mehlāa 3.

ਸਭਿ ਜੁਗ ਤੇਰੇ ਕੀਤੇ ਹੋਏ ॥
ਸਤਿਗੁਰੁ ਭੇਟੈ ਮਤਿ ਬੁਧਿ ਹੋਏ ॥੧॥

sabh jug tayray keetay ho-ay.
satgur bhaytai mat buDh ho-ay. ||1||

ਹਰਿ ਜੀਉ ਆਪੇ ਲੈਧੁ ਮਿਲਾਇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਚ ਨਾਮਿ ਸਮਾਇ ॥੧॥
ਰਹਾਉ ॥

har jee-o aapay lai hu milaa-ay.
gur kai sabaD sach naam samaa-ay. ||1||
rahaa-o.

ਮਨਿ ਬਸੰਤੁ ਹਰੇ ਸਭਿ ਲੋਇ ॥
ਫਲਹਿ ਫੁਲੀਅਹਿ ਰਾਮ ਨਾਮਿ ਸੁਖੁ ਹੋਇ ॥੨॥

man basant haray sabh lo-ay.
faleh fulee-ah raam naam sukh ho-ay. ||2||

ਸਦਾ ਬਸੰਤੁ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ॥
ਰਾਮ ਨਾਮੁ ਰਾਖੈ ਉਰ ਧਾਰੇ ॥੩॥

sadaa basant gur sabaḁ veechaaray.
raam naam raakhai ur Dhaaray. ||3||

ਮਨਿ ਬਸੰਤੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇ ॥
ਨਾਨਕ ਇਹੁ ਤਨੁ ਬਿਰਖੁ ਰਾਮ ਨਾਮੁ ਫਲੁ
ਪਾਏ ਸੋਇ ॥੪॥੩॥੧੫॥

man basant tan man hari-aa ho-ay.
naanak ih tan birakh raam naam fal paa-ay
so-ay. ||4||3||15||

Basantt Mehla-3

According to Hindu tradition, the time has been divided into four ages, the *Sat Yug*, *Treta*, *Dwaapar*, and *Kal Yug* (the present age). People often say that the present age *Kal Yug* is the worst age, because in this age instead of truth and happiness, falsehood and pain is prevalent in this world. In this *shabad*, Guru Ji tells us that all ages come about as per God's doing and also shows us how to remain happy at all times, as if there is always the season of spring for us.

Addressing God, he says: "(O' God), all the ages have been created by You, (but when one) meets the true Guru (and reflects on his word the *Gurbani*, one's) intellect is awakened (to this fact and one does the right thing)." (1)

Acknowledging another thing about God's will, Guru Ji says: "O' dear God, on Your own whom You unite with Yourself through the Guru's word, that person remains absorbed in (meditating on Your) eternal Name." (1-pause)

Illustrating with a beautiful example, the bliss enjoyed by a person who enshrines God in the mind, Guru Ji says: "(O' my friends), in whose mind resides *Bassant* (the evergreen God), to that person all the worlds appear blooming (with joy). They grow, prosper, and enjoy life by meditating on God's Name." (2)

Guru Ji, therefore declares: "(O' my friends), there is always (the season) of spring (period of happiness) for the one who ponders over (*Gurbani*) the Guru's word, and keeps God's Name enshrined in the heart." (3)

In conclusion, Guru Ji says: "(O' my friends), in whose mind resides *Bassantt* (the evergreen God), that person's mind and body ever remain green (with eternal bliss). O' Nanak, this body is (like) a tree, (but only the one who follows the Guru's advice), that one alone obtains the fruit of God's Name." (4-3-15)

The message of this *shabad* is that if we want to enjoy eternal state of peace and bliss, then we should reflect on the Guru's word, sing God's praises, and keep enshrined His Name in our heart.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

basant mehlāa 3.

ਤਿਨ੍ ਬਸੰਤੁ ਜੋ ਹਰਿ ਗੁਣ ਗਾਇ ॥
ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਭਗਤਿ ਕਰਾਇ ॥੧॥

tin^h basant jo har gun gaa-ay.
poorai bhaag har bhagat karaa-ay. ||1||

ਇਸੁ ਮਨ ਕਉ ਬਸੰਤ ਕੀ ਲਗੈ ਨ ਸੋਇ ॥
ਇਹੁ ਮਨੁ ਜਲਿਆ ਦੂਜੈ ਦੋਇ ॥੧॥ ਰਹਾਉ ॥

is man ka-o basant^t kee lagai na so-ay.
ih man jali-aa doojai do-ay. ||1|| rahaa-o.

ਇਹੁ ਮਨੁ ਧੰਧੈ ਬਾਂਧਾ ਕਰਮ ਕਮਾਇ ॥
ਮਾਇਆ ਮੂਠਾ ਸਦਾ ਬਿਲਲਾਇ ॥੨॥

ih man DhanDhai baa^NDhaa karam
kamaa-ay.
maa-i-aa moothaa sadaa billaa-ay. ||2||

ਇਹੁ ਮਨੁ ਛੂਟੈ ਜਾਂ ਸਤਿਗੁਰੁ ਭੇਟੈ ॥
ਜਮਕਾਲ ਕੀ ਫਿਰਿ ਆਵੈ ਨ ਫੇਟੈ ॥੩॥

ih man chhootai jaa^N satgur bhaytai.
jamkaal kee fir aavai na faytai. ||3||

ਇਹੁ ਮਨੁ ਛੂਟਾ ਗੁਰਿ ਲੀਆ ਛਡਾਇ ॥
ਨਾਨਕ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇ ॥੪॥੪॥੧੬॥

ih man chhootaa gur lee-aa chhadaa-ay.
naanak maa-i-aa moh sabad jalaa-ay.
||4||4||16||

Basantt Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy eternal state of peace then we should reflect on the Guru's word, sing God's praises, and keep His Name enshrined in our heart. In this *shabad*, he again tells us who are the persons, who always enjoy *Bassantt* (the eternal state of bliss) and why most of us remain deprived of that joy.

Right at the outset, Guru Ji says: "(O' my friends, it is always the season of joy or) *Bassantt* for those who sing praises of God. But it is only when one's destiny becomes perfect that (God) makes one do His worship."(1)

Now explaining why ordinarily our mind doesn't experience *Bassantt* (state of eternal joy), Guru Ji says: "(O' my friends), this mind of ours is not aware of *Bassantt* (eternal bliss), because this mind remains burnt (and miserable) due to its double mindedness and duality (love of worldly riches, rather than God)."(1-pause)

Elaborating on the reasons for our mind's misery, Guru Ji says: "(O' my friends), this mind (of ours) does all deeds bound by worldly affairs, and being deceived by (the greed for) worldly riches, it always bewails (in pain)."(2)

Now telling us how one can get liberated from worldly entanglements and avoid further punishment at the hands of the demon of death, Guru Ji says: "(O' my friends), this mind can be delivered (from the bonds of *Maya*), if one meets the true Guru (and follows his advice), then one is not subjected to the punishment by the demon of death."(3)

In conclusion, Guru Ji says: "(O' my friends), this mind (of ours) is liberated (from the worldly bonds), when the Guru gets it liberated. O' Nanak, through his word the Guru has burnt away its attachment for worldly riches."(4-4-16)

The message of this *shabad* is that if we want to remain in such a state of peace and bliss, as if there is always a season of spring for us, then by reflecting on (*Gurbani*) the word of the Guru, we should burn away our greed and attachment for worldly riches and involvements and always keep singing praises of God.

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

basant mehlā 3.

ਬਸੰਤੁ ਚੜਿਆ ਫੂਲੀ ਬਨਰਾਇ ॥
ਏਹਿ ਜੀਅ ਜੰਤ ਫੂਲਹਿ ਹਰਿ ਚਿਤੁ ਲਾਇ ॥੧॥

basant charhi-aa foolee banraa-ay.
ayhi jee-a jant fooleh har chit laa-ay.
||1||

ਪੰਨਾ ੧੧੭੭

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ਇਨ ਬਿਧਿ ਇਹੁ ਮਨੁ ਹਰਿਆ ਹੋਇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ
ਹਉਮੈ ਕਵੈ ਧੋਇ ॥੧॥ ਰਹਾਉ ॥

in biDh ih man hari-aa ho-ay.
har har naam japai din raatee gurmukh
ha-umai kadhai Dho-ay. ||1|| rahaa-o.

ਸਤਿਗੁਰ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਏ ॥
ਇਹੁ ਜਗੁ ਹਰਿਆ ਸਤਿਗੁਰ ਭਾਏ ॥੨॥

satgur banee sabaḍ sunaa-ay.
ih jag hari-aa satgur bhaa-ay. ||2||

ਫਲ ਫੂਲ ਲਾਗੇ ਜਾਂ ਆਪੇ ਲਾਏ ॥
ਮੂਲਿ ਲਗੈ ਤਾਂ ਸਤਿਗੁਰੁ ਪਾਏ ॥੩॥

fal fool laagay jaa^N aapay laa-ay.
mool lagai taa^N satgur paa-ay. ||3||

ਆਪਿ ਬਸੰਤੁ ਜਗਤੁ ਸਭੁ ਵਾੜੀ ॥
ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਭਗਤਿ ਨਿਰਾਲੀ ॥੪॥੫॥੧੭॥

aap basant jagat sabh vaarhee.
naanak poorai bhaag bhagat niraalee.
||4||5||17||

Basantt Mehla-3

In the previous *shabad*, Guru Ji told us that if we want to remain in such a state of peace and bliss as if there is always a season of spring for us, then by reflecting on the word of the Guru we should burn away our greed and attachment for worldly riches and involvements and always keep singing praises of God. In this *shabad*, he compares this world to a small garden of God and tells us how we can always enjoy the season of spring or perpetual bliss in this garden of life.

He says: “(O’ my friends), just as when the spring season comes, the vegetation blossoms forth, similarly all the creatures and beings feel elated by attuning their mind to God.”(1)

Summarizing the way to make the mind blossom forth with feelings of joy, Guru Ji says: “(O’ my friends), one who day and night meditates on God’s Name, by (following the advice) of the Guru drives out ego from within, and washes it clean (of other evil impulses), in this way that one’s mind blossoms forth (in delight).”(1-pause)

Now stating, what *Gurbani* tells in this regard, he says: “(O’ my friends), the true Guru’s word recites the divine message of the Guru, and imbued with the love of the true Guru, this world blooms (in joy).”(2)

Enunciating another important concept in this regard, Guru Ji says: “(O’ my friends, the garden of this world) is laden with flowers and fruits (of spiritual virtues and bliss), when He Himself blesses it so. So when one attaches oneself to (God) the root, one obtains the true Guru (who instructs one in the immaculate ways of obtaining true happiness).”(3)

In conclusion, Guru Ji says: “(O’ my friends), this world is like a garden, in which God Himself is *Basantt* (the true source of happiness). But O’ Nanak, it is only by perfect destiny that one obtains the unique worship (of God).”(4-5-17)

The message of this *shabad* is that if we want to enjoy a state of true happiness then we should attach ourselves to the true source of happiness the God Himself, and pray to Him to unite us with the true Guru so that by listening to his advice we may dispel our ego and remain merged in meditating on God's Name.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੩ ਘਰੁ ੨

basant hindol mehlā 3 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur prasaad.

ਗੁਰ ਕੀ ਬਾਣੀ ਵਿਟਹੁ ਵਾਰਿਆ ਭਾਈ ਗੁਰ ਸਬਦ
ਵਿਟਹੁ ਬਲਿ ਜਾਈ ॥

gur kee banee vitahu vaari-aa bhāa-ee
gur sabad vitahu bal jaa-ee.

ਗੁਰੁ ਸਾਲਾਹੀ ਸਦ ਅਪਣਾ ਭਾਈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ
ਲਾਈ ॥੧॥

gur saalaahē sad apṇā bhāa-ee gur
charṇee chit laa-ee. ||1||

ਮੇਰੇ ਮਨ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥

mayray man raam naam chit laa-ay.

ਮਨੁ ਤਨੁ ਤੇਰਾ ਹਰਿਆ ਹੋਵੈ ਇਕੁ ਹਰਿ ਨਾਮਾ ਫਲੁ
ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

man ṭan ṭayraa hari-aa hovai ik har
naamaa fal paa-ay. ||1|| rahaa-o.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਭਾਈ ਹਰਿ ਰਸੁ ਅੰਮ੍ਰਿਤੁ
ਪੀਆਇ ॥

gur raakhay say ubray bhāa-ee har
ras amrit pee-aa-ay.

ਵਿਚਹੁ ਹਉਮੈ ਦੁਖੁ ਉਠਿ ਗਇਆ ਭਾਈ ਸੁਖੁ ਵੁਠਾ
ਮਨਿ ਆਇ ॥੨॥

vichahu ha-umai dukh uth ga-i-aa
bhāa-ee sukh vuthāa man aa-ay. ||2||

ਧੁਰਿ ਆਪੇ ਜਿਨ੍ਹਾ ਨੇ ਬਖਸਿਓਨੁ ਭਾਈ ਸਬਦੇ
ਲਾਇਅਨੁ ਮਿਲਾਇ ॥

Dhur aapay jin^haa no bakhsi-on
bhāa-ee sabday la-i-an milaa-ay.

ਧੂੜਿ ਤਿਨ੍ਹਾ ਕੀ ਅਘੁਲੀਐ ਭਾਈ ਸਤਸੰਗਤਿ ਮੇਲਿ
ਮਿਲਾਇ ॥੩॥

Dhoorh ṭin^haa kee aghulee-ai bhāa-ee
satsangat mayl milaa-ay. ||3||

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਭਾਈ ਜਿਨਿ ਹਰਿਆ
ਕੀਆ ਸਭੁ ਕੋਇ ॥

ਨਾਨਕ ਮਨਿ ਤਨਿ ਸੁਖੁ ਸਦ ਵਸੈ ਭਾਈ ਸਬਦਿ
ਮਿਲਾਵਾ ਹੋਇ ॥੪॥੧॥੧੮॥੧੨॥੧੮॥੩੦॥

aap karaa-ay karay aap bhaa-ee jin
hari-aa kee-aa sabh ko-ay.

naanak man tan sukh sad vasai
bhaa-ee sabad milaavaa ho-ay.
||4||1||18||12||18||30||

Basantt Hindoal

Mehla-3 Ghar-2

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of true happiness then we should attune ourselves to God the true source of happiness, and pray to Him to unite us with the true Guru, so that by listening to his advice we may dispel our ego and remain merged in meditating on God's Name. In this *shabad*, Guru Ji shares with us how he himself loves and respects his Guru and also tells us what kind of blessings those people obtain, whom God unites with the true Guru.

Guru Ji says: “O’ my brother, I am a sacrifice to bani (word) of the Guru, and I feel blessed by the Guru’s word. O’ my brother, I always praise my Guru and I keep my mind attuned to the feet (the immaculate words) of the Guru.”(1)

Advising his own mind and us, Guru Ji says: “O’ my mind, attune your attention to God's Name. (O’ my brother), by obtaining the one fruit of God’s Name, your mind and body would bloom (in happiness).”(1-pause)

Now Guru Ji tells us about the virtues obtained by those whom the Guru blesses with the nectar Name of God. He says: “O’ my friends, those persons have been emancipated (from the worldly entanglements), whom the Guru has saved by administering them the immortalizing elixir of God’s Name. The malady of ego has vanished from within them and peace has come to abide in their mind.”(2)

Now explaining another important principle about the grace of God, Guru Ji says: “O’ my brothers, from the very beginning, upon whom God has Himself bestowed His grace, them He has united with Him through the word (of the Guru). O’ my friends, just by the dust of the feet (the humble service of such devotees), we get emancipated. (Actually, it is) by first uniting us with the company of such holy people, that He unites us with Him.”(3)

Guru Ji concludes the *shabad* by stating the overarching principle. He says: “O’ my brothers, (God) Himself does and gets everything done, by His doing everything blossoms forth, (and comes to life). O’ Nanak, through the word (of the Guru, whose) union (with God) takes place, that person’s mind and body blossom in peace.”(4-1-18-12-18-30)

The message of this *shabad* is that we should seek the most humble service of those holy persons, who are already blessed by God (with His Name). In other words, we should listen with love and truly follow the immaculate advice of the Guru (the *Gurbani*, included in Guru Granth Sahib Ji). Then showing His grace God would bless us with such peace and bliss, as if there is always the season of spring for us.

Detail of numbers-shabads by first Guru in this series-12, by the third Guru-18, Total=30

ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ਇਕ ਤੁਕੇ

raag basant mehlaa 4 ghar 1 ik tukay

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਜਿਉ ਪਸਰੀ ਸੂਰਜ ਕਿਰਣਿ ਜੋਤਿ ॥
ਤਿਉ ਘਟਿ ਘਟਿ ਰਮਈਆ ਓਤਿ ਪੋਤਿ ॥੧॥

ji-o pasree sooraj kiran jot.
ti-o ghat ghat rama-ee-aa ot pot. ||1||

ਏਕੋ ਹਰਿ ਰਵਿਆ ਸ੍ਰਬ ਥਾਇ ॥
ਗੁਰ ਸਬਦੀ ਮਿਲੀਐ ਮੇਰੀ ਮਾਇ ॥੧॥
ਰਹਾਉ ॥

ayko har ravi-aa sarab thaa-ay.
gur sabdee milee-ai mayree maa-ay.
||1|| rahaa-o.

ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਏਕੋ ਹਰਿ ਸੋਇ ॥
ਗੁਰਿ ਮਿਲੀਐ ਇਕੁ ਪ੍ਰਗਟੁ ਹੋਇ ॥੨॥

ghat ghat antar ayko har so-ay.
gur mili-ai ik pargat ho-ay. ||2||

ਏਕੋ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਸਾਕਤ ਨਰ ਲੋਭੀ ਜਾਣਹਿ ਦੂਰਿ ॥੩॥

ayko ayk rahi-aa bharpoor.
saakat nar lobhee jaaneh door. ||3||

ਏਕੋ ਏਕੁ ਵਰਤੈ ਹਰਿ ਲੋਇ ॥
ਨਾਨਕ ਹਰਿ ਏਕੋ ਕਰੇ ਸੁ ਹੋਇ ॥੪॥੧॥

ayko ayk vartai har lo-ay.
naanak har ayko karay so ho-ay. ||4||1||

Rag Basantt Mehla-4

Ghar-1 Ikk tukaiy

In the previous *shabad*, Guru Ji advised us that we should seek the most humble service of those holy persons, who are already blessed by God (with His Name). In other words, we should listen with love and truly follow the immaculate advice of the Guru (*Gurbani* in Guru Granth Sahib Ji). Then showing His grace God would bless us with such peace and bliss, as if there is always the season of spring for us. In this *shabad*, Guru Ji describes how God is pervading in each and every heart, but still we cannot see Him except by the grace of the Guru.

He says: “(O’ my mother), just as the light of the sun’s rays is spread everywhere, similarly that all pervading God is pervading in each and every heart like warp and woof.”(1)

Now stating how that God can be realized, Guru Ji says: “O’ my mother, even though that one God is pervading every where, yet (only by acting on the advice of) the Guru’s word, can we meet that God.”(1-pause)

Explaining the benefit of meeting (and following the advice of) the Guru, he says: “(Although), that same one God resides in each and every heart, yet it is only upon meeting the Guru that He becomes visible.” (2)

However, commenting on the state of mind of greedy and power hungry people, Guru Ji says: “(O’ my mother), that same one God is pervading every where (and is near to everybody), but the greedy apostates deem Him far off (and keep committing sins, as if no one is watching them).”(3)

Guru Ji concludes the *shabad* by describing the omnipresence and omnipotence of God. He says: “(O’ my mother), it is the same one God who pervades in every universe and O’ Nanak, what that (God) does, that alone comes to pass.”(4-1)

The message of this *shabad* is that if we want to meet God who is the cause and doer of everything and who is the source of true happiness and bliss, then we should seek and follow the advice of the true Guru. Then God, who is already enshrined in our heart, would become visible to us and we would enjoy a true state of peace and bliss.

ਬਸੰਤੁ ਮਹਲਾ ੪ ॥

basant mehlāa 4.

ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਸਦੇ ਪਏ ॥
ਮਨ ਹਰਿ ਸਿਮਰਹੁ ਅੰਤਿ ਸਦਾ ਰਖਿ ਲਏ ॥੧॥

rain̄ dīnas̄ du-ay saday pa-ay.
man har simrahu ant̄ sadāa rak̄h la-ay. ||1||

ਹਰਿ ਹਰਿ ਚੇਤਿ ਸਦਾ ਮਨ ਮੇਰੇ ॥
ਸਭੁ ਆਲਸੁ ਦੂਖ ਭੰਜਿ ਪ੍ਰਭੁ ਪਾਇਆ
ਗੁਰਮਤਿ ਗਾਵਹੁ ਗੁਣ ਪ੍ਰਭ ਕੇਰੇ ॥੧॥
ਰਹਾਉ ॥

har har chayt̄ sadāa man mayray.
sabh̄ aalas̄ dūok̄h̄ b̄hanj̄ parabh̄ paa-i-aa
gurmat̄ gaavhu gun̄ parabh̄ kayray. ||1||
rahaa-o.

ਮਨਮੁਖ ਫਿਰਿ ਫਿਰਿ ਹਉਮੈ ਮੁਏ ॥

manmuk̄h̄ fir fir ha-umai mu-ay.

ਪੰਨਾ ੧੧੭੮

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ਕਾਲਿ ਦੈਤਿ ਸੰਘਾਰੇ ਜਮ ਪੁਰਿ ਗਏ ॥੨॥

kaal̄ dait̄ sanghaaray jam pur ga-ay. ||2||

ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਗੇ ॥
ਜਨਮ ਮਰਣ ਦੋਊ ਦੁਖ ਭਾਗੇ ॥੩॥

gurmuk̄h̄ har har har liv laagay.
janam maran̄ do-oo duk̄h̄ b̄haagay. ||3||

ਭਗਤ ਜਨਾ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥ bhagat janaa ka-o har kirpaa Dhaaree.
 ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਬਨਵਾਰੀ gur naanak tuthaa mili-aa banvaaree.
 ॥੪॥੨॥ ||4||2||

Basantt Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to meet that God who is the cause and doer of everything and who is the source of true happiness and bliss, then we should seek and follow the advice of the true Guru. Then God, who is already enshrined in our heart, would become visible to us and we would enjoy a true state of peace and bliss. In this *shabad*, he advises us not to delay in remembering God, because every day, death is coming nearer, and if we miss this opportunity of human birth to meditate on God's Name, then we may have to go through millions of existences before getting this opportunity again.

Therefore addressing his own mind and indirectly us, Guru Ji says: "O' my mind, both night and day are calling upon you (and reminding you that time of your death is coming soon). Therefore meditate on God who can always save (us from the agony of death)." (1)

Summarizing his advice and the benefits of following it, Guru Ji says: "O' my mind, always meditate on God. (By meditating on His Name, God) the destroyer of laziness and all pains is obtained. (Therefore following) Guru's instructions sing praises of God." (1-pause)

Now Guru Ji tells us what happens to those self-conceited people who do not heed this advice and do not meditate on God. He says: "The self-conceited persons die again and again because of their ego. They are devoured by the demon of death (and keep suffering perpetual pains of births and deaths, as if they) go to the city of death" (2)

But regarding the Guru's followers, he says: "(O' my friends), the Guru's followers, are attuned to the meditation of God's Name, therefore their pains of both birth and death flee away." (3)

In conclusion, Guru Ji says: "(O' my friends), God has shown mercy on His devotees, (and has united them with the Guru), and those on whom Guru Nanak has become gracious, they have met (and realized) God of this universe." (4-2)

The message of this *shabad* is that we should realize that every day, death is coming closer to us, and we might have to depart any moment without any prior notice. Therefore at all times we should meditate on God under Guru's advice, so that God may save us from any more pains of birth and death.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੪ ਘਰੁ ੨

basant hindol mehlā 4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur paryaad.

ਰਾਮ ਨਾਮੁ ਰਤਨ ਕੋਠੜੀ ਗੜ ਮੰਦਰਿ ਏਕ
ਲੁਕਾਨੀ ॥

raam naam raṭan koṭh-rhee garh mandar
ayk lukaanee.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਖੋਜੀਐ ਮਿਲਿ ਜੋਤਿ ਜੋਤਿ
ਸਮਾਨੀ ॥੧॥

satgur milai ta khojee-ai mil jotee jot
samaanee. ||1||

ਮਾਧੋ ਸਾਧੂ ਜਨ ਦੇਹੁ ਮਿਲਾਇ ॥
ਦੇਖਤ ਦਰਸੁ ਪਾਪ ਸਭਿ ਨਾਸਹਿ ਪਵਿਤ੍ਰ ਪਰਮ
ਪਦੁ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

maaDho saaDhoo jan dayh milaa-ay.
daykhat daras paap sabh naaseh pavitar
param pad paa-ay. ||1|| rahaa-o.

ਪੰਚ ਚੋਰ ਮਿਲਿ ਲਾਗੇ ਨਗਰੀਆ ਰਾਮ ਨਾਮ
ਧਨੁ ਹਿਰਿਆ ॥
ਗੁਰਮਤਿ ਖੋਜ ਪਰੇ ਤਬ ਪਕਰੇ ਧਨੁ ਸਾਬਤੁ
ਰਾਸਿ ਉਬਰਿਆ ॥੨॥

panch chor mil laagay nagree-aa raam
naam Dhan hiri-aa.
gurmat khoj paray tab pakray Dhan
saabat raas ubri-aa. ||2||

ਪਾਖੰਡ ਭਰਮ ਉਪਾਵ ਕਰਿ ਥਾਕੇ ਰਿਦ ਅੰਤਰਿ
ਮਾਇਆ ਮਾਇਆ ॥
ਸਾਧੂ ਪੁਰਖੁ ਪੁਰਖਪਤਿ ਪਾਇਆ ਅਗਿਆਨ
ਅੰਧੋਰੁ ਗਵਾਇਆ ॥੩॥

pakhand bharam upaav kar thaakay rid
antar maa-i-aa maa-i-aa.
saaDhoo purakh purakhpatt paa-i-aa agi-
aan anDhayr gavaa-i-aa. ||3||

ਜਗੰਨਾਥ ਜਗਦੀਸ ਗੁਸਾਈ ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ
ਮਿਲਾਵੈ ॥
ਨਾਨਕ ਸਾਂਤਿ ਹੋਵੈ ਮਨ ਅੰਤਰਿ ਨਿਤ ਹਿਰਦੈ
ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੪॥੧॥੩॥

jagannaath jagdees gusaa-ee kar kirpaa
saaDh milaavai.
naanak saa^Nt hovai man antar nit hirdai
har gun gaavai. ||4||1||3||

Basantt Hindool

Mehla-4 Ghar-2

In the previous *shabad*, Guru Ji advised us that we should realize that every day, death is coming closer to us, and we might have to depart any moment without any prior notice. Therefore at all times we should meditate on God under Guru's advice, so that God may save us from any more pains of birth and death. In this *shabad*, he tells us how besides union with God, the Guru helps us to locate that hidden place within our own body, which is full of priceless jewels of God's Name and attain that state of mind which brings out the best of divine virtues in us and saves us from our evil impulses and tendencies, which ultimately become the reason for our intense suffering and pain.

Stating what kind of a precious jewel is hidden inside us and how can we find it, Guru Ji says: “(O’ my friends), God’s Name (which is like) a priceless jewel is hidden in a chamber of the fortress (of our body). It is only when we meet the true Guru that we can search it out, and when we find it, our light merges in the supreme light.”(1)

Therefore praying to God on our behalf, Guru Ji says: “O’ the Master of *Lakshmi* (the goddess of wealth), please unite me with the saintly person (the Guru), seeing whose sight all one’s sins hasten away, and one obtains the supreme immaculate status (of union with God).”(1)

Now comparing our body to a township, Guru Ji illustrates how the evil impulses in our mind are depriving us of the divine virtues, and how the Guru helps us to protect ourselves from these evils, he says: “Joining together, the five thieves (the impulses of ego, attachment, lust, anger, and greed), have robbed the township (of our body) of the wealth of God’s Name. When following Guru’s instruction we go out in search of them, they are caught and all our wealth is recovered safe and sound. (Because when following Guru’s instruction, we prevent our evil tendencies from controlling us and depriving us of our divine virtues, we enjoy the bliss of God’s Name).”(2)

However regarding the state and fate of those who indulge in outer hypocritical practices to make a show of their holiness, Guru Ji says: “(O’ my friends), they who adopt hypocritical and doubtful ways (to obtain salvation, ultimately) get exhausted, because in their mind remains the obsession for worldly riches. But, the one who has obtained (Guru) the saintly person, has dispelled darkness of ignorance, and has obtained (God) the supreme Being.”(3)

In conclusion, Guru Ji says: “O’ Nanak, showing His mercy, whom God of the universe and Master of earth unites with the saint (Guru), daily sings praises of God (and a state of spiritual) peace resides in that person’s mind.”(4-1-3)

The message of this *shabad* is that we have been blessed with the most invaluable wealth of God's Name within our own body, but we get deprived of this wealth by our evil tendencies and greed for worldly wealth. However, if we listen and act on the advice of the true Guru (the *Gurbani* as included in *Guru Granth Sahib*), then we can drive out these evil impulses from our body and enjoy the bliss of God’s Name and His union.

ਬਸੰਤੁ ਮਹਲਾ ੪ ਹਿੰਡੋਲ ॥

ਤੁਮ੍ ਵਡ ਪੁਰਖ ਵਡ ਅਗਮ ਗੁਸਾਈ ਹਮ ਕੀਰੇ
ਕਿਰਮ ਤੁਮਨਛੇ ॥

ਹਰਿ ਦੀਨ ਦਇਆਲ ਕਰਹੁ ਪ੍ਰਭ ਕਿਰਪਾ ਗੁਰ
ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਬਨਛੇ ॥੧॥

basant mehlāa 4 hindol.

tum^H vad purakh vad agam gusaa-ee
ham keeray kiram tumnachhay.

har deen da-i-aal karahu parabh
kirpaa gur satgur charan ham
banchhay. ||1||

ਗੋਬਿੰਦ ਜੀਉ ਸਤਸੰਗਤਿ ਮੇਲਿ ਕਰਿ ਕ੍ਰਿਪਛੇ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਮਲੁ ਭਰਿਆ ਮਿਲਿ
ਸੰਗਤਿ ਕਰਿ ਪ੍ਰਭ ਹਨਛੇ ॥੧॥ ਰਹਾਉ ॥

ਤੁਮ੍ਹਰਾ ਜਨੁ ਜਾਤਿ ਅਵਿਜਾਤਾ ਹਰਿ ਜਪਿਓ ਪਤਿਤ
ਪਵੀਛੇ ॥

ਹਰਿ ਕੀਓ ਸਗਲ ਭਵਨ ਤੇ ਉਪਰਿ ਹਰਿ ਸੋਭਾ ਹਰਿ
ਪ੍ਰਭ ਦਿਨਛੇ ॥੨॥

ਜਾਤਿ ਅਜਾਤਿ ਕੋਈ ਪ੍ਰਭ ਧਿਆਵੈ ਸਭਿ ਪੂਰੇ
ਮਾਨਸ ਤਿਨਛੇ ॥

ਸੇ ਧੰਨਿ ਵਡੇ ਵਡ ਪੂਰੇ ਹਰਿ ਜਨ ਜਿਨ੍ ਹਰਿ
ਧਾਰਿਓ ਹਰਿ ਉਰਛੇ ॥੩॥

ਹਮ ਢੀਢੇ ਢੀਮ ਬਹੁਤੁ ਅਤਿ ਭਾਰੀ ਹਰਿ ਧਾਰਿ
ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਮਿਲਛੇ ॥

ਜਨ ਨਾਨਕ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਤੂਠੇ ਹਮ ਕੀਏ
ਪਤਿਤ ਪਵੀਛੇ ॥੪॥੨॥੪॥

gobind jee-o satsangat mayl kar
kirpachhay.

janam janam kay kilvikh mal bhari-aa
mil sangat kar parabh hanchhay. ||1||
rahaa-o.

tum^hraa jan jaat avijaataa har japi-o
patit paveechhay.

har kee-o sagal bhavan tay oopar har
sobhaa har parabh dinchhay. ||2||

jaat ajaat ko-ee parabh Dhi-aavai
sabh pooray maanas tinchhay.

say Dhan vaday vad pooray har jan
jin^h har Dhaari-o har urchhay. ||3||

ham dheenⁿdhay dheem bahu^t at
bhaaree har Dhaar kirpaa parabh
milchhay.

jan naanak gur paa-i-aa har toothay
ham kee-ay patit paveechhay.
||4||2||4||

Basantt Mehla-4 Hindoal

In the previous *shabad*, Guru Ji informed us that we have been blessed with the most invaluable wealth of God's Name right within our own body, but we get deprived of this wealth by our evil tendencies and greed for worldly wealth. However if we listen and act on the advice of the true Guru, we can drive these evil impulses from our body and enjoy the bliss of God's Name and His union. But as made clear in many previous *shabads*, not everyone is fortunate enough to have the guidance of the true Guru or listen to the Guru's advice. It is only when God shows His grace upon someone, and unites that one with the Guru, that following the Guru's advice, one becomes immaculate and enjoys divine bliss, irrespective of one's high or low caste.

Praying to God on our behalf with utmost humility, Guru Ji says: “(O’ God), You are the great incomprehensible God of the universe and we are (just like) your small insects and worms. O’ merciful Master of the meek, please show mercy on us, we crave for (the most humble service and the) dust of the feet of the true Guru.”(1)

Continuing his prayer, Guru Ji says: “O’ God of the universe, please show mercy and unite me with the company of saintly persons. I am filled with the filth of sins committed (by me), birth after birth. Please make me pure (in conduct) by uniting me with the society of saints.”(1-pause)

Now describing the glory of God, Guru Ji says: “O’ God, whether Your devotee belongs to high caste, or no caste at all, by meditating on You O’ God, that sinner has been sanctified. O’ God, You have elevated (Your devotee) in all the worlds, and O’ God, You have blessed that person with divine glory.”(2)

Guru Ji adds: “(O’ my friends, no matter), whether one belongs to a high caste or a low caste, if one meditates on God, all one’s desires get fulfilled. Therefore blessed, very fortunate, and perfect are those devotees of God who have enshrined God in their hearts.”(3)

Guru Ji concludes the *shabad* by relating his own experience of how he humbly prayed to God. He prayed to God and said: “O’ God, I am like a useless clod of earth: extremely heavy (with the load of sins, please) show mercy and meet me.” Then God became gracious and the devotee Nanak obtained the Guru, who then sanctified me the sinner.”(4-2-4)

The message of this *shabad* is that anybody who sincerely worships God under Guru’s guidance, irrespective of his or her high or low status in the society, is sanctified and blessed with supreme glory. Therefore, blessed and most fortunate are those who have enshrined God in their heart and humbly prayed to God for mercy. All their sins have been washed off and they have been united with God.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਇਕੁ ਖਿਨੁ ਮਨੁਆ ਰਹਿ ਨ ਸਕੈ ਨਿਤ ਹਰਿ
ਹਰਿ ਨਾਮ ਰਸਿ ਗੀਧੇ ॥
ਜਿਉ ਬਾਰਿਕੁ ਰਸਕਿ ਪਰਿਓ ਬਨਿ ਮਾਤਾ ਬਨਿ ਕਾਢੇ
ਬਿਲਲ ਬਿਲੀਧੇ ॥੧॥

ਗੋਬਿੰਦ ਜੀਉ ਮੇਰੇ ਮਨ ਤਨ ਨਾਮ ਹਰਿ ਬੀਧੇ ॥

ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਇਆ ਵਿਚਿ ਕਾਇਆ
ਨਗਰ ਹਰਿ ਸੀਧੇ ॥੧॥ ਰਹਾਉ ॥

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ਜਨ ਕੇ ਸਾਸ ਸਾਸ ਹੈ ਜੇਤੇ ਹਰਿ ਬਿਰਹਿ ਪ੍ਰਭੂ ਹਰਿ
ਬੀਧੇ ॥
ਜਿਉ ਜਲ ਕਮਲ ਪ੍ਰੀਤਿ ਅਤਿ ਭਾਰੀ ਬਿਨੁ ਜਲ ਦੇਖੇ
ਸੁਕਲੀਧੇ ॥੨॥

ਜਨ ਜਪਿਓ ਨਾਮੁ ਨਿਰੰਜਨੁ ਨਰਹਰਿ ਉਪਦੇਸਿ ਗੁਰੁ
ਹਰਿ ਪ੍ਰੀਧੇ ॥

basant Hindol mehlā 4.

mayraa ik khin manoo-aa reh na
sakai nit har har naam ras geeDhay.
ji-o baarik rasak pari-o than maatāa
than kaadhay bilal bileedhay. ||1||

gobind jee-o mayray man tan naam
har beeDhay.

vadai bhaag gur satgur paa-i-aa vich
kaa-i-aa nagar har seeDhay. ||1||
rahaa-o.

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jan kay saas saas hai jaytay har bireh
parabhoo har beeDhay.

ji-o jal kamal pareet at bhaaree bin
jal daykhay sukleedHay. ||2||

jan japi-o naam niranjan narhar
updays guroo har pareeDhay.

ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਨਿਕਸੀ ਹਰਿ ਅੰਮ੍ਰਿਤਿ
ਹਰਿ ਜਲਿ ਨੀਧੇ ॥੩॥

janam janam kee ha-umai mal niksee
har amrit har jal neeDhay. ||3||

ਹਮਰੇ ਕਰਮ ਨ ਬਿਚਰਹੁ ਠਾਕੁਰ ਤੁਮ੍ ਪੈਜ ਰਖਹੁ
ਅਪਨੀਧੇ ॥

hamray karam na bichrahu thaakur
tum^H paj rakhahu apneeDhay.

ਹਰਿ ਭਾਵੈ ਸੁਣਿ ਬਿਨਉ ਬੇਨਤੀ ਜਨ ਨਾਨਕ ਸਰਣਿ
ਪਵੀਧੇ ॥੪॥੩॥੫॥

har bhaavai sun bin-o bayntee jan
naanak saran paveeDhay. ||4||3||5||

Basantt Hindol Mehla-4

In previous *shabad*, Guru Ji told us that anybody who sincerely worships God under Guru's guidance, irrespective of his or her high or low status in the society, is sanctified and blessed with supreme glory. Therefore, blessed and most fortunate are those who have enshrined God in their hearts and humbly prayed to God for mercy. All their sins have been washed off and they have been united with God. In this *shabad*, assuming himself to be one such humble, faithful, and endearing lover of God, Guru Ji describes how such a true devotee always craves for the sight of his beloved God and how sad and dejected he feels when he is unable to see Him. Indirectly he is telling us, what kind of love and longing we need to develop for God, so that we may also become His true loving devotees.

First describing, how he got used to drinking and relishing the nectar of God's Name, and how he cannot remain without it, Guru Ji says: "(O' God), just as when an infant gets used to enjoying the relish of mother's milk, it starts crying (when the mother) pulls out her nipples (from its mouth), similarly my mind has got so used to daily enjoying the relish of God's Name, that it cannot remain without it even for a moment."(1)

Summarizing the present state of his mind, Guru Ji lovingly, and very respectfully says to God: "O' my dear venerable God, my mind and body have been pierced with the love of God's Name. By great good fortune, I have obtained (the guidance of the) true Guru and within my body township itself, God has become manifest."(1-pause)

Describing the general state of mind of the true devotees of God who are separated from God, Guru Ji says: "(O' my friends), how so many breaths a (true) devotee breathes, they are all pierced with the pain of God's separation. Just as a lotus has great love for water, and without coming in contact with water it withers away, (similarly without seeing their God, His devotees feel lifeless)."(2)

Now describing the conduct and blessings obtained by the true devotees of God, Guru Ji says: "(O' my friends), the devotees of God have meditated on the immaculate God and through his sermon the Guru has revealed God to them. (By meditating on God's Name, as if) by bathing in the ocean of the nectar Name of God, their filth (of sins accumulated) birth after birth has been removed."(3)

However, Guru Ji concludes the *shabad* by showing us how to remain humble and never feel arrogant about our holiness or merits. Addressing God, he says: “O’ God, do not take into account our deeds. Please save the honor of Your own (slave). If it so pleases You O’ God, listen to my supplication. Devotee Nanak has sought Your shelter.”(4-3-5)

The message of this *shabad* is that we should have so much love and craving for God and His Name, that like an infant without his mother’s milk, we should feel miserable without the nectar of God’s Name. For developing such a state of love for God, we should listen faithfully to the Guru’s advice and beg for God’s grace.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੪ ॥

basant hindol mehlaa 4.

ਮਨੁ ਖਿਨੁ ਖਿਨੁ ਭਰਮਿ ਭਰਮਿ ਬਹੁ ਧਾਵੈ ਤਿਲੁ
ਘਰਿ ਨਹੀ ਵਾਸਾ ਪਾਈਐ ॥
ਗੁਰਿ ਅੰਕਸੁ ਸਬਦੁ ਦਾਰੂ ਸਿਰਿ ਧਾਰਿਓ ਘਰਿ
ਮੰਦਰਿ ਆਣਿ ਵਸਾਈਐ ॥੧॥

man khin khin bharam bharam baho
Dhaavai til ghar nahee vaasaa paa-ee-ai.
gur ankas sabad daaroo sir Dhaari-o ghar
mandar aan vasaa-ee-ai. ||1||

ਗੋਬਿੰਦ ਜੀਉ ਸਤਸੰਗਤਿ ਮੇਲਿ ਹਰਿ
ਧਿਆਈਐ ॥
ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਹਰਿ
ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਈਐ ॥੧॥ ਰਹਾਉ ॥

gobind jee-o satsangat mayl har
Dhi-aa-ee-ai.
ha-umai rog ga-i-aa sukh paa-i-aa har
sahj samaaDh lagaa-ee-ai. ||1|| rahaa-o.

ਘਰਿ ਰਤਨ ਲਾਲ ਬਹੁ ਮਾਣਕ ਲਾਦੇ ਮਨੁ
ਭ੍ਰਮਿਆ ਲਹਿ ਨ ਸਕਾਈਐ ॥
ਜਿਉ ਓਡਾ ਕੂਪੁ ਗੁਹਜ ਖਿਨ ਕਾਵੈ ਤਿਉ
ਸਤਿਗੁਰਿ ਵਸਤੁ ਲਹਾਈਐ ॥੨॥

ghar ratan laal baho maanak laaday man
bharmi-aa leh na sakaa-ee-ai.
ji-o oadaa koop guhaj khin kaadhaj ti-o
satgur vasat lahaa-ee-ai. ||2||

ਜਿਨ ਐਸਾ ਸਤਿਗੁਰੁ ਸਾਧੁ ਨ ਪਾਇਆ ਤੇ
ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਨਰ ਜੀਵਾਈਐ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਪੁੰਨਿ ਫਲੁ ਪਾਇਆ ਕਉਡੀ
ਬਦਲੈ ਜਾਈਐ ॥੩॥

jini aisa satgur saadh na paa-i-aa tay
Dharig Dharig nar jeevaa-ee-ai.
janam padaarath punn fal paa-i-aa
ka-udee badlai jaa-ee-ai. ||3||

ਮਧੁਸੂਦਨ ਹਰਿ ਧਾਰਿ ਪ੍ਰਭ ਕਿਰਪਾ ਕਰਿ
ਕਿਰਪਾ ਗੁਰੂ ਮਿਲਾਈਐ ॥
ਜਨ ਨਾਨਕ ਨਿਰਬਾਣੁ ਪਦੁ ਪਾਇਆ ਮਿਲਿ
ਸਾਧੁ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥੪॥੪॥੬॥

maDhusoodan har Dhaar parabh kirpaa
kar kirpaa guroo milaa-ee-ai.
jan naanak nirbaan pad paa-i-aa mil
saaDhoo har gun gaa-ee-ai. ||4||4||6||

Basantt Hindool Mehla-4

In the previous *shabad*, Guru Ji advised us that we should have so much love, devotion and craving for God and His Name, that like an infant without his mother’s milk, we should feel miserable without the nectar of God’s Name.

For developing such a state of love for God, we should listen faithfully to the Guru's advice and beg for God's grace. In this *shabad*, he explains with beautiful examples, how the Guru helps us to realize God residing within us, and then by falling in love with Him, we meditate on His Name and merge in Him.

First commenting on the wandering and elephant like wild nature of the human mind, how the goad of Guru's *shabad* trains it, and keeps it under control, he says: “(Like a wild elephant), the human mind keeps wandering around in doubts and illusions (of worldly involvements), and doesn't remain stable even for a moment. But when placing a goad (on an elephant's head), the Guru administers the medicine of his word (of immaculate advice), this mind comes to reside in the temple of its own body (and focuses on God residing in the body).”(1)

Therefore, Guru Ji prays to God (and indirectly advises us to do accordingly). He says: “O' venerable God, please unite me with the company of the saint (Guru, so that sitting in that company, I) may meditate on God. (By the grace of holy company, one who) attunes one's mind in a poised meditation (of God, that one's) malady of ego goes away and he or she obtains (divine) peace.”(1-pause)

Giving yet another beautiful example to illustrate how the Guru helps us to locate such divine virtues, which are priceless like jewels and diamonds, Guru Ji says: “(O' my friends), our bodies are laden with (spiritual merits, which are valuable like) diamonds, rubies, and emeralds, but we cannot find these. But just as a water-divine locates a hidden (water) well in an instant, similarly through the true Guru, we find the commodity (of God's Name).”(2)

Therefore, commenting on the pitiable state of those who have not cared to seek the guidance of the true Guru, he says: “Absolutely accursed is the life of those, who have not obtained (the guidance of) such a saintly true Guru. As a reward for some good deed done (in a past life), they had obtained (the valuable) commodity of human life, but now it is being wasted in exchange for a shell.”(3)

Guru Ji concludes the *shabad* by showing us what to ask from God, and how to pray for it. He says: “O' God, the Destroyer of demon *Madhu*, please become gracious and showing mercy; unite me with the Guru. Slave Nanak says, meeting the Guru, one who has sung praises of God has obtained that status of freedom from worldly desires.”(4-4-6)

The message of this *shabad* is that if we want to control our mind, which like an untrained elephant keeps wandering in all directions, and want to concentrate on meditating on God's Name and singing His praises, then we should seek the guidance of the true Guru, so that he may bring out the hidden divine virtues in us, and by meditating on God's Name, we may obtain the supreme state of salvation.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੪ ॥

basant hindol mehlā 4.

ਆਵਣ ਜਾਣੁ ਭਇਆ ਦੁਖੁ ਬਿਖਿਆ ਦੇਹੁ
ਮਨਮੁਖ ਸੁੰਢੀ ਸੁੰਢੀ ॥

ਰਾਮ ਨਾਮੁ ਖਿਨੁ ਪਲੁ ਨਹੀ ਚੇਤਿਆ ਜਮਿ
ਪਕਰੇ ਕਾਲਿ ਸਲੁੰਵੁ ॥੧॥

ਗੋਬਿੰਦ ਜੀਉ ਬਿਖੁ ਹਉਮੈ ਮਮਤਾ ਮੁੰਵੁ ॥
ਸਤਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਪਿਆਰੀ ਮਿਲਿ
ਸੰਗਤਿ ਹਰਿ ਰਸੁ ਭੁੰਵੁ ॥੧॥ ਰਹਾਉ ॥

ਸਤਸੰਗਤਿ ਸਾਧ ਦਇਆ ਕਰਿ ਮੇਲਹੁ
ਸਰਣਾਗਤਿ ਸਾਧੂ ਪੰਢੁ ॥

ਹਮ ਭੁਬਦੇ ਪਾਥਰ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਤੁਮ੍ਹ ਦੀਨ
ਦਇਆਲ ਦੁਖ ਭੰਵੁ ॥੨॥

ਹਰਿ ਉਸਤਤਿ ਧਾਰਹੁ ਰਿਦ ਅੰਤਰਿ ਸੁਆਮੀ
ਸਤਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਲੰਵੁ ॥

ਹਰਿ ਨਾਮੈ ਹਮ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਹਮ ਹਰਿ
ਵਿਟਹੁ ਘੁਮਿ ਵੰਵੁ ॥੩॥

ਜਨ ਕੇ ਪੂਰਿ ਮਨੋਰਥ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ
ਦੇਵਹੁ ਹਰਿ ਲੰਵੁ ॥

ਜਨ ਨਾਨਕ ਮਨਿ ਤਨਿ ਅਨਦੁ ਭਇਆ ਹੈ
ਗੁਰਿ ਮੰਤ੍ਰੁ ਦੀਓ ਹਰਿ ਭੰਵੁ
॥੪॥੫॥੬॥੭॥੮॥੯॥੧੦॥੧੧॥੧੨॥੧੩॥

aavan jaan bha-i-aa dukh bikhi-aa dayh
manmukh sunjee sunj.

raam naam khin pal nahee chayti-aa jam
pakray kaal salunj. ||1||

gobind jee-o bikh ha-umai mamtaa munj.
saṭsangāt gur kee har pi-aaree mil sangāt
har ras bhunj. ||1|| rahaa-o.

saṭsangāt saaDh da-i-aa kar maylhu
sarṇaagaṭ saaDhoo panj.

ham dubday paathar kaadh layho parabh
tum^h deen da-i-aal dukh bhanj. ||2||

har uṣṭāt Dhaarahu rid anṭar su-aamee
saṭsangāt mil buDh lanj.

har naamai ham pareet lagaanee ham
har vitahu ghum vanj. ||3||

jan kay poor manorath har parabh har
naam dayvhu har lanj.

jan naanak man tan anad bha-i-aa hai
gur manṭar dee-o har bhanj.
||4||5||7||12||18||7||37||

Basant Hindol Mehla-4

In the previous *shabad*, Guru Ji explained how to bring under control our outgoing mind and make it meditate on God's Name with love and devotion. But being self-conceited people, we don't listen or act upon the Guru's advice and then suffer the pains of birth and death again and again. In this *shabad*, Guru Ji tells us how to pray to God to unite us with the company of saints, who may show us the way to avoid drowning in the sea of worldly problems.

First of all very humbly praying to God on our behalf, Guru Ji says: “(O’ God), the body of self-conceited persons (like us) is barren and bereft (of God’s Name). Being afflicted with the malady of poisonous (worldly) attachments it has to bear the pain of coming and going. It has not meditated on God’s Name at all, therefore (we keep suffering in excruciating pain, as if) the demon of death has seized us by our hair.”(1)

As if knowing the reason and remedy of the pains we are going through, Guru Ji again says to God on our behalf: “O’ my respected God, please remove the poison of ego and attachment in me, and unite me with the loving and true company of the Guru, so that joining that company I may enjoy the relish of God’s Name.”(1-pause)

Repeating his humble prayer, Guru Ji says: “O’ God, show Your mercy and unite me with the company of the saints, so that I may remain under the shelter of the saint (Guru). O’ God, the merciful Master of the weak and Destroyer of their pains, like stones we are drowning (in the sea of worldly attachments), please pull us out (of this whirlpool).”(2)

Continuing his prayer, Guru Ji says: “O’ Master, instill Your praise in my heart, (and bless me that) by joining the company of the saintly persons my intellect may get illuminated. (O’ my friends, God has answered my prayer and now) I am imbued with the love of God’s Name, so I am a sacrifice to God again and again.”(3)

In closing, Guru Ji says: “O’ God, You are the Fulfiller of the wishes of Your devotees and You bless them with the light of Your Name. Now within the body and mind of the slave Nanak also is pervading a state of bliss, because the Guru has given him the mantra of God to meditate upon.”(4-5-7-12-18-7-37)

The message of this *shabad* is that if we want to get rid of the maladies of ego and worldly attachments, which are the main reason of our unending pains of births and deaths, then we should humbly pray to God to unite us with the company of the saint Guru, so that in his company we may be imbued with the love of God’s Name and showing His mercy God may save us from drowning in the ocean of worldly sins.

Detail of shabads-First Guru-12, Third Guru-18, Fourth Guru-7, Total-37

ਪੰਨਾ ੧੧੮੦

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ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ਦੁਤੁਕੈ

basant mehlāa 5 ghar 1 dutukay

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਗੁਰੁ ਸੇਵਉ ਕਰਿ ਨਮਸਕਾਰ ॥
ਆਜੁ ਹਮਾਰੈ ਮੰਗਲਚਾਰ ॥
ਆਜੁ ਹਮਾਰੈ ਮਹਾ ਅਨੰਦ ॥
ਚਿੰਤ ਲਥੀ ਭੇਟੇ ਗੋਬਿੰਦ ॥੧॥

gur sayva-o kar namaskaar.
aaj hamaarai mangalchaar.
aaj hamaarai mahaa anand.
chint lathee bhaytay gobind. ||1||

ਆਜੁ ਹਮਾਰੈ ਗ੍ਰਿਹਿ ਬਸੰਤ ॥
ਗੁਨ ਗਾਏ ਪ੍ਰਭ ਤੁਮ੍ਹ ਬੇਅੰਤ ॥੧॥ ਰਹਾਉ ॥

aaj hamaarai garihi basant.
gun gaa-ay parabh tum^h bay-ant.
||1|| rahaa-o.

ਆਜੁ ਹਮਾਰੈ ਬਨੇ ਫਾਗ ॥
ਪ੍ਰਭ ਸੰਗੀ ਮਿਲਿ ਖੇਲਨ ਲਾਗ ॥
ਹੋਲੀ ਕੀਨੀ ਸੰਤ ਸੇਵ ॥
ਰੰਗੁ ਲਾਗਾ ਅਤਿ ਲਾਲ ਦੇਵ ॥੨॥

aaj hamaarai banay faag.
parabh sangee mil khaylan laag.
holee keenee sant sayv.
rang laagaa at laal dayv. ||2||

ਮਨੁ ਤਨੁ ਮਉਲਿਓ ਅਤਿ ਅਨੂਪ ॥
ਸੂਕੈ ਨਾਹੀ ਛਾਵ ਧੂਪ ॥
ਸਗਲੀ ਰੂਤੀ ਹਰਿਆ ਹੋਇ ॥
ਸਦ ਬਸੰਤ ਗੁਰ ਮਿਲੇ ਦੇਵ ॥੩॥

man tan ma-uli-o at anoop.
sookai naahee chhaav Dhoop.
saglee rootee hari-aa ho-ay.
sad basant gur milay dayv. ||3||

ਬਿਰਖੁ ਜਮਿਓ ਹੈ ਪਾਰਜਾਤ ॥
ਫੂਲ ਲਗੇ ਫਲ ਰਤਨ ਭਾਂਤਿ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਹਰਿ ਗੁਣਹ ਗਾਇ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥੪॥੧॥

birakh jami-o hai paarjaat.
fool lagay fal ratan bhaaṯ.
taripat aghaanay har gunah gaa-ay.
jan naanak har har har Dhi-aa-ay.
||4||1||

Basasntt Mehla-5

Ghar-1 Dutukaiy

In the second stanza of the previous *shabad*, Guru Ji prayed to God to show His mercy and unite him with the true company of the saints, so that he may remain under the shelter of the saint (Guru). In this *shabad*, he describes the kinds of joys and pleasures he is now enjoying as a result of this prayer, so that following his example we may also enjoy a blissful state of peace and pleasure.

First of all expressing his gratitude to the Guru, he says: “(O’ my friends), bowing my head I serve the Guru, because there are celebrations in the home (of my heart). Now there is great bliss in my (mind) and since the time I have met God of universe, all my worry has been removed.”(1)

Next thanking God, he says: “O’ my limitless God, by singing Your praises, today I am enjoying so much pleasure as if there is *Basantt* (the season of spring) in my heart.”(1-pause)

Comparing the joy he is feeling to the Hindu festival of *Holi*, which people celebrate in the month of *Phaggan* (mid-March) by throwing colored water at each other, Guru Ji says: “Today for me, it has become like the happy month of *Phaggan*, when joining together with my companions (the saintly devotees) of God, I have also started to play with them (the spiritual games). I have made the service of saints as my (festivity of) *Holi*, and I have been imbued with extreme love of that God.”(2)

Describing the pleasure and beauty he has obtained by singing praises of God, Guru Ji says: “(O’ my friends), my mind and body have blossomed into such an incomparable beauty that it (is not spoiled by pain or pleasure, as if it) doesn’t wither in sun or shade. Since the time I have met the Guru God, there is always (so much peace and bliss in my heart that like an evergreen garden), it is green in all seasons and there is always spring for it.”(3)

In closing, Guru Ji says: “(O’ my friends, by singing praise of God, I am enjoying such blessings, as if within me) has grown up the (all-wish fulfilling) *Paarjaat* tree, which has been laden with many varieties of jewel like precious flowers and fruits. In short, by singing praises of God, all the thirst of Nanak (for worldly things) has been satiated.”(4-1)

The message of this *shabad* is that if we want to enjoy such a state of bliss and happiness, that there is an everlasting season of spring and festive occasion of *Holi* is being celebrated in our heart, then we should seek guidance of the Guru, and sing praises of God following his guidance.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlāa 5.

ਹਟਵਾਣੀ ਧਨ ਮਾਲ ਹਾਟੁ ਕੀਤੁ ॥
ਜੁਆਰੀ ਜੁਏ ਮਾਹਿ ਚੀਤੁ ॥
ਅਮਲੀ ਜੀਵੈ ਅਮਲੁ ਖਾਇ ॥
ਤਿਉ ਹਰਿ ਜਨੁ ਜੀਵੈ ਹਰਿ ਧਿਆਇ ॥੧॥

hatvaanee Dhan maal haat keet.
joo-aaree joo-ay maahi cheet.
amlee jeevai amal khaa-ay.
t̥i-o har jan jeevai har Dhi-aa-ay. ||1||

ਅਪਨੈ ਰੰਗਿ ਸਭੁ ਕੋ ਰਚੈ ॥
ਜਿਤੁ ਪ੍ਰਭਿ ਲਾਇਆ ਤਿਤੁ ਤਿਤੁ ਲਗੈ ॥੧॥
ਰਹਾਉ ॥

apnai rang sabh ko rachai.
ji parabh laa-i-aa t̥it̥ t̥it̥ lagai. ||1||
rahaa-o.

ਮੇਘ ਸਮੈ ਮੋਰ ਨਿਰਤਿਕਾਰ ॥
ਚੰਦ ਦੇਖਿ ਬਿਗਸਹਿ ਕਉਲਾਰ ॥
ਮਾਤਾ ਬਾਰਿਕ ਦੇਖਿ ਅਨੰਦ ॥
ਤਿਉ ਹਰਿ ਜਨ ਜੀਵਹਿ ਜਪਿ ਗੋਬਿੰਦ ॥੨॥

maygh samai mor nirtikaar.
chand daykh bigsahi ka-ulaar.
maatāa baarik daykh anand.
t̥i-o har jan jeeveh jap gobind. ||2||

ਸਿੰਘ ਰੁਚੈ ਸਦ ਭੋਜਨੁ ਮਾਸ ॥
ਰਣੁ ਦੇਖਿ ਸੂਰੇ ਚਿਤ ਉਲਾਸ ॥
ਕਿਰਪਨ ਕਉ ਅਤਿ ਧਨ ਪਿਆਰੁ ॥
ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਹਰਿ ਆਧਾਰੁ ॥੩॥

singh ruchai sad bhojan maas.
ran daykh sooray chit ulaas.
kirpan ka-o at̥ Dhan pi-aar.
har jan ka-o har har aaDhaar. ||3||

ਸਰਬ ਰੰਗ ਇਕ ਰੰਗ ਮਾਹਿ ॥
ਸਰਬ ਸੁਖਾ ਸੁਖ ਹਰਿ ਕੈ ਨਾਇ ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਇਹੁ ਨਿਧਾਨੁ ॥
ਨਾਨਕ ਗੁਰੁ ਜਿਸੁ ਕਰੇ ਦਾਨੁ ॥੪॥੨॥

sarab rang ik rang maahi.
sarab sukhaa sukh har kai naa-ay.
t̥iseh paraapat̥ ih niDhaan.
naanak gur jis karay daan. ||4||2||

Basantt Mehla-5

In the central idea of the previous *shabad's* paragraph (1-pause), Guru Ji said: “O’ my limitless God, by singing Your praises, today I am enjoying so much pleasure as if there is *Basantt* (the season of spring) in my heart.” In this *shabad*, Guru Ji gives many examples from ordinary life to illustrate how a devotee of God loves and cannot live without singing God’s praises and meditating on His Name.

He says: “(O’ my friends), just as a shopkeeper invests money and goods in his or her shop, just as a gambler’s mind is engrossed in gambling and just as an addicted person survives on his or her addiction, similarly the devotee of God lives only by meditating on God.”(1)

Explaining why different persons are involved with their own kind of love and intoxicants, Guru Ji says: “(O’ my friends), everyone is attached to a love of one’s own mind but actually to whatever (thing) God has attached one becomes attached to that thing. (Whether it is money or intoxicants or the love or God’s Name).”(1-pause)

Now Guru Ji gives many worldly examples to illustrate how different situations give happiness to different creatures. He says: “Just as at the time of clouds a peacock becomes a dancer, seeing the moon the larks feel delighted and a mother feels elated in bliss on seeing her child, similarly a God’s devotee feels rejuvenated by meditating on God.”(2)

Continuing to give more examples to make his point, Guru Ji says: “Just as a lion is always pleased upon eating meat or just as upon seeing the battle field the mind of a warrior is elated, just as wealth is most loving to a miser, similarly a devotee depends upon the support of God.”(3)

However, Guru Ji concludes the *shabad* by declaring the supremacy of the pleasure of God’s Name above all pleasures. He says: “(O’ my friends), the pleasures of all different kinds of loves are included in the one love (of God). All kinds of comforts are included in (the meditation of) God’s Name. But O’ Nanak, only that person obtains this treasure whom the Guru gives this charity.”(4-2)

The message of this *shabad* is that people obtain short lived and mostly harmful pleasures from different things, different seasons, and some even from different drugs or addictions. If we want to enjoy the pleasure which is everlasting and far superior than any other pleasures of the world, then we should beg God to give us the company of the Guru who may bless us with the gift of meditation on God’s Name and singing His praises.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlaa 5.

ਤਿਸੁ ਬਸੰਤੁ ਜਿਸੁ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾਲੁ ॥
ਤਿਸੁ ਬਸੰਤੁ ਜਿਸੁ ਗੁਰੁ ਦਇਆਲੁ ॥

tis basant jis parabh kirpaal.
tis basant jis gur da-i-aal.

ਮੰਗਲੁ ਤਿਸ ਕੈ ਜਿਸੁ ਏਕੁ ਕਾਮੁ ॥
ਤਿਸੁ ਸਦ ਬਸੰਤੁ ਜਿਸੁ ਰਿਦੈ ਨਾਮੁ ॥੧॥

mangal t̥is kai jis ayk kaam.
t̥is sad basant̥ jis ridai naam. ||1||

ਗ੍ਰਿਹਿ ਤਾ ਕੇ ਬਸੰਤੁ ਗਨੀ ॥
ਜਾ ਕੈ ਕੀਰਤਨੁ ਹਰਿ ਧੁਨੀ ॥੧॥ ਰਹਾਉ ॥

garihi t̥aa kay basant̥ ganee.
jaa kai keertan har D̥hune. ||1|| rahaa-o.

ਪ੍ਰੀਤਿ ਪਾਰਬ੍ਰਹਮ ਮਉਲਿ ਮਨਾ ॥
ਗਿਆਨੁ ਕਮਾਈਐ ਪੂਛਿ ਜਨਾਂ ॥
ਸੋ ਤਪਸੀ ਜਿਸੁ ਸਾਧਸੰਗੁ ॥
ਸਦ ਧਿਆਨੀ ਜਿਸੁ ਗੁਰਹਿ ਰੰਗੁ ॥੨॥

pareet̥ paarbarahm ma-ul manaa.
gi-aan kamaa-ee-ai poochh janaa^N.
so tapsee jis saaD̥hsang.
sad D̥hi-aanee jis gureh rang. ||2||

ਸੇ ਨਿਰਭਉ ਜਿਨ੍ ਭਉ ਪਇਆ ॥
ਸੋ ਸੁਖੀਆ ਜਿਸੁ ਭ੍ਰਮੁ ਗਇਆ ॥
ਸੋ ਇਕਾਂਤੀ ਜਿਸੁ ਰਿਦਾ ਥਾਇ ॥
ਸੋਈ ਨਿਹਚਲੁ ਸਾਚ ਠਾਇ ॥੩॥

say nirbha-o jin^H bha-o pa-i-aa.
so sukhee-aa jis bharam ga-i-aa.
so ikaa^Ntee jis ridaa thaa-ay.
so-ee nihchal saach thaa-ay. ||3||

ਏਕਾ ਖੋਜੈ ਏਕ ਪ੍ਰੀਤਿ ॥
ਦਰਸਨ ਪਰਸਨ ਹੀਤ ਚੀਤਿ ॥
ਹਰਿ ਰੰਗ ਰੰਗਾ ਸਹਜਿ ਮਾਣੁ ॥
ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਜਨ ਕੁਰਬਾਣੁ ॥੪॥੩॥

aykaa khojai ayk pareet̥.
darsan parsan heet̥ cheet̥.
har rang rangaa sahj maan̄.
naanak daas t̥is jan kurbaan̄. ||4||3||

Basantt Mehla-5

Since this chapter is devoted to the musical measure called *Basantt* (the season of spring and happiness), once again Guru Ji dedicates this *shabad* to the season of spring and tells us who the fortunate person is who truly is so happy, that he feels as if there is a season of spring in his or her mind.

He says: “(O’ my friends), for that person alone is spring like (happiness) on whom God is merciful. For that person is spring (like spiritual delight) on whom the Guru is gracious and there is always the season of festivity for a person for whom the one and only one task (is to meditate on God’s Name. In short for that person), there is a perpetual season of spring and happiness, in whose mind is enshrined God’s Name.”(1)

Giving the gist of this *shabad* Guru Ji says: “(O’ my friends), I only deem spring (like bliss) in the home of that one’s heart, in whose heart are always being sung God’s praises, and keeps playing the tune of God’s Name.”(1-pause)

Next instructing his own mind and ours, Guru Ji says: “O’ my mind, blossom forth in the love of the all pervading God and by seeking the advice of the devotees of God we should earn divine wisdom. (That person) is a true penitent who obtains the company of saints and that man is always in meditation who is imbued with the love of the Guru.”(2)

Continuing his thoughts, Guru Ji says: “(O’ my friends), those persons are free from the (worldly) fear, who have the fear of God in their minds. That person is truly happy whose doubt is gone. That man is truly a recluse whose mind is stable and that person alone is immovable whose mind is stationed at the truth (of God's Name).”(3)

Guru Ji concludes the *shabad* by stating the blessings enjoyed by a person who meditates only on one God. He says: “(O’ my friends), the person who searches only for the one (God), and who is in love with only the one (God) and in whose mind is a craving and longing for seeing the sight of (God), and being imbued in the color of God's love enjoys that love in a state of peace and poise, devotee Nanak is a sacrifice to that person.”(4-3)

The message of this *shabad* is that if we want to enjoy a true state of bliss, then we should imbue ourselves with the true love of God and for us the one and only search should be for that God and we should beg Him to show mercy upon us and unite us with the Guru so that he may imbue us with the ever lasting love of God's Name.

ਪੰਨਾ ੧੧੮੧

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ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlaa 5.

ਜੀਅ ਪ੍ਰਾਣ ਤੁਮ੍ਹ ਪਿੰਡ ਦੀਨ੍ ॥
ਮੁਗਧ ਸੁੰਦਰ ਧਾਰਿ ਜੋਤਿ ਕੀਨ੍ ॥
ਸਭਿ ਜਾਚਿਕ ਪ੍ਰਭ ਤੁਮ੍ਹ ਦਇਆਲ ॥
ਨਾਮੁ ਜਪਤ ਹੋਵਤ ਨਿਹਾਲ ॥੧॥

jee-a paraan tum^H pind deen^H.
mugaDh sundar Dhaar jot keen^H.
sabh jaachik parab^H tum^H da-i-aal.
naam japat hovat nihaal. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਾਰਣ ਕਰਣ ਜੋਗ ॥
ਹਉ ਪਾਵਉ ਤੁਮ ਤੇ ਸਗਲ ਥੋਕ ॥੧॥
ਰਹਾਉ ॥

mayray pareetam kaaran karan jog.
ha-o paava-o tum tay sagal thok. ||1||
rahaa-o.

ਨਾਮੁ ਜਪਤ ਹੋਵਤ ਉਧਾਰ ॥
ਨਾਮੁ ਜਪਤ ਸੁਖ ਸਹਜ ਸਾਰ ॥
ਨਾਮੁ ਜਪਤ ਪਤਿ ਸੋਭਾ ਹੋਇ ॥
ਨਾਮੁ ਜਪਤ ਬਿਘਨੁ ਨਾਹੀ ਕੋਇ ॥੨॥

naam japat hovat uDhaar.
naam japat sukh sahj saar.
naam japat pat sobhaa ho-ay.
naam japat bighan naahee ko-ay. ||2||

ਜਾ ਕਾਰਣਿ ਇਹ ਦੁਲਭ ਦੇਹ ॥
ਸੋ ਬੋਲੁ ਮੇਰੇ ਪ੍ਰਭੁ ਦੇਹਿ ॥
ਸਾਧਸੰਗਤਿ ਮਹਿ ਇਹੁ ਬਿਸ੍ਰਾਮੁ ॥
ਸਦਾ ਰਿਦੈ ਜਪੀ ਪ੍ਰਭ ਤੇਰੇ ਨਾਮੁ ॥੩॥

jaa kaaran ih dulabh dayh.
so bol mayray parab^Hhoo deh.
saaDhsangat meh ih bisraam.
sadaa ridai japee parab^H tayro naam. ||3||

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਇ ਨਾਹਿ ॥
 ਸਭੁ ਤੇਰੇ ਖੇਲੁ ਤੁਝ ਮਹਿ ਸਮਾਹਿ ॥
 ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੇ ॥
 ਸੁਖੁ ਨਾਨਕ ਪੂਰਾ ਗੁਰੁ ਮਿਲੇ ॥੪॥੪॥

tujh bin doojaa ko-ay naahi.
 sabh tayro khayl tujh meh samaahi.
 ji-o bhaavai ti-o raakh lay.
 sukh naanak pooraa gur milay. ||4||4||

Basantt Mehla-5

In the previous many *shabads*, Guru Ji has advised us that the purpose of this human life is to meditate on God's Name, so that by doing so, we may get reunited with our loving Father from whom we have been separated for such a long time. But the problem is that being human beings, and living in this world, full of so many temptations for riches and power, we are often lured away from the real purpose of our lives. Only those persons escape from these temptations on whom God shows His mercy and blesses them with the gift of His Name, by meditating on which they get emancipated. Therefore in this *shabad*, while acknowledging God's blessings already showered on us, Guru Ji prays to God on our behalf to bless us with the gift that we may always meditate on His Name, and thus get emancipated.

Addressing God Guru Ji says: "(O' God), You have blessed me with the soul, life breath, and this body. By infusing Your light, You made us beautiful human beings from foolish ones. (O' God, we) all are beggars, and You are the merciful Master. By meditating on God's Name, we feel delighted."(1)

Expressing his full confidence in God, Guru Ji says: "O' my Beloved spouse, You are powerful to do or cause anything to be done. (It is from You that I) obtain all the things (I desire)."(1-pause)

Naturally, Guru Ji's one and only wish is for God's Name. But, before expressing this desire, he lists some of the unique blessings of this commodity and says: "(O' God), by meditating on (Your) Name, one is emancipated. By meditating on (Your) Name, one obtains the essence of peace and poise. By contemplating on (Your) Name, one obtains honor and glory. (In short), by meditating on (Your) Name, one faces no obstructions (in one's life)."(2)

Now Guru Ji addresses God with his specific prayer, and says: "O' God, the reason for which You blessed me with this invaluable and hard to obtain body, please bless me with those words (Your Name). Please bless me, that I may obtain a stay in the company of the saintly persons, where I may always meditate on Your Name, O' my God."(3)

In closing, Guru Ji says: "O' God, except for You, there is no other (to support me). All (this universe) is Your play, and (ultimately all would) merge in You. Please save me, as You may. Nanak says, one who is blessed with (the guidance of) perfect Guru, obtains true peace."(4-4)

The message of this *shabad* is that if we want to fulfill the purpose for which God has given us this human body, and want to enjoy the real essence of peace and poise, then we should pray to God to unite us with the perfect Guru, so that under his guidance, we may meditate on God's Name and obtain all the wishes of our heart.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlā 5.

ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਮੇਰੈ ਸੰਗਿ ਰਾਇ ॥
ਜਿਸਹਿ ਦੇਖਿ ਹਉ ਜੀਵਾ ਮਾਇ ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਹੋਇ ॥
ਕਰਿ ਦਇਆ ਮਿਲਾਵਹੁ ਤਿਸਹਿ ਮੋਹਿ ॥੧॥

parabh pareetam mayrai sang raa-ay.
jisahi daykh ha-o jeevaa maa-ay.
jaa kai simran dukh na ho-ay.
kar da-i-aa milaavhu tiseh mohi. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰ ਮਨ ॥
ਜੀਉ ਪ੍ਰਾਨ ਸਭੁ ਤੇਰੇ ਧਨ ॥੧॥ ਰਹਾਉ ॥

mayray pareetam paraan aDhaar man.
jee-o paraan sabh tayro Dhan. ||1||
rahaa-o.

ਜਾ ਕਉ ਖੋਜਹਿ ਸੁਰਿ ਨਰ ਦੇਵ ॥
ਮੁਨਿ ਜਨ ਸੇਖ ਨ ਲਹਹਿ ਭੇਵ ॥
ਜਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਰੀ ਨ ਜਾਇ ॥
ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇ ॥੨॥

jaa ka-o khojeh sur nar dayv.
mun jan saykh na laheh bhayv.
jaa kee gat mit kahee na jaa-ay.
ghat ghat ghat ghat rahi-aa samaa-ay.
||2||

ਜਾ ਕੇ ਭਗਤ ਆਨੰਦ ਮੈ ॥
ਜਾ ਕੇ ਭਗਤ ਕਉ ਨਾਹੀ ਧੈ ॥
ਜਾ ਕੇ ਭਗਤ ਕਉ ਨਾਹੀ ਭੈ ॥
ਜਾ ਕੇ ਭਗਤ ਕਉ ਸਦਾ ਜੈ ॥੩॥

jaa kay bhagat aanand mai.
jaa kay bhagat ka-o naahee khai.
jaa kay bhagat ka-o naahee bhai.
jaa kay bhagat ka-o sadaa jai. ||3||

ਕਉਨ ਉਪਮਾ ਤੇਰੀ ਕਹੀ ਜਾਇ ॥
ਸੁਖਦਾਤਾ ਪ੍ਰਭੁ ਰਹਿਓ ਸਮਾਇ ॥
ਨਾਨਕੁ ਜਾਚੈ ਏਕੁ ਦਾਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਦੇਹੁ ਨਾਮੁ ॥੪॥੫॥

ka-un upmaa tayree kahee jaa-ay.
sukh-daatā parabh rahi-o samaa-ay.
naanak jaachai ayk daan.
kar kirpaa mohi dayh naam. ||4||5||

Basantt Mehla-5

Guru Ji concluded the previous *shabad* with a prayer to God, saying: “O’ God, except for You, there is no other (support for me. This entire universe) is Your play, and (ultimately all would) merge in You. Please save me, as You may.” In this *shabad*, he describes how that God who even though pervading everywhere and in every heart, is so invisible that even the great saints and sages do not know His mystery.

Therefore as if addressing his mother, Guru Ji says: “O’ my mother, (even though I know that) my beloved God and King abides in my company, (yet I cannot see Him).

By meditating on whom, no sorrow afflicts (a person), it is by seeing Him, O' my mother that I survive. (Therefore), please show your mercy, and unite me with Him)."(1)

Now directly addressing God, Guru Ji says: "O' my Beloved, You are the support of my mind and life breath. My soul, life, and all the riches are Your (gifts)." (1-pause)

Describing the one unique quality of God, Guru Ji says: "He whom the angels, humans, and gods search, and whose mystery even the sages and *sheikhs* (Muslim saints) cannot solve, and whose state and limit cannot be described, (that God) is pervading in each and every heart."(2)

Now, listing some of the blessings enjoyed by His devotees, Guru Ji says: "(Yes, O' my mother, I am trying to find that God), whose devotees are always in a state of bliss, whose devotees no one can harm, whose devotees have no fear, and whose devotees always obtain victory."(3)

In the end, Guru Ji addresses God, and asks "(O' God), which of Your merits should be mentioned? You the Giver of peace are pervading everywhere. Nanak begs only for one charity, that showing Your mercy, please bless me with (Your) Name." (4-5)

The message of this *shabad* is if we want no sorrow to ever afflict us, and we always remain in a state of peace and bliss, then we should most humbly pray to God to bless us with His Name (His love and enlightenment).

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਮਿਲਿ ਪਾਣੀ ਜਿਉ ਹਰੇ ਬੂਟ ॥
ਸਾਧਸੰਗਤਿ ਤਿਉ ਹਉਮੈ ਛੂਟ ॥
ਜੈਸੀ ਦਾਸੇ ਧੀਰ ਮੀਰ ॥
ਤੈਸੇ ਉਧਾਰਨ ਗੁਰਹ ਪੀਰ ॥੧॥

ਤੁਮ ਦਾਤੇ ਪ੍ਰਭ ਦੇਨਹਾਰ ॥
ਨਿਮਖ ਨਿਮਖ ਤਿਸੁ ਨਮਸਕਾਰ ॥੧॥ ਰਹਾਉ ॥

ਜਿਸਹਿ ਪਰਾਪਤਿ ਸਾਧਸੰਗੁ ॥
ਤਿਸੁ ਜਨ ਲਾਗਾ ਪਾਰਬ੍ਰਹਮ ਰੰਗੁ ॥
ਤੇ ਬੰਧਨ ਤੇ ਭਏ ਮੁਕਤਿ ॥
ਭਗਤ ਅਰਾਧਹਿ ਜੋਗ ਜੁਗਤਿ ॥੨॥

ਨੇਤ੍ਰ ਸੰਤੋਖੇ ਦਰਸੁ ਪੇਖਿ ॥
ਰਸਨਾ ਗਾਏ ਗੁਣ ਅਨੇਕ ॥
ਤ੍ਰਿਸਨਾ ਬੁਝੀ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਮਨੁ ਆਘਾਨਾ ਹਰਿ ਰਸਹਿ ਸੁਆਦਿ ॥੩॥

basant mehlā 5.

mil paanee ji-o haray boot.
saaDhsangat ti-o ha-umai chhoot.
jaisee daasay Dheer meer.
taisay uDhaaran gurah peer. ||1||

tum daatay parabh daynhaar.
nimakh nimakh tis namaskaar. ||1||
rahaa-o.

jisahi paraapat saaDhsang.
tis jan laagaa paarbarahm rang.
tay banDhan tay bha-ay mukat.
bhagat araaDheh jog jugat. ||2||

naytar santokhay daras paykh.
rasnaa gaa-ay gun anayk.
tarisnaa boojhee gur parsaad.
man aaghaanaa har raseh su-aad. ||3||

ਸੇਵਕੁ ਲਾਗੋ ਚਰਣ ਸੇਵ ॥
ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ ॥
ਸਗਲ ਉਧਾਰਣ ਤੇਰੇ ਨਾਮੁ ॥
ਨਾਨਕ ਪਾਇਓ ਇਹੁ ਨਿਧਾਨੁ ॥੪॥੬॥

sayvak laago charan sayv.
aad purakh aprampar dayv.
sagal uDhaaran tayro naam.
naanak paa-i-o ih niDhaan. ||4||6||

Basantt Mehla-5

In the previous so many *shabads*, Guru Ji advised us to seek the company of the saintly persons, and meditate on God's Name. So the question may arise in many minds, what is the benefit of meditating on the Name, and why does one need to seek company of saints (true devotees of God)?

In this *shabad*, Guru Ji cites many examples from ordinary life to answer all such questions.

First illustrating the benefits of the company or guidance of the saint (Guru), he says: “(O’ my friends), just as on receiving water, the plants become green (their dryness is removed), similarly in the company of saint (Guru), one’s ego is discarded. Therefore, just as a servant leans on his master (for any support), similar is the example of the Guru or prophet (who provides support to his disciple).”(1)

Now showing us how much he depends on and respects God, Guru Ji says: “O’ God, You are the Giver of everything (to Your creatures. Therefore, O’ my friends), I salute Him at every moment.”(1-pause)

Next describing the benefits obtained in the company of saints (truly devoted persons), Guru Ji says: “(O’ my friends), the person who is blessed with the company of saints, is imbued with the love of the all-pervading God. Such persons are emancipated from the bonds (of worldly *Maya*, because in the company of true) devotees, they also meditate on God, which is the right way of union (with God).”(2)

Listing the blessings, which such devotees obtain who are blessed with the union (or sight) of God, Guru Ji says: “(O’ my friends), seeing the sight (of God), their eyes get satiated, and their tongue sings innumerable praises (of God). By Guru’s grace, their thirst (for worldly riches) is quenched, and their mind is satiated with the relish of God’s (Name).”(3)

In conclusion, Guru Ji says: “O’ the primal and limitless God, Your servant is engaged in Your service (of meditating on Your Name, because) Your Name is the emancipator of all, and this is the treasure, which Nanak has received. (4-6)

The message of this *shabad* is that if we want to learn the true way of yoga or union with God, obtain true peace and comfort for our mind, and quench the thirst for worldly things, then we should pray to God to bless us with the company of the saint (Guru), who may imbue us with God’s love, and inspire us to meditate on His Name.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਤੁਮ ਬਡ ਦਾਤੇ ਦੇ ਰਹੇ ॥
ਜੀਅ ਪ੍ਰਾਣ ਮਹਿ ਰਵਿ ਰਹੇ ॥
ਦੀਨੇ ਸਗਲੇ ਭੋਜਨ ਖਾਨ ॥
ਮੋਹਿ ਨਿਰਗੁਨ ਇਕੁ ਗੁਨੁ ਨ ਜਾਨ ॥੧॥

ਹਉ ਕਛੁ ਨ ਜਾਨਉ ਤੇਰੀ ਸਾਰ ॥

ਪੰਨਾ ੧੧੮੨

ਤੂ ਕਰਿ ਗਤਿ ਮੇਰੀ ਪ੍ਰਭ ਦਇਆਰ ॥੧॥ ਰਹਾਉ ॥

ਜਾਪ ਨ ਤਾਪ ਨ ਕਰਮ ਕੀਤਿ ॥
ਆਵੈ ਨਾਹੀ ਕਛੁ ਰੀਤਿ ॥
ਮਨ ਮਹਿ ਰਾਖਉ ਆਸ ਏਕ ॥
ਨਾਮ ਤੇਰੇ ਕੀ ਤਰਉ ਟੇਕ ॥੨॥

ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਤੁਮ੍ ਪ੍ਰਬੀਨ ॥
ਅੰਤੁ ਨ ਪਾਵਹਿ ਜਲਹਿ ਮੀਨ ॥
ਅਗਮ ਅਗਮ ਉਚਹ ਤੇ ਉਚ ॥
ਹਮ ਬੋਰੇ ਤੁਮ ਬਹੁਤ ਮੂਚ ॥੩॥

ਜਿਨ ਤੂ ਧਿਆਇਆ ਸੇ ਗਨੀ ॥
ਜਿਨ ਤੂ ਪਾਇਆ ਸੇ ਧਨੀ ॥
ਜਿਨਿ ਤੂ ਸੇਵਿਆ ਸੁਖੀ ਸੇ ॥
ਸੰਤ ਸਰਣਿ ਨਾਨਕ ਪਰੇ ॥੪॥੧੭॥

basant mehlaa 5.

tum bad daatay day rahay.
jee-a paraan meh rav rahay.
deenay saglay bhojan khaan.
mohi nirgun ik gun na jaan. ||1||

ha-o kachhoo na jaan-o tayree saar.

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too kar gat mayree parabh da-i-aar.
||1|| rahaa-o.

jaap na taap na karam keet.
aavai naahee kachhoo reet.
man meh raakha-o aas ayk.
naam tayray kee tara-o tayk. ||2||

sarab kalaa parabh tum^h parbeen.
ant na paavahi jaleh meen.
agam agam oochah tay ooch.
ham thoray tum bahut mooch. ||3||

jin too Dhi-aa-i-aa say ganee.
jin too paa-i-aa say Dhanee.
jin too sayvi-aa sukhee say.
sant saran naanak paray. ||4||7||

Basantt Mehla-5

In previous *shabad* (4-5), Guru Ji advised us that if we want that no sorrow may ever afflict us, and we remain in a state of peace and bliss, then we should most humbly pray to God to bless us with His Name (His love and enlightenment). In this *shabad*, he shows us how to make that humble prayer before God.

Acknowledging God's greatness and His many favors on us, Guru Ji addresses God on our behalf and says: "O' God, You are the great beneficent Master, who has been giving (so many gifts to all the creatures), and You are pervading in our bodies and breaths. You have blessed us with all kinds of foods to eat, but I, the meritless one have not acknowledged even a single favor of Yours."(1)

Even though, Guru Ji was so near to God that for all practical purposes, we could deem him as God Himself. But still in his humility, he says: “(O’ God), I do not know even a little bit about Your state (or greatness), but O’ merciful God, please bless me with high spiritual state (of mind).”(1-pause)

Now unlike us, instead of boasting or feeling arrogant about any of his worships or meditations, Guru Ji humbly says: “(O’ God), I have not done any worship, penance, or virtuous deed. I do not know any special way or (religious) custom. But within my mind, I cherish one hope, that leaning on the support of Your Name, I will swim across (this worldly ocean and will be emancipated from the rounds of births and deaths).”(2)

Next commenting on our miniscule status, as compared to the limitless greatness of God, Guru Ji says: “O’ God, You are proficient in all arts, but just as a fish doesn’t know the extent of water (in which it is swimming, similarly), I do not know Your limit. (O’ God), You are inaccessible, unapproachable, and higher than the highest. (In short), we are very small, and You are extremely great.”(3)

Guru Ji concludes the *shabad*, by listing some of the blessings received by those who have meditated on God. He says: “(O’ God, truly) wealthy are those who have meditated on You. Prosperous are they who have obtained You. Nanak says, in peace are they who serve You, because they remain in the shelter of the saint (Guru).”(4-7)

The message of this *shabad* is that if we want to become truly happy, as if we are the richest of persons, then we should seek the shelter of the saints (Guru), and humbly pray to God to show mercy on meritless persons like us, and bless us with high spiritual state of mind (the state in which we remain merged in meditating on His Name).

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਤੂ ਸੇਵਿ ਜਿਨਿ ਤੂ ਕੀਆ ॥
ਤਿਸੁ ਅਰਾਧਿ ਜਿਨਿ ਜੀਉ ਦੀਆ ॥
ਤਿਸ ਕਾ ਚਾਕਰੁ ਹੋਹਿ ਫਿਰਿ ਭਾਨੁ ਨ ਲਾਗੈ ॥
ਤਿਸ ਕੀ ਕਰਿ ਪੋਤਦਾਰੀ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ ॥੧॥

ਏਵਡ ਭਾਗੁ ਹੋਹਿ ਜਿਸੁ ਪ੍ਰਾਣੀ ॥
ਸੋ ਪਾਏ ਇਹੁ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥ ਰਹਾਉ ॥

ਦੂਜੀ ਸੇਵਾ ਜੀਵਨੁ ਬਿਰਥਾ ॥
ਕਛੁ ਨ ਹੋਈ ਹੈ ਪੂਰਨ ਅਰਥਾ ॥
ਮਾਣਸ ਸੇਵਾ ਖਰੀ ਦੁਹੇਲੀ ॥
ਸਾਧ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਹੇਲੀ ॥੨॥

basant mehlā 5.

tis too sayv jin too kee-aa.
tis araaDh jin jee-o dee-aa.
tis kaa chaakar hohi fir daan na laagai.
tis kee kar potdaaree fir dookh na laagai.
||1||

ayvad bhaag hohi jis paraanee.
so paa-ay ih pad nirbaanee. ||1||
rahaa-o.

doojee sayvaa jeevan birthaa.
kachhoo na ho-ee hai pooran arthaa.
maanās sayvaa kharee duhaylee.
saaDh kee sayvaa sadaa suhaylee. ||2||

ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖੁ ਭਾਈ ॥
 ਸਾਧੂ ਸੰਗਤਿ ਗੁਰਹਿ ਬਣਾਈ ॥
 ਊਹਾ ਜਪੀਐ ਕੇਵਲ ਨਾਮ ॥
 ਸਾਧੂ ਸੰਗਤਿ ਪਾਰਗਰਾਮ ॥੩॥

jay lorheh sadā sukh bhāa-ee.
 saaDhoo sangat̃ gureh baṭāa-ee.
 oohaa japee-ai kayval naam.
 saaDhoo sangat̃ paargraam. ||3||

ਸਗਲ ਤਤ ਮਹਿ ਤਤੁ ਗਿਆਨੁ ॥
 ਸਰਬ ਧਿਆਨ ਮਹਿ ਏਕੁ ਧਿਆਨੁ ॥
 ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਊਤਮ ਧੁਨਾ ॥
 ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨਾ ॥੪॥੮॥

sagal tat̃ meh tat̃ gi-aan.
 sarab Dhi-aan meh ayk Dhi-aan.
 har keertan meh ootam Dhunaa.
 naanak gur mil gaa-ay gunaa. ||4||8||

Basantt Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to become truly happy, as if we are the richest people, then we should seek the shelter of the saints (Guru), and humbly pray to God to show mercy on meritless people like us, and bless us with high spiritual state of mind (the state in which we remain merged in meditating on His Name). In this *shabad*, he elaborates in this theme, and outlines specific dos and don'ts, so that we may obtain and always keep enjoying true peace and pleasure.

First, telling us whom to serve (or worship), Guru Ji says: “(O’ man), serve that (God), who has created you. Meditate on Him who has given you this soul. If you become servant of that (God), then you will not be subjected to any punishment (at the hands of the demon of death). If you become the treasurer (of His Name), then no sorrow would afflict you.”(1)

Stating, who are they, who obtain such a state free from worldly desires, Guru Ji says: “(O’ my friends), the person, who is so fortunate (as described above), only that person obtains the state (of mind), where no (worldly) desires can have any effect.” (1-pause)

Now contrasting the pains and sufferings brought by the service of other kinds of entities as against the blessings of the service of God or His saints, Guru Ji says: “(O’ my friends), by serving others (except God), one’s life goes in vain, and none of one’s objectives are fully realized. (In short), service of a human being is truly painful. (On the other hand), service of the saint (Guru) is always blissful.”(2)

Therefore, Guru Ji advises: “(O’ my brother, the Guru has told this thing, that if you are looking for eternal peace, then (join) the company of saints. Because, there we meditate only on the (God’s) Name. (Therefore, by joining the) company of saints, one crosses over (this worldly ocean and obtains salvation).”(3)

In conclusion, Guru Ji says: “(O’ my friends), among all things, this is the essence of all wisdom, that among all meditations, (the highest) is the meditation on the One (God). Singing of God’s praises is best among all kinds of music. Therefore meeting with the Guru, Nanak sings praises (of God).”(4-8)

The message of this *shabad* is that if we want to obtain true happiness, get all our wishes fulfilled, and never suffer any kind of pain, then abandoning all other service, or worship of other lesser gods and goddesses, we should seek the shelter of the Guru, and under his guidance sing praises of God. This is the essence of all wisdom.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlā 5.

ਜਿਸੁ ਬੋਲਤ ਮੁਖੁ ਪਵਿਤੁ ਹੋਇ ॥
ਜਿਸੁ ਸਿਮਰਤ ਨਿਰਮਲੁ ਹੈ ਸੋਇ ॥
ਜਿਸੁ ਅਰਾਧੇ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ ॥
ਜਿਸ ਕੀ ਸੇਵਾ ਸਭੁ ਕਿਛੁ ਲਹੈ ॥੧॥

jis bolat mukh pavit ho-ay.
jis simrat nirmal hai so-ay.
jis araaDhay jam kichh na kahai.
jis kee sayvaa sabh kichh lahai. ||1||

ਰਾਮ ਰਾਮ ਬੋਲਿ ਰਾਮ ਰਾਮ ॥
ਤਿਆਗਹੁ ਮਨ ਕੇ ਸਗਲ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

raam raam bol raam raam.
ti-aagahu man kay sagal kaam. ||1||
rahaa-o.

ਜਿਸ ਕੇ ਧਾਰੇ ਧਰਣਿ ਅਕਾਸੁ ॥
ਘਟਿ ਘਟਿ ਜਿਸ ਕਾ ਹੈ ਪ੍ਰਗਾਸੁ ॥
ਜਿਸੁ ਸਿਮਰਤ ਪਤਿਤ ਪੁਨੀਤ ਹੋਇ ॥
ਅੰਤ ਕਾਲਿ ਫਿਰਿ ਫਿਰਿ ਨ ਰੋਇ ॥੨॥

jis kay Dhaaray Dharan akaas.
ghat ghat jis kaa hai pargaas.
jis simrat patit puneet ho-ay.
ant kaal fir fir na ro-ay. ||2||

ਸਗਲ ਧਰਮ ਮਹਿ ਊਤਮ ਧਰਮ ॥
ਕਰਮ ਕਰਤੂਤਿ ਕੈ ਊਪਰਿ ਕਰਮ ॥
ਜਿਸ ਕਉ ਚਾਹਹਿ ਸੁਰਿ ਨਰ ਦੇਵ ॥
ਸੰਤ ਸਭਾ ਕੀ ਲਗਹੁ ਸੇਵ ॥੩॥

sagal Dharam meh ootam Dharam.
karam kartoot kai oopar karam.
jis ka-o chaaheh sur nar dayv.
sant sabhaa kee lagahu sayv. ||3||

ਆਦਿ ਪੁਰਖਿ ਜਿਸੁ ਕੀਆ ਦਾਨੁ ॥
ਤਿਸ ਕਉ ਮਿਲਿਆ ਹਰਿ ਨਿਧਾਨੁ ॥
ਤਿਸ ਕੀ ਗਤਿ ਮਿਤਿ ਕਰੀ ਨ ਜਾਇ ॥
ਨਾਨਕ ਜਨ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥੪॥੯॥

aad purakh jis kee-aa daan.
tis ka-o mili-aa har niDhaan.
tis kee gat mit kahee na jaa-ay.
naanak jan har har Dhi-aa-ay. ||4||9||

Basantt Mehla-5

In the previous *shabad*, Guru Ji had stressed that we should serve and worship only that one God who has created us and who has given us everything including our life and our breath. In this *shabad*, he again stresses upon us to remember that God, who is not only providing life and support to us, but also to all other creatures and planets, and meditating on whose Name is the highest of virtues.

Listing some unique virtues of meditating on God's Name, Guru Ji says: "(O' my friend, meditate on the Name), by uttering which, one's tongue is sanctified, by meditating on whom one's reputation becomes immaculate, by worshipping whom the demon of death doesn't say anything (or bothers us at all), and by serving whom one obtains everything, (which one needs)." (1)

Guru Ji goes to the extent of saying: “(O’ man), renounce all the desires of your mind (for worldly things), and utter only God’s Name again and again.”(1-pause)

Listing some of the unique powers of God, and virtues of meditating on Him, Guru Ji says: “(O’ man meditate on the Name of that God), on whose support are standing earth and sky, whose light is pervading in each and every heart, remembering whom, even a sinner is sanctified, and in the end (at the time of death), one doesn’t cry (in repentance).”(2)

But for meditating on the Name, one needs the grace and guidance of saint (Guru), therefore he says: “(O’ man), yoke yourself to the service of the society of saints, which is the most supreme among all the deeds of righteousness, the best of all rituals and virtuous deeds, and for which crave all the angelic folks and gods.”(3)

However, cautioning us that this gift of meditating on God’s Name is obtained only by some fortunate ones, Guru Ji says: “(O’ my friends), upon whom the primal Being has bestowed this gift, that one alone has obtained the treasure of God’s Name. The state and limit of such (a fortunate person) cannot be described. Because O’ Nanak, a devotee (always) meditates on God again and again.”(4-9)

The message of this *shabad* is that among all the rituals and kinds of worship, most supreme is meditation on God’s Name, and for that we need to seek the guidance and grace of the saint (Guru).

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਮਨ ਤਨ ਭੀਤਰਿ ਲਾਗੀ ਪਿਆਸ ॥
ਗੁਰਿ ਦਇਆਲਿ ਪੂਰੀ ਮੇਰੀ ਆਸ ॥
ਕਿਲਵਿਖ ਕਾਟੇ ਸਾਧਸੰਗਿ ॥
ਨਾਮੁ ਜਪਿਓ ਹਰਿ ਨਾਮ ਰੰਗਿ ॥੧॥

ਗੁਰ ਪਰਸਾਦਿ ਬਸੰਤੁ ਬਨਾ ॥
ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ ਸਦਾ ਸਦਾ ਹਰਿ
ਜਸੁ ਸੁਨਾ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੧੮੩

ਸਮਰਥ ਸੁਆਮੀ ਕਾਰਣ ਕਰਣ ॥
ਮੋਹਿ ਅਨਾਥ ਪ੍ਰਭ ਤੇਰੀ ਸਰਣ ॥
ਜੀਅ ਜੰਤ ਤੇਰੇ ਆਧਾਰਿ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਲੇਹਿ ਨਿਸਤਾਰਿ ॥੨॥

basant mehlāa 5.

man tan bheetar laagee pi-aas.
gur da-i-aal pooree mayree aas.
kilvikh kaatay saaDhsang.
naam japi-o har naam rang. ||1||

gur parsaad basant banaa.
charan kamal hirdai ur Dhaaray sadaa
sadaa har jas sunaa. ||1|| rahaa-o.

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samrath su-aamee kaaran karan.
mohi anaath parabh tayree saran.
jee-a jant tayray aaDhaar.
kar kirpaa parabh layhi nistaar. ||2||

ਭਵ ਖੰਡਨ ਦੁਖ ਨਾਸ ਦੇਵ ॥
ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਤਾ ਕੀ ਸੇਵ ॥
ਧਰਣਿ ਅਕਾਸੁ ਜਾ ਕੀ ਕਲਾ ਮਾਹਿ ॥
ਤੇਰਾ ਦੀਆ ਸਭਿ ਜੰਤ ਖਾਹਿ ॥੩॥

bhav khandan dukh naas dayv.
sur nar mun jan taa kee sayv.
Dharan akaas jaa kee kalaa maahi.
tayraa dee-aa sabh jant khaahi. ||3||

ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਦਇਆਲ ॥
ਅਪਣੇ ਦਾਸ ਕਉ ਨਦਰਿ ਨਿਹਾਲਿ ॥
ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਦੇਹੁ ਦਾਨੁ ॥
ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਤੇਰੇ ਨਾਮੁ ॥੪॥੧੦॥

antarjaamee parabh da-i-aal.
apnay daas ka-o nadar nihaal.
kar kirpaa mohi dayh daan.
jap jeevai naanak tayro naam. ||4||10||

Basantt Mehla-5

In the previous *shabad*, Guru Ji advised us that among all the rituals and kinds of worship, the most supreme is meditation on God's Name. For that we need to seek the guidance and grace of the saint (Guru). In this *shabad*, he shares with us what kinds of blessings he has received by seeking the shelter of the Guru and shows us how to pray to God to bestow upon us the gift of His Name.

Describing his experience with the Guru, he says: "Within my mind and body was a thirst (for God). The merciful Guru fulfilled this desire of mine. (Now), in the company of the saint (Guru), I have got rid of all my sins (my evil tendencies), and imbued with the love of God, I meditate on His Name."(1)

Summarizing the state of happiness he is experiencing, Guru Ji says: "(O' my friends), by Guru's grace, I feel so happy, as if) within me has blossomed the season of spring, because I have enshrined the lotus feet (the immaculate Name of God) in my heart, and forever I am listening to God's praise."(1-pause)

Now showing us how to humbly pray to God, and beg for salvation, Guru Ji says: "O' the all-powerful God, I an orphan, seek Your refuge. All creatures and beings depend upon Your support; showing Your mercy, please emancipate me."(2)

Continuing his address Guru Ji says: "O' God, the destroyer of fear and pain, in whose service are engaged the angelic beings and the silent sages, under whose power the earth and sky are held (in their place), all beings survive on what You give."(3)

Guru Ji concludes the *shabad*, by again making a humble prayer for the gift of His Name (His love and enlightenment). He says: "O' my merciful God, inner knower of hearts, please bless Your devotee with Your glance of grace. Showing mercy, please give me this charity that Nanak may live meditating on Your Name."(4-10)

The message of this *shabad* is that if we want our sinful tendencies may be removed, and our pains and sufferings end, then we should seek and follow Guru's advice, and most humbly pray to God to show His mercy upon us and bless us with the charity of His Name.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਰਾਮ ਰੰਗਿ ਸਭ ਗਏ ਪਾਪ ॥
 ਰਾਮ ਜਪਤ ਕਛੁ ਨਹੀ ਸੰਤਾਪ ॥
 ਗੋਬਿੰਦ ਜਪਤ ਸਭਿ ਮਿਟੇ ਅੰਧੇਰ ॥
 ਹਰਿ ਸਿਮਰਤ ਕਛੁ ਨਾਹਿ ਫੇਰ ॥੧॥

ਬਸੰਤੁ ਹਮਾਰੈ ਰਾਮ ਰੰਗੁ ॥
 ਸੰਤ ਜਨਾ ਸਿਉ ਸਦਾ ਸੰਗੁ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਜਨੀ ਕੀਆ ਉਪਦੇਸੁ ॥
 ਜਹ ਗੋਬਿੰਦ ਭਗਤੁ ਸੋ ਧੰਨਿ ਦੇਸੁ ॥
 ਹਰਿ ਭਗਤਿਹੀਨ ਉਦਿਆਨ ਬਾਨੁ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਘਟਿ ਘਟਿ ਪਛਾਨੁ ॥੨॥

ਹਰਿ ਕੀਰਤਨ ਰਸ ਭੋਗ ਰੰਗੁ ॥
 ਮਨ ਪਾਪ ਕਰਤ ਤੂ ਸਦਾ ਸੰਗੁ ॥
 ਨਿਕਟਿ ਪੇਖੁ ਪ੍ਰਭੁ ਕਰਣਹਾਰ ॥
 ਈਤ ਉਤ ਪ੍ਰਭ ਕਾਰਜ ਸਾਰ ॥੩॥

ਚਰਨ ਕਮਲ ਸਿਉ ਲਗੋ ਧਿਆਨੁ ॥
 ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੋ ਦਾਨੁ ॥
 ਤੇਰਿਆ ਸੰਤ ਜਨਾ ਕੀ ਬਾਛਉ ਧੂਰਿ ॥
 ਜਪਿ ਨਾਨਕ ਸੁਆਮੀ ਸਦ ਹਜੂਰਿ ॥੪॥੧੧॥

basant mehlā 5.

raam rang sabh ga-ay paap.
 raam japat kachh nahee santāap.
 gobind japat sabh mitay anDhayr.
 har simrat kachh naahi fayr. ||1||

basant hamaarai raam rang.
 sant janaa si-o sadā sang. ||1|| rahaa-o.

sant janee kee-aa updays.
 jah gobind bhagat so Dhan days.
 har bhagtiheen udi-aan thaana.
 gur parsaad ghat ghat pachhaan. ||2||

har keertan ras bhog rang.
 man paap karat too sadā sang.
 nikat paykh parabh karanhaar.
 eet oot parabh kaaraj saar. ||3||

charan kamal si-o lago Dhi-aan.
 kar kirpaa parabh keeno daan.
 tayri-aa sant janaa kee baachha-o Dhoor.
 jap naanak su-aamee sad hajoor.
 ||4||11||

Basantt Mehla-5

In the previous *shabad*, Guru Ji told us that if we want that our sinful tendencies are removed and our pains and sufferings may end, then we should seek and follow Guru's advice and most humbly pray to God to show His mercy, and bless us with the charity of His Name. In this *shabad*, he tells us what kind of blessings, one enjoys by lovingly meditating on God.

He says: "By being imbued with the love of God, one's sins are washed off. By worshipping God, one suffers no grief. (O' my friends), by worshipping God, darkness (of ignorance) is removed. There is no more transmigration (for those) who meditate on God."(1)

Alluding to the melody *Basantt* (Spring), in which this *shabad* is composed, Guru Ji says: "(O' my friends), for me, love for God is (true) *Basantt* (season of spring and joy. That is why), I am always in the company of the saints." (1-pause)

Describing what kind of good advice the saints have given him, Guru Ji says: “(O’ my friends), the saints have given me this advice: blessed is that place where resides a devotee of God, but the place without God’s meditation is (like) wilderness. (They have further advised: “O’ man), through Guru’s grace recognize (God) in each and every heart.”(2)

Sharing with us what else he has learnt from the saintly people and addressing his own mind, Guru Ji says: “O’ my mind, enjoy the relish of God’s love and praise, and always be reluctant to commit any sin. See the Creator God abiding near you (and believe that) God will accomplish your tasks, both here and there.”(3)

In closing, Guru Ji says: “Showing His mercy, God has blessed me with this gift, that my mind has been attuned to the lotus feet (the immaculate Name) of God.”

Therefore, addressing God, Guru Ji says: “(O’ God), I crave for the dust of the feet (the most humble service) of your devotees. By worshipping You (in their company, I) Nanak may always be able to see You in my presence.”(4-11)

The message of this *shabad* is that if we want to enjoy a true season of spring, get all our tasks and wishes fulfilled, and get rid of all our sorrows and sufferings, then we should join the company of saintly people, and sing praises of God, and pray for the gift of His love and His Name.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlāa 5.

ਸਚੁ ਪਰਮੇਸਰੁ ਨਿਤ ਨਵਾ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਤ ਚਵਾ ॥
ਪ੍ਰਭ ਰਖਵਾਲੇ ਮਾਈ ਬਾਪ ॥
ਜਾ ਕੈ ਸਿਮਰਣਿ ਨਹੀ ਸੰਤਾਪ ॥੧॥

sach parmaysar nit navaa.
gur kirpaa tay nit chavaa.
parabh rakhvaalay maa-ee baap.
jaa kai simran nahee santāap. ||1||

ਖਸਮੁ ਧਿਆਈ ਇਕ ਮਨਿ ਇਕ ਭਾਇ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਸਦਾ ਸਰਣਾਈ ਸਾਚੈ
ਸਾਹਿਬਿ ਰਖਿਆ ਕੰਠਿ ਲਾਇ ॥੧॥ਰਹਾਉ ॥

khasam Dhi-aa-ee ik man ik bhaa-ay.
gur pooray kee sadaa sarnaa-ee saachai
saahib rakhi-aa kanth laa-ay. ||1|| rahaa-o.

ਅਪਣੇ ਜਨ ਪ੍ਰਭਿ ਆਪਿ ਰਖੇ ॥
ਦੁਸਟ ਦੂਤ ਸਭਿ ਭ੍ਰਮਿ ਥਕੇ ॥
ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਨਹੀ ਜਾਇ ॥
ਦੁਖੁ ਦੇਸ ਦਿਸੰਤਰਿ ਰਹੇ ਧਾਇ ॥੨॥

apnay jan parabh aap rakhay.
dusat doot sabh bharam thakay.
bin gur saachay nahee jaa-ay.
dukh days disantar rahay Dhaa-ay. ||2||

ਕਿਰਤੁ ਓਨ੍ਹਾ ਕਾ ਮਿਟਸਿ ਨਾਹਿ ॥
ਓਇ ਅਪਣਾ ਬੀਜਿਆ ਆਪਿ ਖਾਹਿ ॥
ਜਨ ਕਾ ਰਖਵਾਲਾ ਆਪਿ ਸੋਇ ॥
ਜਨ ਕਉ ਪਹੁਚਿ ਨ ਸਕਸਿ ਕੋਇ ॥੩॥

kirat on^haa kaa mitas naahi.
o-ay apnaa beeji-aa aap khaahi.
jan kaa rakhvaalaa aap so-ay.
jan ka-o pahuch na sakas ko-ay. ||3||

ਪ੍ਰਭਿ ਦਾਸ ਰਖੇ ਕਰਿ ਜਤਨੁ ਆਪਿ ॥	parabh daas rakhay kar jatan aap.
ਅਖੰਡ ਪੂਰਨ ਜਾ ਕੋ ਪ੍ਰਤਾਪੁ ॥	akhand pooran jaa ko partaap.
ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਰਸਨ ਗਾਇ ॥	gun gobind nit rasan gaa-ay.
ਨਾਨਕੁ ਜੀਵੈ ਹਰਿ ਚਰਣ ਧਿਆਇ ॥੪॥੧੨॥	naanak jeevai har charan Dhi-aa-ay.
	4 12

Basantt Mehla-5

In the opening lines of the previous *shabad*, Guru Ji had stated that when one is imbued with the love of God, one's sins are washed off, and by worshipping God, one suffers no grief. In this *shabad*, he tells us, how that God is always ever fresh i.e. full of energy, and protects His devotees like a parent, and what happens to those who forsake Him.

He says: “(O’ my friends), my eternal God is ever new (always youthful and full of vigor). By Guru’s grace, I utter His Name daily. Like father and mother, God is my protector, meditating on whom one is not afflicted by any trouble.”(1)

Describing how he loves and respects his Guru and God, Guru Ji says: “(O’ my friends), I meditate on my Master with true love and concentration of mind. I always remain in the shelter of my perfect Guru. Because (of him), the eternal God has kept me clasped to His bosom.”(1-pause)

Describing, how God has been protecting His devotees from all kinds of demons and villains, Guru Ji says: “(O’ my friends), God has Himself saved His devotees. All their enemies and demons have exhausted themselves trying their evil designs. People have tried going to all different countries and foreign lands, (and have ultimately realized that there is pain everywhere); without the true Guru there is no place (of rest).”(2)

Now comparing the state and fate of the self-conceited and Guru following persons, Guru Ji says: “The writ of the deeds (of self-conceited people) cannot be erased. They reap what they sow. (However) that God Himself is the protector of His devotees. No one can equal (or harm) the devotees (of God).”(3)

In closing, Guru Ji says: “(O’ my friends, that God) whose glory is unbroken and perfect, makes special efforts to save His servants. (Therefore, the devotees) sing His praises, and Nanak too lives meditating on (His Name).”(4-12)

The message of this *shabad* is that if we seek the shelter of God, He will protect us from all internal and external enemies. But they, who remain self-conceited, suffer the consequences of their own misdeeds.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਗੁਰ ਚਰਣ ਸਰੇਵਤ ਦੁਖੁ ਗਇਆ ॥
 ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭਿ ਕਰੀ ਮਇਆ ॥
 ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥
 ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਰਾਮ ਨਾਮ ॥੧॥

ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਹਰਿ ਚਿਤਿ ਆਵੈ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਦੀਸੈ ਬਿਲਾਲਾਂਤੀ ਸਾਕਤੁ ਫਿਰਿ
 ਫਿਰਿ ਆਵੈ ਜਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੧੮੪

ਸੇ ਧਨਵੰਤ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਰਾਸਿ ॥
 ਕਾਮ ਕ੍ਰੋਧ ਗੁਰ ਸਬਦਿ ਨਾਸਿ ॥
 ਭੈ ਬਿਨਸੇ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥
 ਗੁਰ ਮਿਲਿ ਨਾਨਕਿ ਖਸਮੁ ਧਿਆਇਆ ॥੨॥

ਸਾਧਸੰਗਤਿ ਪ੍ਰਭਿ ਕੀਓ ਨਿਵਾਸ ॥
 ਹਰਿ ਜਪਿ ਜਪਿ ਹੋਈ ਪੂਰਨ ਆਸ ॥
 ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ॥
 ਗੁਰ ਮਿਲਿ ਨਾਨਕਿ ਹਰਿ ਹਰਿ ਕਹਿਆ ॥੩॥

ਅਸਟ ਸਿਧਿ ਨਵ ਨਿਧਿ ਏਹ ॥
 ਕਰਮਿ ਪਰਾਪਤਿ ਜਿਸੁ ਨਾਮੁ ਦੇਹ ॥
 ਪ੍ਰਭ ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਤੇਰੇ ਦਾਸ ॥
 ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਕਮਲ ਪ੍ਰਗਾਸ ॥੪॥੧੩॥

basant mehlā 5.

gur charan sarayvat̃ dukh ga-i-aa.
 paarbarahm parabḥ karee ma-i-aa.
 sarab manorath pooran kaam.
 jap jeevai naanak raam naam. ||1||

saa ruṭ suhaavee jīt har chit̃ aavai.
 bin satgur deesai billa^Ntee saakat̃ fir fir
 aavai jaavai. ||1|| rahaa-o.

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say Dhanvant̃ jin har parabḥ raas.
 kaam kroDh gur sabaḍ naas.
 bh̄ai binsay nirbh̄ai pad̃ paa-i-aa.
 gur mil naanak khasam Dhi-aa-i-aa. ||2||

saaDhsangat̃ parabḥ kee-o nivaas.
 har jap jap ho-ee pooran aas.
 jal thal mahee-al rav rahi-aa.
 gur mil naanak har har kahi-aa. ||3||

asat siDh nav niDh ayh.
 karam paraapat̃ jis naam dayh.
 parabḥ jap jap jeeveh tayray daas.
 gur mil naanak kamal pargaas. ||4||13||

Basantt Mehla-5

In the previous so many shabads, Guru Ji has advised us to serve the Guru (by listening to and faithfully acting upon his advice). In this *shabad*, he shares with us what kinds of blessings he himself has received by serving his Guru, and what kind of advice he has for us based on his personal experience.

He says: “The all-pervading God showed mercy on me, and by (acting on the advice of the) Guru, my sorrow was dispelled. My affairs were accomplished, and my objectives were met. Now Nanak lives meditating on God’s Name.”(1)

Therefore referring to *Basantt* (the pleasant season of Spring), the melody in which this *shabad* has been composed, Guru Ji comments: “(O’ my friends), that season alone is enjoyable in which God comes into our mind. (However, I see that the world) seems to be crying in pain, in the absence of Guru’s (guidance), and the self-conceited man keeps coming and going (in and out of this world) again and again.”(1-pause)

Listing the blessings received by those who have meditated on the Creator’s Name, Guru Ji says: “(Truly) rich are they, whose capital-stock is the Creator’s Name. By following Guru’s advice, their lust and anger has been destroyed. Their (worldly) fears have vanished and they have obtained the status of fearlessness, because O’ Nanak, by meeting (following) the Guru, they have meditated on their Master.” (2)

Describing the blessings received by those whom God blesses with the company of the saint (Guru), and his personal experience, Guru Ji says: “(O’ my friends), whom God has blessed with an abode in the holy congregation, by meditating on God again and again, their desire has been fulfilled. Meeting the Guru, Nanak (too) has repeated the God’s Name, (and by doing so, he has realizes that) the Creator is pervading throughout all the lands, waters, and the sky.”(3)

Guru Ji concludes, the *shabad* by commenting on the value of the Creator’s Name. He says: “(O’ my friends, this Name (of the Creator has the merit and the) power to perform all the eight kinds of miracles, and all the nine treasures (of wealth). However, that person alone receives the (gift of) Name, on whom He bestows His grace. (In short), Nanak says: “O’ God, Your devotees survive by repeating Your Name. By meeting the Guru, (I too have meditated on Your Name, and by doing so), the lotus (of my heart) has blossomed (in delight).”(4-13)

The message of this *shabad* is that if we want to enjoy true happiness, emancipation from sufferings of the world, and pains of coming and going, then we should pray to the Creator to bless us with the company of the Guru, so that in his company we may meditate on God’s Name.

ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ਇਕ ਤੁਕੈ

basant mehlaa 5 ghar 1 ik tukay

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਗਲ ਇਛਾ ਜਪਿ ਪੁੰਨੀਆ ॥
ਪ੍ਰਭਿ ਮੇਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥੧॥

sagal ichhaa jap punnee-aa.
parabh maylay chiree vichhunni-aa. ||1||

ਤੁਮ ਰਵਹੁ ਗੋਬਿੰਦੈ ਰਵਣ ਜੋਗੁ ॥
ਜਿਤੁ ਰਵਿਐ ਸੁਖ ਸਰਜ ਭੋਗੁ ॥੧॥ ਰਹਾਉ ॥

tum ravhu gobindai ravan jog.
jit ravi-ai sukh sahj bhog. ||1|| rahaa-o.

ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥
ਅਪਣਾ ਦਾਸੁ ਆਪਿ ਸਮਾਲਿਆ ॥੨॥

kar kirpaa nadar nihaali-aa.
apnaa daas aap sam^Haali-aa. ||2||

ਸੇਜ ਸੁਹਾਵੀ ਰਸਿ ਬਨੀ ॥
ਆਇ ਮਿਲੇ ਪ੍ਰਭ ਸੁਖ ਧਨੀ ॥੩॥

sayj suhaavee ras banee.
aa-ay milay parabh sukh Dhanee. ||3||

ਮੇਰਾ ਗੁਣੁ ਅਵਗਣੁ ਨ ਬੀਚਾਰਿਆ ॥
ਪ੍ਰਭ ਨਾਨਕ ਚਰਣ ਪੂਜਾਰਿਆ ॥੪॥੧॥੧੪॥

mayraa gun avgan na beechaari-aa.
parabh naanak charan poojaaree-aa.
||4||1||14||

Basantt Mehla-5

Ghar-1 Iktukaiy

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true happiness, emancipation from sufferings of the world and pains of coming and going, then we should pray to the Creator to bless us with the company of the Guru, so that in his company we may meditate on God's Name. In this *shabad*, he tells us what kinds of blessings he has obtained by meditating on God, and therefore what kind of advice he has for us.

He says: "By meditating on (God) all my wishes have been fulfilled, and the Creator has (again) united the long separated one (with Him)." (1)

Therefore, on the basis of his personal experience, Guru Ji says: "(O' my friends), you contemplate that God of the universe, who is worthy of contemplation, by meditating on whom, we enjoy peace and poise." (1-pause)

Humbly expressing his gratitude, Guru Ji says: "Showing mercy (the Creator) has blessed me with His glance of grace, and has Himself taken care of His servant." (2)

Next using the metaphor of a bride who has been reunited with her long separated spouse, Guru Ji says: "(O' my mates), God the Giver of peace, has come to meet me, (so I am feeling totally delighted, as if) the couch (of my heart) has been rendered pleasing and full of enjoyments." (3)

However, instead of claiming any credit for his own efforts, and merits, Guru Ji humbly says: "(He) did not take into consideration (any of) my merit or fault, (but blessed me with so much pleasure that) He made Nanak, a worshipper of His feet (His most humble devotee)." (4-1-14)

The message of this *shabad* is that when we meditate on the Creator with true love and devotion, then He doesn't bother about our merits or faults. But showing mercy, He fulfills all our desires, blesses us with peace and pleasure, and reunites us with Him.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlā 5.

ਕਿਲਬਿਖ ਬਿਨਸੇ ਗਾਇ ਗੁਨਾ ॥
ਅਨਦਿਨ ਉਪਜੀ ਸਹਜ ਧੁਨਾ ॥੧॥

kilbikh binsay gaa-ay gunaa.
an-din upjee sahj Dhunaa. ||1||

ਮਨੁ ਮਉਲਿਓ ਹਰਿ ਚਰਨ ਸੰਗਿ ॥
ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਜਨ ਭੇਟੇ ਨਿਤ ਰਾਤੋ
ਹਰਿ ਨਾਮ ਰੰਗਿ ॥੧॥ ਰਹਾਉ ॥

man ma-uli-o har charan sang.
kar kirpaa saaDhoo jan bhaytay nit
raatou har naam rang. ||1|| rahaa-o.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਗਟੇ ਗੋਪਾਲ ॥
ਲੜਿ ਲਾਇ ਉਧਾਰੇ ਦੀਨ ਦਇਆਲ ॥੨॥

kar kirpaa pargatay gopaal.
larh laa-ay uDhaaray deen da-i-aal. ||2||

ਇਹੁ ਮਨੁ ਹੋਆ ਸਾਧ ਧੂਰਿ ॥
ਨਿਤ ਦੇਖੈ ਸੁਆਮੀ ਹਜੂਰਿ ॥੩॥

ih man ho-aa saaDh Dhoor.
nit daykhai su-aamee hajoor. ||3||

ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਗਈ ॥
ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਭਈ ॥੪॥੨॥੧੫॥

kaam kroDh tarisnaa ga-ee.
naanak parabh kirpaa bha-ee.
||4||2||15||

Basant Mehlā-5

In the previous *shabad*, Guru Ji told us that when we meditate on the Creator with true love and devotion, He doesn't bother about our merits or faults, but showing His mercy, He fulfills all our desires, blesses us with peace and pleasure, and reunites us with Him. In this *shabad*, he describes what kinds of blessings he obtained when he sang praises of God, and what kinds of virtues those devotees obtain on whom God bestows His grace.

First describing his own experience, Guru Ji says: “(All my) sins were destroyed by singing praises of God, and day and night there welled up in me a melody of soft and soothing music.”(1)

Therefore on the basis of his personal experience, Guru Ji tells us: “(O’ my friends), showing His mercy, whom (God) unites with the saintly devotees, that person is imbued every day with the love of God’s Name, and such a person’s mind blossoms in the company of God’s feet (His Name).”(1-pause)

Describing, what other blessings a person receives, on whom God bestows His grace, Guru Ji says: “Showing His mercy, (in whose mind) the Master of the universe becomes manifest, attaching to His Name, the merciful Master of the meek emancipates that person (from worldly involvements).”(2)

Next describing the benefits of humbly serving (following the advice) of the saint Guru, he says: “(O’ my friends), this mind of whom becomes the dust of the saints (whose mind humbly accepts the saint’s advice or *Gurbani*), that person sees the Master in front of him or her every day.”(3)

In conclusion, Guru Ji says: “O’ Nanak, when God bestows His mercy on anyone, (that person’s) lust, anger, and (fire like) desire goes away.”(4-2-15)

The message of this *shabad* is that if we want all our sins and sufferings to end, and we always enjoy a state of peace and bliss, then we should pray to God to yoke us into the humble service of the saint (Guru), so that under Guru’s guidance, we daily sing praises of the Creator, and meditate on His Name.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlā 5.

ਰੋਗ ਮਿਟਾਏ ਪ੍ਰਭੂ ਆਪਿ ॥
ਬਾਲਕ ਰਾਖੇ ਅਪਨੇ ਕਰ ਥਾਪਿ ॥੧॥

rog mitaa-ay parabhoo aap.
baalak raakhay apnay kar thaap. ||1||

ਸਾਂਤਿ ਸਹਜ ਗ੍ਰਿਹਿ ਸਦ ਬਸੰਤੁ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਣੀ ਆਏ ਕਲਿਆਣ ਰੂਪ
ਜਪਿ ਹਰਿ ਹਰਿ ਮੰਤ੍ਰੁ ॥੧॥ ਰਹਾਉ ॥

saa^Nt sahj garihi sad basant.
gur pooray kee sarnee aa-ay kali-aan
roop jap har har mant. ||1|| rahaa-o.

ਸੋਗ ਸੰਤਾਪ ਕਟੇ ਪ੍ਰਭਿ ਆਪਿ ॥
ਗੁਰ ਅਪੁਨੇ ਕਉ ਨਿਤ ਨਿਤ ਜਾਪਿ ॥੨॥

sog santap katay parabh aap.
gur apunay ka-o nit nit jaap. ||2||

ਜੋ ਜਨੁ ਤੇਰਾ ਜਪੇ ਨਾਉ ॥
ਸਭਿ ਫਲ ਪਾਏ ਨਿਹਚਲ ਗੁਣ ਗਾਉ ॥੩॥

jo jan tayraa japay naa-o.
sabh fal paa-ay nihchal gun gaa-o. ||3||

ਨਾਨਕ ਭਗਤਾ ਭਲੀ ਰੀਤਿ ॥
ਸੁਖਦਾਤਾ ਜਪਦੇ ਨੀਤ ਨੀਤਿ ॥੪॥੩॥੧੬॥

naanak bhagtaa bhalee reet.
sukh-daatā japday neet neet. ||4||3||16||

Basant Mehlā-5

In the previous *shabad*, Guru Ji told us that if we want our sins and sufferings to end and we always enjoy a state of peace and bliss, then we should pray to God to yoke us into the humble service of the saint (Guru), so that under his guidance, we daily sing praises of the Creator, and meditate on His Name. In this *shabad*, he expresses his gratitude to God for ending all his sufferings, and tells us what kinds of blessings those devotees obtain, who meditate on His Name.

Expressing his gratitude to God, Guru Ji says: “On His own, God has eradicated (all my) ailments; like His own children, He has blessed and protected us.” (1)

Therefore, on the basis of his personal experience, Guru Ji says: “(O’ my friends), those who have come to the shelter of the perfect Guru, by meditating on the emancipating mantra of the Creator’s Name, always reside in peace and poise, (and happiness, as if) in their heart is always (a season of) spring.”(1-pause)

So on the basis of his own experience, Guru Ji offers this advice and says: “(O’ man), the Creator would Himself eradicate all your pains and sorrows. You simply keep meditating on your perfect Guru, every day.”(2)

Expressing his confidence in God, Guru Ji says: “O’ God, the person who meditates on Your Name, obtains all the fruits (which that person desires), and then forever sings Your praises.”(3)

Therefore Guru Ji says: “O’ Nanak, praise-worthy is the way of the devotees. They meditate on the bliss giving Benefactor day after day.”(4-3-16)

The message of this *shabad* is that those who seek the shelter of the Guru, and sing praises of the Creator every day, He shows His mercy upon them and eradicates all their sorrows and sufferings.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlā 5.

ਹੁਕਮੁ ਕਰਿ ਕੀਨੇ ਨਿਹਾਲ ॥
ਅਪਨੇ ਸੇਵਕ ਕਉ ਭਇਆ ਦਇਆਲੁ ॥੧॥

hukam kar keen^hay nihaal.
apnay sayvak ka-o bha-i-aa da-i-aal. ||1||

ਗੁਰਿ ਪੂਰੈ ਸਭੁ ਪੂਰਾ ਕੀਆ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਹਿ ਦੀਆ ॥੧॥ ਰਹਾਉ ॥

gur poorai sabh pooraa kee-aa.
amrit^h naam rid meh dee-aa. ||1||
rahaa-o.

ਕਰਮੁ ਧਰਮੁ ਮੇਰਾ ਕਛੁ ਨ ਬੀਚਾਰਿਓ ॥

karam Dharam mayraa kachh na
beechaari-o.

ਪੰਨਾ ੧੧੮੫

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ਬਾਹ ਪਕਰਿ ਭਵਜਲੁ ਨਿਸਤਾਰਿਓ ॥੨॥

baah pakar bhavjal nistaari-o. ||2||

ਪ੍ਰਭਿ ਕਾਟਿ ਮੈਲੁ ਨਿਰਮਲ ਕਰੇ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਣੀ ਪਰੇ ॥੩॥

parabh^h kaat mail nirmal karay.
gur pooray kee sarⁿee paray. ||3||

ਆਪਿ ਕਰਹਿ ਆਪਿ ਕਰਣੈਹਾਰੇ ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਉਧਾਰੇ ॥੪॥੪॥੧੭॥

aap karahi aap karⁿaihaaray.
kar kirpaa naanak uDhaaray. ||4||4||17||

Basantt Mehla-5

In the previous *shabad*, Guru Ji told us that those who seek shelter of the Guru, and sing praises of the Creator every day, He shows His mercy upon them and eradicates all their sorrows and sufferings. In this *shabad*, Guru Ji humbly describes how God and the perfect Guru blessed him, and what advice he has for us on the basis of his experience.

He says: “(The Creator) became merciful, and issuing His command, He so blessed me that I was totally delighted.”(1)

Next expressing his gratitude to his Guru, he says: “The perfect Guru fulfilled my entire objective, and enshrined the nectar Name in my heart.”(1-pause)

Instead of claiming any credit for his efforts, or his righteousness, Guru Ji humbly says: “(The Creator), didn’t bother about my (past) deeds or faith (practice): simply holding me by hand, He ferried me across the dreadful ocean (and saved me from being consumed in worldly involvements, and rounds of births and deaths).”(2)

Therefore on the basis of his personal experience, Guru Ji declares: “(O’ my friends), they who have sought the shelter of the Guru, by removing the dirt (of ego), God has made them immaculate.”(3)

In conclusion, Guru Ji says: “(O’ my friends), He Himself is capable, and does everything. Showing His mercy He has emancipated Nanak.”(4-4-17)

The message of this *shabad* is that even if we may have no merit, and are full of sins, still if we seek the guidance of the Guru, and sing praises of the Creator, He shows His mercy upon us, and by blessing us with His Name, He makes us immaculate, and emancipates us from this dreadful worldly ocean.

ਬਸੰਤੁ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੇਖੁ ਫੂਲ ਫੂਲ ਫੂਲੇ ॥
ਅਹੰ ਤਿਆਗਿ ਤਿਆਗੇ ॥
ਚਰਨ ਕਮਲ ਪਾਗੇ ॥
ਤੁਮ ਮਿਲਹੁ ਪ੍ਰਭ ਸਭਾਗੇ ॥
ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ॥ ਰਹਾਉ ॥

ਸਘਨ ਬਾਸੁ ਕੂਲੇ ॥
ਇਕਿ ਰਹੇ ਸੂਕਿ ਕਠੂਲੇ ॥
ਬਸੰਤ ਰੁਤਿ ਆਈ ॥
ਪਰਫੂਲਤਾ ਰਹੇ ॥੧॥

basant mehlāa 5

ik-o^Nkaar satgur parsaaḁ.

ḁaykh fool fool foolay.
aha^N ti-aag ti-aagay.
charan kamal paagay.
tum milhu parabḥ sabḥaagay.
har chayt man mayray. rahaa-o.

sagḥan baas koolay.
ik rahay sook kathoolay.
basant rut aa-ee.
parfooltaa rahay. ||1||

ਅਬ ਕਲੂ ਆਇਓ ਰੇ ॥
 ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ ਬੋਵਹੁ ॥
 ਅਨ ਰੂਤਿ ਨਾਹੀ ਨਾਹੀ ॥
 ਮਤੁ ਭਰਮਿ ਭੂਲਹੁ ਭੂਲਹੁ ॥
 ਗੁਰ ਮਿਲੇ ਹਰਿ ਪਾਏ ॥
 ਜਿਸੁ ਮਸਤਕਿ ਹੈ ਲੇਖਾ ॥
 ਮਨ ਰੂਤਿ ਨਾਮ ਰੇ ॥
 ਗੁਨ ਕਹੇ ਨਾਨਕ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰੇ
 ॥੨॥੧੮॥

ab kaloo aa-i-o ray.
 ik naam bovhu bovhu.
 an root naahee naahee.
 mat bharam bhoolahu bhoolahu.
 gur milay har paa-ay.
 jis mastak hai laykhaa.
 man rut naam ray.
 gun kahay naanak har haray har haray.
 ||2||18||

Basantt Mehla-5

This chapter is dedicated to the melody of *Basantt* (the season of spring), in which the vegetation becomes green, and beautiful fragrant flowers render a pleasing look to the nature. Pointing to such a pleasant scene, Guru Ji advises his own mind and us, that seeing this beautiful scene, we should try to bring such a bloom and happiness to our own mind by meditating on the Name of that Creator who has created these beautiful flowers and other creatures, including us.

So pointing to the flowers, Guru Ji addresses his own mind and says: “(O’ my mind), look (around you), how the flowers are blossoming. If you abandon the ego (from within you), cling to the lotus feet (meditate with determination and dedication on the Name of your creator of such flowers, you can enjoy such happiness within yourself). Yes, O’ my mind, remember God (and in this way), O’ the fortunate one, meet God (Your Creator).”(1-pause)

Guru Ji wants to stress that unlike many trees, which remain dried up even in spring, we should not let our human birth remain dry (without enjoying the bliss of God’s Name).

Therefore, he says: “(O’ man, generally in this season of spring) the plants become dense (with new leaves, emit) fragrance, and become soft. But there are some (plants, which even in this season) remain dried and hard (like wood. I say that just as when) the spring season comes (generally all plants) blossom forth (similarly, you should also feel the bliss of God’s presence in you, by meditating on His Name).”(1)

Finally cautioning us against getting lost in other ritualistic worships, Guru Ji says: “(O’ my friends), now the time of *Kal Yug* (the present iron age) has come, (and like sowing the proper seed in a particular season, you should) sow only the seed of Name. This is not the season for anything else (this is not the right time for performing ritualistic worships, such as observing fasts, or bathing at holy places). Don’t get lost in doubt (or illusion). However, only the one in whose destiny it has been so written, meets the Guru and obtains the Creator. O’ my mind (I once again remind you, that) this is the right time to meditate on God’s Name, so Nanak says keep uttering His praises and repeating God’s Name.”(2-18)

The message of this *shabad* is that if we want to enjoy a state of happiness and bliss, like the season of spring, when flowers are in bloom and spreading fragrance, then seeking guidance of the Guru, we should utilize this human birth in meditating on His Name, and singing praises of our Creator.

ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ਹਿੰਡੋਲੁ

basant mehlaa 5 ghar 2 hindol

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਦੁਬਿਧਾ ਦੂਰਿ
ਕਰਹੁ ਲਿਵ ਲਾਇ ॥

ho-ay ikat̤ar milhu mayray bhaa-ee
dubiDhaa door karahu liv laa-ay.

ਹਰਿ ਨਾਮੈ ਕੇ ਹੋਵਹੁ ਜੋੜੀ ਗੁਰਮੁਖਿ ਬੈਸਹੁ
ਸਫਾ ਵਿਛਾਇ ॥੧॥

har naamai kay hovhu jorhee gurmukh
baishu safaa vichhaa-ay. ||1||

ਇਨ੍ਹ ਬਿਧਿ ਪਾਸਾ ਢਾਲਹੁ ਬੀਰ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਦਿਨੁ ਰਾਤੀ ਅੰਤ ਕਾਲਿ
ਨਹ ਲਾਗੈ ਪੀਰ ॥੧॥ ਰਹਾਉ ॥

in^h biDh paasaa dhaalahu beer.
gurmukh naam japahu din raat̤ee ant̤
kaal nah laagai peer. ||1|| rahaa-o.

ਕਰਮ ਧਰਮ ਤੁਮ੍ਹੁ ਚਉਪਤਿ ਸਾਜਹੁ ਸਤੁ ਕਰਹੁ
ਤੁਮ੍ਹੁ ਸਾਰੀ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਜੀਤਹੁ ਐਸੀ ਖੇਲ ਹਰਿ
ਪਿਆਰੀ ॥੨॥

karam Dharam tum^h cha-uparh saajahu
sat̤ karahu tum^h saaree.
kaam kroDh lobh moh jeet̤ahu aisee
khayl har pi-aaree. ||2||

ਉਠਿ ਇਸਨਾਨੁ ਕਰਹੁ ਪਰਭਾਤੇ ਸੋਏ ਹਰਿ
ਆਰਾਧੇ ॥
ਬਿਖੜੇ ਦਾਉ ਲੰਘਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਸੁਖ
ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਤੇ ॥੩॥

uth̤ isnaan karahu parbhaat̤ay so-ay har
aaraaDhay.
bikh-rhay daa-o langhaavai mayraa
sat̤gur sukh̤ sahj sayt̤ee ghar jaat̤ay. ||3||

ਹਰਿ ਆਪੇ ਖੇਲੈ ਆਪੇ ਦੇਖੈ ਹਰਿ ਆਪੇ ਰਚਨੁ
ਰਚਾਇਆ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜੋ ਨਹੁ ਖੇਲੈ ਸੋ ਜਿਣਿ
ਬਾਜੀ ਘਰਿ ਆਇਆ ॥੪॥੧॥੧੯॥

har aapay khaylai aapay daykhai har
aapay rachan rachaa-i-aa.
jan naanak gurmukh̤ jo nar khaylai so jin
baajee ghar aa-i-aa. ||4||1||19||

Basantt Mehla-5 Ghar-2 Hindool

It is a very favorite style of Guru Ji to give immaculate advice, by illustrating it with common daily occurrences. He talks to people in their vocabulary, to make his point, so that his advice may have maximum effect. In those days, one of the most popular pastimes, particularly for the elderly, was to play the game of *Choppar*. This game is similar to the children's game *Loodo*, in which instead of cardboard they use a piece of cloth, and instead of dice they use shells to determine a player's move. The game can be played by two to four individual players. But it is more common to have a sort of match between two teams of two partners each. The ultimate object is to get all one's pieces to reach home safely.

Guru Ji uses the above analogy to tell us how to play the game of our life (spend our time), so that we may win and safely return to our home (and reunite with our Creator). As if talking to some people, who were very fond of playing this game of *Choppar*, Guru Ji says: “Getting together, meet O’ my brothers, by attuning your mind (to God) remove your sense of duality. Like Guru’s followers, become partners in meditation of God’s Name, and spreading a mat, sit on it (with love and humility).”(1)

Advising them how to play this game and spend their life, Guru Ji says: “O’ my brothers, throw your dice (live your life) in such a way, that through the Guru, you meditate on the Name so that no pain afflicts you in the end.”(1-pause)

Now using fully the analogy of the game of *Choppar*, Guru Ji says: “O’ my friends, make virtuous deeds and righteous faith as your *Choppar*, and make truth as your piece. Win over (control) your lust, anger, greed, and worldly attachment. Such a play is dear to the Master.”(2)

Continuing to use the metaphor, Guru Ji advises: “(O’ my friends), rise early, bathe (in the water of God’s Name), and meditate on the Creator, even when going to sleep. (If you do so), my true Guru would help you negotiate critical moves (difficult times), and with peace and poise, you would reach your home (the mansion of God).”(3)

Commenting on the overall game of the world, Guru Ji says: “(O’ my friend), God Himself plays and Himself watches (the game of this world). He Himself has created this creation. O’ Nanak, the devotee who plays the game (leads his life), as per the guidance of the Guru, returns home after winning the game (of life, and reunites with the Creator, thus ending his or her cycles of births and deaths).”(4-1-19)

The message of this *shabad* is that if we wish that God may save us in difficult situations and we may return home as winners, then we should seek the guidance of the Guru. We should so play the game of life that we win over our opponents of lust, anger, greed, and attachment, and by meditating on God’s Name; we may reunite with Him.

ਬਸੰਤੁ ਮਹਲਾ ੫ ਹਿੰਡੋਲ ॥

ਤੇਰੀ ਕੁਦਰਤਿ ਤੂਹੈ ਜਾਣਹਿ ਅਉਰੁ ਨ ਦੂਜਾ ਜਾਣੈ ॥

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਮੇਰੇ ਪਿਆਰੇ ਸੋਈ ਤੁਝੈ ਪਛਾਣੈ ॥੧॥

ਤੇਰਿਆ ਭਗਤਾ ਕਉ ਬਲਿਹਾਰਾ ॥

ਬਾਨੁ ਸੁਹਾਵਾ ਸਦਾ ਪ੍ਰਭ ਤੇਰਾ ਰੰਗ ਤੇਰੇ ਆਪਾਰਾ ॥੧॥ ਰਹਾਉ ॥

basant mehlāa 5 hindol.

tayree kudrat̃ toohai jaañeh a-or na doojaa jaañai.

jis no kirpaa karahi mayray pi-aaray so-ee tujhai pachhaañai. ||1||

tayri-aa bhagtaa ka-o balihaaraa.

thaan suhaavaa sadaa parabh̃ tayraa rang tayray aapaaraa. ||1|| rahaa-o.

ਤੇਰੀ ਸੇਵਾ ਤੁਝ ਤੇ ਹੋਵੈ ਅਉਰੁ ਨ ਦੂਜਾ ਕਰਤਾ ॥

ਭਗਤੁ ਤੇਰਾ ਸੋਈ ਤੁਧੁ ਭਾਵੈ ਜਿਸ ਨੋ ਤੂੰ ਰੰਗੁ ਧਰਤਾ
॥੨॥

tayree sayvaa tujh tay hovai a-or na
doojaa kartaa.

bhagat tayraa so-ee tuDh bhaavai jis
no too rang Dharta. ||2||

ਪੰਨਾ ੧੧੮੬

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ਤੂੰ ਵਡ ਦਾਤਾ ਤੂੰ ਵਡ ਦਾਨਾ ਅਉਰੁ ਨਹੀ ਕੋ ਦੂਜਾ ॥

ਤੂੰ ਸਮਰਥੁ ਸੁਆਮੀ ਮੇਰਾ ਹਉ ਕਿਆ ਜਾਣਾ ਤੇਰੀ
ਪੂਜਾ ॥੩॥

too vad daataa too vad daanaa a-or
nahee ko doojaa.

too samrath su-aamee mayraa ha-o
ki-aa jaanaa tayree poojaa. ||3||

ਤੇਰਾ ਮਹਲੁ ਅਗੋਚਰੁ ਮੇਰੇ ਪਿਆਰੇ ਬਿਖਮੁ ਤੇਰਾ ਹੈ
ਭਾਣਾ ॥

ਕਹੁ ਨਾਨਕ ਢਹਿ ਪਇਆ ਦੁਆਰੈ ਰਖਿ ਲੇਵਹੁ
ਮੁਗਧ ਅਜਾਣਾ ॥੪॥੨॥੨੦॥

tayraa mahal agochar mayray
pi-aaray bikhham tayraa hai bhaanaa.

kaho naanak dheh pa-i-aa du-aarai
rakh layvhu mugaDh ajaanaa.
||4||2||20||

Basantt Mehla-5 Hindoal

In the previous so many *shabads*, Guru Ji advised us that if we want to win the game of life, and achieve the objective of this human birth to reunite with our Creator, then we should meditate on His Name, and worship Him with true love and devotion. However Guru Ji wants us to realize that only when God shows His mercy on us, does He unite us with the true Guru, who in turn inspires and teaches us how to worship God. Therefore in this *shabad*, he shows us how to humbly acknowledge the power of God and how to pray to Him to bless us with His devotion.

He says: “(O’ Creator), only You know about Your creation, no one else knows about it. O’ my Beloved, on whom You show Your mercy, that person alone knows You.”(1)

Praising His devotees, where He lives, and His wonders, Guru Ji says: “O’ God, I am a sacrifice to Your devotees. Beauteous is Your abode (the saintly congregation, where Your praises are sung); limitless are Your wonders.”(1-pause)

However, Guru Ji humbly acknowledges and says: “(O’ God), Your service (Your devotion) is performed only when You so inspire. Without Your inspiration, there is no one else who can do that. That person alone is Your (true) devotee, who is pleasing to You, and whom You imbue with Your love.”(2)

Stating some more merits of God, Guru Ji says: “(O’ God), You are the most beneficent Giver, and You are the most wise. There is no other (like You). You are my all powerful Master. How do I know how to worship You ?” (3)

In closing, Guru Ji says: “O’ my Beloved, beyond our comprehension is Your mansion, and difficult it is to accept Your will. Therefore Nanak says, “I have fallen at Your door. Please save (me) the foolish ignorant one.” (4-2-20)

The message of the *shabad* is that only by God’s grace is a person devoted to His worship. Therefore we should never feel proud of our devotion or worship, but should pray to Him to save us, His foolish and ignorant devotees.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੫ ॥

basant hindol mehlā 5.

ਮੂਲੁ ਨ ਬੂਝੈ ਆਪੁ ਨ ਸੂਝੈ ਭਰਮਿ ਬਿਆਪੀ
ਅਹੰ ਮਨੀ ॥੧॥

mool na boojhai aap na soojhai bharam
bi-aapee aha^N manee. ||1||

ਪਿਤਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਧਨੀ ॥
ਮੋਹਿ ਨਿਸਤਾਰਹੁ ਨਿਰਗੁਨੀ ॥੧॥ ਰਹਾਉ ॥

piṭaa paarbarahm parabh Dhane.
mohi nistaarahu nirgunee. ||1|| rahaa-o.

ਓਪਤਿ ਪਰਲਉ ਪ੍ਰਭ ਤੇ ਹੋਵੈ ਇਹ ਬੀਚਾਰੀ
ਹਰਿ ਜਨੀ ॥੨॥

opat̃ parla-o parabh tay hovai ih
beechaaree har janee. ||2||

ਨਾਮ ਪ੍ਰਭੂ ਕੇ ਜੋ ਰੰਗਿ ਰਾਤੇ ਕਲਿ ਮਹਿ ਸੁਖੀਏ
ਸੇ ਗਨੀ ॥੩॥

naam parabh^hoo kay jo rang raatay kal
meh suk^hee-ay say ganee. ||3||

ਅਵਰੁ ਉਪਾਉ ਨ ਕੋਈ ਸੂਝੈ ਨਾਨਕ ਤਰੀਐ
ਗੁਰ ਬਚਨੀ ॥੪॥੩॥੨੧॥

avar upaa-o na ko-ee soojhai naanak
taree-ai gur bachnee. ||4||3||21||

Basanti Hindol Mehla-5

In the beginning of the previous *shabad*, Guru Ji commented that only that person recognizes the Creator, on whom He shows His mercy. In this *shabad*, he observes that in fact, the world doesn’t realize its roots (the Creator), and is totally engrossed in self-conceit, and doubt. But in his compassion, he shows us how we can still obtain emancipation.

Commenting upon the state of mind of an ordinary human being, Guru Ji says: “Being afflicted by doubt, and self-conceit, (a human being) doesn’t realize (the Creator who created him or her), nor understands who he or she is?”(1)

Now Guru Ji shows us how, in spite of being meritless people, we can still approach God for His forgiveness and to deliver us. He says: “O’ my Father, Master, and all-pervading God, emancipate me, the meritless one.”(1-pause)

Describing, how the true devotees look at all the happenings in the world including its creation, and destruction, Guru Ji says: “(Everything) including creation and annihilation (of the world) happens as per the will of the Master. This is how the devotees (of God) think.”(2)

Stating who are considered to be happy in this age, Guru Ji says: “(O’ my friends, in my view), only those ought to be considered happy in *Kal Yug* (the present age), who are imbued with the Name of the Creator.”(3)

Guru Ji concludes the *shabad*, by saying: “(O’ Nanak, it is only by acting on the word of the Guru that we can swim across (the dreadful worldly ocean), and I cannot think of any other way.”(4-3-21)

The message of this *shabad* is that it is only by following the word of the Guru (by listening, understanding, and faithfully following *Gurbani* (as included in *Guru Granth Sahib*), that we are emancipated. Therefore we should always pray to God to bless us with true understanding of *Gurbani*, and the power and intellect to follow it.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੯ ॥

raag basant hindol mehlāa 9.

ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥
ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੇ ਤਾਹਿ
ਪਛਾਨੇ ॥੧॥ ਰਹਾਉ ॥

saaDho ih tan mithi-aa jaan-o.
yaa bheetar jo raam basat hai saacho
taahi pachhaano. ||1|| rahaa-o.

ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ
ਐਡਾਨੇ ॥
ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੁ ਨ ਚਲੈ ਤਾਹਿ ਕਹਾ
ਲਪਟਾਨੇ ॥੧॥

ih jag hai sampat supnay kee daykh
kahaa aidaano.
sang tihaarai kachhoo na chaalai taahi
kahaa laptaano. ||1||

ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ
ਉਰਿ ਆਨੇ ॥
ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੁਰਖ
ਭਗਵਾਨੇ ॥੨॥੧॥

ustat nindaa do-oo parhar har keerat ur
aano.
jan naanak sabh hee mai pooran ayk
purakh bhagvaano. ||2||1||

Rag Basantt Hindool Mehla-9

In the opening sentence of the previous *shabad*, Guru Ji had remarked, “Being afflicted by doubt, and self-conceit, (a human being) doesn’t realize (the Creator who created him or her), nor understands who he or she is.” In this *shabad*, Guru Ji points out another problem, with which we human beings are afflicted. That problem is that we are unnecessarily arrogant about our wealth or relatives and even about our own body as if we are going to live forever, and advises us to get out of such illusions, and try to recognize that supreme Being, who is residing within us.

Addressing us in a very respectful and loving manner, Guru Ji says: “(O’ dear) saints, realize that this body is false (short lived). Only the all-pervading God, who abides in it, know that He alone is eternal.”(1-pause)

Warning us against being arrogant about our worldly wealth, Guru Ji says: “(O’ my friends), this world is like the wealth in a dream, why do you feel proud beholding it? Nothing goes with you (after death), so why you keep clinging to it?”(1)

Now Guru Ji shows us the right way to live in this world. He says: “(O’ my friends) shedding both flattery and slander of others, enshrine the praise of God in your heart. Servant Nanak (says, recognize) the one perfect Creator in all.”(2-1)

The message of the *shabad* is that instead of being proud of our body, or being attached to worldly wealth, we should realize that all these things are short lived. Only the one Supreme Being is eternal. Therefore shedding flattery or slander of others, we should only praise the one God, who resides in all of us.

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

basant mehlā 9.

ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥
ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ ਗਹਿਓ ਨ ਜਾਇ
॥੧॥ ਰਹਾਉ ॥

paapee hee-ai mai kaam basaa-ay.
man chanchal yaa tay gahi-o na jaa-ay.
||1|| rahaa-o.

ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ ॥
ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ ਫਾਸ ॥੧॥

jogee jangam ar sannia-as.
sabh hee par daaree ih faas. ||1||

ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੋ ਨਾਮੁ ਸਮ੍ਹਾਰਿ ॥
ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ ॥੨॥

jihi jihi har ko naam sam^haar.
tay bhav saagar utray paar. ||2||

ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ ॥
ਦੀਜੈ ਨਾਮੁ ਰਹੈ ਗੁਨ ਗਾਇ ॥੩॥੨॥

jan naanak har kee sarnaa-ay.
deejai naam rahai gun gaa-ay. ||3||2||

Basantt Mehla-9

In the previous two *shabads*, Guru Ji pointed to the human weaknesses of ego, flattery, and worldly attachments. In this *shabad*, he draws our attention to the serious problem of lust, which afflicts even those yogis and saints who renounce the world and live in jungles. But in his compassion, he also tells us the way to save ourselves from this affliction, and obtain emancipation from the dreadful worldly ocean.

First pointing to the affliction and its effect on our mind, Guru Ji says: “In this sinful mind (of ours), resides lust (the sexual desire), and our mind being mercurial, cannot be held (and stopped from having sexual desires).”(1-pause)

Pointing out that not only ordinary human beings, but even the yogis, and world renouncers have not been able to free themselves of sexual urges, Guru Ji says: “Whether one is a yogi, wandering ascetic, or a world renouncer, on all of them is cast the noose (of this deadly disease of lust).”(1)

Now Guru Ji tells us who those are, who are saved from this affliction. He says: “Whosoever has meditated on God's Name, have crossed over (the dreadful ocean of worldly desires).”(2)

Guru Ji concludes the *shabad*, sharing what he himself does. He says: “Devotee Nanak keeps seeking the shelter of the Supreme Being, (and keeps praying to Him) to bless him with His Name, so that he may keep singing His praises.”(3-2)

The message of this *shabad* is that if we want to save ourselves from our sinful tendencies, like ego and lust, then we should pray to God to show His mercy s and bless us with the gift of His Name and singing of His praise.

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

basant mehlā 9.

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥
ਮਨੁ ਮੇਰੇ ਧਾਵਨ ਤੇ ਛੂਟਿਓ ਕਰਿ ਬੈਠੇ ਬਿਸਰਾਮੁ ॥੧॥
ਰਹਾਉ ॥

maa-ee mai Dhan paa-i-o har naam.
man mayro Dhaavan tay chhooti-o
kar baitho bisraam. ||1|| rahaa-o.

ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ ਉਪਜਿਓ ਨਿਰਮਲ
ਗਿਆਨੁ ॥
ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ
॥੧॥

maa-i-aa mamtaa tan tay bhaagee
upji-o nirmal gi-aan.
lobh moh ayh paras na saakai gahee
bhagat bhagvaan. ||1||

ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾ ਚੂਕਾ ਰਤਨੁ ਨਾਮੁ ਜਬ
ਪਾਇਆ ॥
ਤ੍ਰਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ ਨਿਜ ਸੁਖ ਮਾਰਿ
ਸਮਾਇਆ ॥੨॥

janam janam kaa sansaa chookaa
raṭan naam jab paa-i-aa.
tarisnaa sakal binaasee man tay nij
sukh maahi samaa-i-aa. ||2||

ਜਾ ਕਉ ਹੋਤ ਦਇਆਲੁ ਕਿਰਪਾ ਨਿਧਿ ਸੇ ਗੋਬਿੰਦ
ਗੁਨ ਗਾਵੈ ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ ਕੋਊ ਗੁਰਮੁਖਿ ਪਾਵੈ
॥੩॥੩॥

jaa ka-o hot da-i-aal kirpaa niDh so
gobind gun gaavai.
kaho naanak ih biDh kee sampai
ko-oo gurmukh paavai. ||3||3||

Basantt Mehla-9

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves from our sinful tendencies, like ego and lust, then we should pray to God to show His mercy on us and bless us with the gift of His Name and singing of His praise. In this *shabad*, Guru Ji shares with us his own experience and tells us what other blessings he received when he sought the shelter of the Guru and obtained from him the wealth of God's Name.

As if talking to his mother, Guru Ji says: “O’ my mother, (upon seeking the shelter of the Guru) I obtained the wealth of God's Name and my mind stopped wandering. Now it remains in a state of peace and rest.”(1-pause)

Stating what other virtues he has obtained besides the peace of mind, Guru Ji says: “Within my mind has welled up immaculate (divine) knowledge. Therefore, attachment for worldly wealth has vanished from my mind. Now neither greed, nor worldly attachment can touch me, and I have grasped onto the devotion of God.”(1)

Guru Ji adds: “(O’ my friends), since the time I have obtained the jewel of Name, my dread of birth and death has been dispelled. All the (fire of) desire has vanished from my mind, and my soul has merged in (a state of divine) peace.”(2)

However, Guru Ji cautions us that not all persons can engage in singing praises of God, and meditate on His Name. He says: “Only on whom the Treasure of mercy becomes gracious, sings praises of the Master of universe. Nanak says that it is only a rare Guru’s follower who obtains this kind of wealth (of Name).” (3-3)

The message of this *shabad* is that if we want our mind to stop wandering and running after worldly wealth, and if we want that no greed or attachment for worldly desires may bother us, and we may enjoy a state of spiritual bliss, then we should seek the shelter of the Guru, and ask him to bless us with the wealth of God’s Name.

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

basant mehlā 9.

ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥
ਤਨੁ ਬਿਨਸੈ ਜਮ ਸਿਉ ਪਰੈ ਕਾਮੁ ॥੧॥
ਰਹਾਉ ॥

man kahaa bisaari-o raam naam.
tan binsai jam si-o parai kaam. ||1||
rahaa-o.

ਇਹੁ ਜਗੁ ਧੂਏ ਕਾ ਪਹਾਰ ॥

ih jag Dhoo-ay kaa pahaar.

ਪੰਨਾ ੧੧੮੭

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ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥੧॥

ṭai saachaa maani-aa kih bichaar. ||1||

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹੁ ॥
ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਸਮਝ ਲੇਹੁ ॥੨॥

Dhan daaraa sampatṭ garayh.
kachh sang na chaalai samajh layh. ||2||

ਇਕ ਭਗਤਿ ਨਾਰਾਇਨੁ ਹੋਇ ਸੰਗਿ ॥
ਕਹੁ ਨਾਨਕ ਭਜੁ ਤਿਹ ਏਕੁ ਰੰਗਿ ॥੩॥੪॥

ik bhagaṭ naaraa-in ho-ay sang.
kaho naanak bhaj ṭih ayk rang. ||3||4||

Basantt Mehla-9

In the previous *shabad*, Guru Ji advised us that if we want that our mind may stop wandering and running after worldly wealth, and that no greed or attachment for worldly desires may bother us, and we enjoy a state of spiritual bliss, then we should seek the shelter of the Guru, and ask him to bless us with the wealth of God’s Name.

However, we can see that in spite of the advice in this and many other previous *shabads*, our mind still doesn't seem to get it, and doesn't think of remembering the Supreme Being. Therefore in this *shabad*, Guru Ji addresses his own mind (and indirectly ours), and asks it why it is behaving like this, when it knows that except for God's worship, nothing is going to accompany us after death.

He says: "O' my mind, why have you forsaken God's Name? (Don't you realize that) when your body perishes, you will have to deal with the demon of death? (If you don't remember God, you will have to suffer the pain of birth and death again)." (1-pause)

Giving a beautiful example, Guru Ji reminds us how this world to which we are attached, is illusory and very short-lived. He says: "(O' my mind), this world is actually like a mountain of smoke (which will soon disappear); on what basis you deem it to be ever-lasting?"(1)

Even regarding our wealth, spouse and other possessions, Guru Ji says: "(O' my mind), understand this thing (clearly): neither your wealth, nor your spouse, nor your possessions, nor your house will accompany you (after death)." (2)

Stating what will accompany us, and therefore what we need to do, Guru Ji says: "(O' my mind), the one thing which will accompany you is the worship of God, and Nanak says, worship that (God) with single minded devotion." (3-4)

The message of this *shabad* is that if we want to save ourselves from severe punishment, and pains of repeated births and deaths, then instead of worldly things, we should remember God, with single-minded devotion.

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

basant mehlāa 9.

ਕਹਾ ਭੂਲਿਓ ਰੇ ਝੁਠੇ ਲੋਭ ਲਾਗ ॥

kahaa bhooli-o ray jhoothay lobh laag.

ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨ ਅਜਹੁ ਜਾਗ ॥੧॥ ਰਹਾਉ ॥

kachh bigri-o naahin ajahu jaag. ||1|| rahaa-o.

ਸਮ ਸੁਪਨੈ ਕੈ ਇਹੁ ਜਗੁ ਜਾਨੁ ॥

sam supnai kai ih jag jaan.

ਬਿਨਸੈ ਛਿਨ ਮੈ ਸਾਚੀ ਮਾਨੁ ॥੧॥

binsai chhin mai saachee maan. ||1||

ਸੰਗਿ ਤੇਰੈ ਹਰਿ ਬਸਤ ਨੀਤ ॥

sang tayrai har basat neet.

ਨਿਸ ਬਾਸੁਰ ਭਜੁ ਤਾਹਿ ਮੀਤ ॥੨॥

nis baasur bhaj taahi meet. ||2||

ਬਾਰ ਅੰਤ ਕੀ ਹੋਇ ਸਹਾਇ ॥

baar ant kee ho-ay sahaa-ay.

ਕਹੁ ਨਾਨਕ ਗੁਨ ਤਾ ਕੇ ਗਾਇ ॥੩॥੫॥

kaho naanak gun taa kay gaa-ay. ||3||5||

Basantt Mehla-9

In the previous *shabad*, Guru Ji warned his mind (actually ours), not to be absorbed in the love of worldly things or relatives, because they are all short lived, and will not accompany us after death. The only thing, which could save us from further punishment and pain, is mediating on God's Name. In this *shabad*, he again awakens us to the false worldly loves, and reminds us that in the end, it is only God's praise, which will be helpful.

As if awakening us from our ignorance, and attachment to false worldly affairs, Guru Ji says: "(O' man), where are you lost, being attached to false greed (for worldly riches and power)? Still nothing is lost, (if you) wake up even now (become aware of your false attachments, and engage in meditation of God's Name)." (1-pause)

Illustrating with a beautiful example, how short lived is this world, Guru Ji says: "(O' man), deem this world like a dream, which disappears in an instant. Accept this as the fact (of life)." (1)

As if answering the question, what a person ought to do, if he shouldn't get engrossed in worldly affairs, Guru Ji says: "(O' man), at all times, God abides in your company. Meditate on Him, day and night, O' my friend." (2)

In conclusion Guru Ji says: "(O' my friend), the One who becomes your supporter at the end (at the time of death), Nanak says, sing praises of that (helpful God)." (3-5)

The message of this *shabad* is that we should understand that this world as like a perishable dream, therefore instead of getting involved in false worldly possessions, we should meditate on our Creator, who alone can help us in the end, and save us from further sufferings and pains.

ਬਸੰਤੁ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੧
ਦੁਤੁਕੀਆ

**basant mehlāa 1 asatpadee-aa ghar 1
dutukee-aa**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oṁkaar satgur parsaad.

ਜਗੁ ਕਉਆ ਨਾਮੁ ਨਹੀ ਚੀਤਿ ॥
ਨਾਮੁ ਬਿਸਾਰਿ ਗਿਰੈ ਦੇਖੁ ਭੀਤਿ ॥
ਮਨੁਆ ਡੋਲੈ ਚੀਤਿ ਅਨੀਤਿ ॥
ਜਗ ਸਿਉ ਤੂਟੀ ਝੂਠ ਪਰੀਤਿ ॥੧॥

jag ka-oo-aa naam nahee cheet.
naam bisaar girai daykh bheet.
manoo-aa dolai cheet aneet.
jag si-o tootee jhooth pareet. ||1||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਬਜਰੁ ਭਾਰੁ ॥
ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਗੁਨ ਚਾਰੁ ॥੧॥ ਰਹਾਉ ॥

kaam kroDh bikh bajar bhaar.
naam binaa kaisay gun chaar. ||1|| rahaa-o.

ਘਰੁ ਬਾਲੂ ਕਾ ਘੂਮਨ ਘੇਰਿ ॥
ਬਰਖਸਿ ਬਾਣੀ ਬੁਦਬੁਦਾ ਹੇਰਿ ॥
ਮਾਤ੍ਰ ਬੂੰਦ ਤੇ ਧਰਿ ਚਕੁ ਫੇਰਿ ॥
ਸਰਬ ਜੋਤਿ ਨਾਮੈ ਕੀ ਚੇਰਿ ॥੨॥

ਸਰਬ ਉਪਾਇ ਗੁਰੂ ਸਿਰਿ ਮੋਰੁ ॥
ਭਗਤਿ ਕਰਉ ਪਗ ਲਾਗਉ ਤੋਰ ॥
ਨਾਮਿ ਰਤੇ ਚਾਹਉ ਤੁਝ ਓਰੁ ॥
ਨਾਮੁ ਦੁਰਾਇ ਚਲੈ ਸੋ ਚੋਰੁ ॥੩॥

ਪਤਿ ਖੋਈ ਬਿਖੁ ਅੰਚਲਿ ਪਾਇ ॥
ਸਾਚ ਨਾਮਿ ਰਤੇ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥
ਜੋ ਕਿਛੁ ਕੀਨ੍ਹਸਿ ਪ੍ਰਭੁ ਰਜਾਇ ॥
ਭੈ ਮਾਨੈ ਨਿਰਭਉ ਮੇਰੀ ਮਾਇ ॥੪॥

ਕਾਮਨਿ ਚਾਹੈ ਸੁੰਦਰਿ ਭੋਗੁ ॥
ਪਾਨ ਫੂਲ ਮੀਠੇ ਰਸ ਰੋਗੁ ॥
ਖੀਲੈ ਬਿਗਸੈ ਤੇਤੋ ਸੋਗੁ ॥
ਪ੍ਰਭ ਸਰਣਾਗਤਿ ਕੀਨ੍ਹਸਿ ਹੋਗੁ ॥੫॥

ਕਾਪੜੁ ਪਹਿਰਸਿ ਅਧਿਕੁ ਸੀਗਾਰੁ ॥
ਮਾਟੀ ਫੂਲੀ ਰੂਪੁ ਬਿਕਾਰੁ ॥
ਆਸਾ ਮਨਸਾ ਬਾਂਧੋ ਬਾਰੁ ॥
ਨਾਮ ਬਿਨਾ ਸੂਨਾ ਘਰੁ ਬਾਰੁ ॥੬॥

ਗਾਛਹੁ ਪੁਤ੍ਰੀ ਰਾਜ ਕੁਆਰਿ ॥
ਨਾਮੁ ਭਣਹੁ ਸਚੁ ਦੇਤੁ ਸਵਾਰਿ ॥
ਪ੍ਰਿਉ ਸੇਵਹੁ ਪ੍ਰਭ ਪ੍ਰੇਮ ਅਧਾਰਿ ॥
ਗੁਰ ਸਬਦੀ ਬਿਖੁ ਤਿਆਸ ਨਿਵਾਰਿ ॥੭॥

ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੋਹਿ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਾ ਤੋਹਿ ॥
ਨਾਨਕ ਠਾਢੇ ਚਾਹਹਿ ਪ੍ਰਭੁ ਦੁਆਰਿ ॥
ਤੇਰੇ ਨਾਮਿ ਸੰਤੋਖੇ ਕਿਰਪਾ ਧਾਰਿ ॥੮॥੧॥

ghar baaloo kaa ghooman ghayr.
barkhas banee budbudaa hayr.
matar boond tay Dhar chak fayr.
sarab jot naamai kee chayr. ||2||

sarab upaa-ay guroo sir mor.
bhagat kara-o pag laaga-o tor.
naam rato chaaha-o tujh or.
naam duraa-ay chalai so chor. ||3||

pat kho-ee bikh anchal paa-ay.
saach naam rato pat si-o ghar jaa-ay.
jo kichh keen^has parabh rajaa-ay.
bhai maanai nirbha-o mayree maa-ay. ||4||

kaaman chaahai sundar bhog.
paan fool meethay ras rog.
kheelai bigsai tayto sog.
parabh sarnaagat keen^has hog. ||5||

kaaparh pahiras aDhik seegaar.
maattee foollee roop bikaar.
aasaa mansaa baa^NDho baar.
naam binaa soonaa ghar baar. ||6||

gaachhahu putree raaj ku-aar.
naam bhanahu sach dot savaar.
pari-o sayvhu parabh paraym aDhaar.
gur sabdee bikh ti-aas nivaar. ||7||

mohan mohi lee-aa man mohi.
gur kai sabad pachhaanaa tohi.
naanak thaadhay chaaher parabhoor du-aar.
tayray naam santokhay kirpaa Dhaar.
||8||1||

Basantt Mehlā-1 Ashatpadia

Ghar-1 Do Tukeaa

It is believed that Guru Nanak Dev Ji uttered this *shabad*, when he was visiting south India. While he was resting in the dried out garden of a local king *Shivnath*, the garden miraculously became all green. On hearing this news, the king *Shivnath*, sent

some of his most beautiful princesses to try to entice Guru Ji, and thus test his moral strength. But Guru Ji was not affected at all by their charms and tricks and advised them not to be proud of their physical beauty, but instead concentrate on meditation of God's Name, which alone would win them honor in this and the next world.

So addressing these ladies (and indirectly us), Guru Ji says: “(One who) doesn't cherish the (Creator's) Name in one's mind is like a crow in this world. (Because like it) forsaking the Name (such a person) falls upon wherever it sees the bait (of evil temptations). The mind (of such a person) keeps wobbling, because in that person's mind there is always evil intent. (Seeing all this), my false love with the world has been broken.”(1)

Very briefly commenting on the nature of our evil passions, Guru Ji says: “(O' my dear friends, the impulses of) anger and greed are like a very heavy load of poison on one's head. Without meditation on the Name, how can any one acquire a virtuous character?”(1-pause)

Commenting on the nature of our body, Guru Ji says: “(This body of ours is perishable) like a house of sand in the middle of a whirl pool, or a bubble which forms in water, when rain falls. (Just as a potter makes a vessel from a clod of clay by) spinning it on a wheel, (similarly a human body is made from) a drop (of semen). However, the souls in all (the creatures) are hand maidens of God's Name (and there is divine light in all the creatures).”(2)

Next turning his attention towards God, Guru Ji says: “(O' the Creator), You have created all, and You are the supreme Guru of all. (I wish that) repairing to Your feet (attuning my mind to Your Name), I may worship You. (I wish that I may always) be imbued with the love of Your Name, and long for Your (sight. Because in my view, one who treads (on the path of life), while keeping away from Your Name, is (punished like) a thief (in Your court).”(3)

Contrasting the fate of a self-conceited person who indulges in evil conduct, with the blessings received by the one who is imbued with the love of God's Name, Guru Ji says: “One who fills one's life with the poison (of sinful conduct) loses respect. (But the one who) is imbued with the love of the eternal (God's) Name goes to the house (of God) with honor. (Such a person truly believes), that whatever God does, He does as per His own will. (Therefore), O' my mother, whosoever lives in His fear, becomes free of fear (of others).”(4)

Now comparing a human being to a beautiful woman, Guru Ji once again addresses those princesses, and says: “(O' my friends), a beautiful woman wants to enjoy beautiful things (in the world. But she doesn't realize that all these), tastes for betel leaves, flowers, and sweets lead to afflictions. The more she giggles and feels delighted (in the involvement of such false pleasures), the more she mourns (later. But, the one who seeks) the shelter of the Creator, believes that whatever God does, that happens, (therefore she always lives as per His will).”(5)

Continuing his advice, Guru Ji says: “(The human bride, who remains obsessed with wearing (enticing) clothes, or too much ornamentation, feels proud of her body, her beauty entices her towards evil passions. Her worldly hopes and desires close the door (to union with the Creator). Without meditating on the Name, her mind becomes like a deserted home (without any bliss).”(6)

Now affectionately advising those princesses, Guru Ji says: “Go back, O’ my daughter-like princely girls, (make the best use of your) early morning hours by meditating on the true Name. Leaning on His love, serve (meditate) on the beloved (God), and through the Guru's word abandon your thirst for the poison (of worldly riches or evil passions).”(7)

After sending off those beautiful girls who had come to entice him, Guru Ji expresses his gratitude to God for saving him from their enticements. Guru Ji says: “O’ my captivating God, You have enticed my mind with Your love. Through the Guru’s word, I have recognized You. Nanak is now standing at Your door and wishes, that You please show mercy, and bless him that he may remain contented with meditating on Your Name (instead of falling a victim to lust).”(8-1)

The message of this *shabad* is that if we want to maintain a high moral character and not fall prey to worldly greed and evil impulses like lust and anger, then we should seek and follow the advice of the Guru, and pray to God to bless us with the support of His Name, by enjoying which, we may not feel any other worldly urge.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

basant mehlā 1.

ਮਨੁ ਭੂਲਉ ਭਰਮਸਿ ਆਇ ਜਾਇ ॥
ਅਤਿ ਲੁਬਧ ਲੁਭਾਨਉ ਬਿਖਮ ਮਾਇ ॥
ਨਹ ਅਸਥਿਰੁ ਦੀਸੈ ਏਕ ਭਾਇ ॥
ਜਿਉ ਮੀਨ ਕੁੰਡਲੀਆ ਕੰਠਿ ਪਾਇ ॥੧॥

man bhoola-o bharmas aa-ay jaa-ay.
aṭ lubaDh lubhaana-o bikham maa-ay.
nah asthir deesai ayk bhaa-ay.
ji-o meen kundlee-aa kanth paa-ay. ||1||

ਮਨੁ ਭੂਲਉ ਸਮਝਸਿ ਸਾਚਿ ਨਾਇ ॥
ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੇ ਸਹਜ ਭਾਇ ॥੧॥
ਰਹਾਉ ॥

man bhoola-o samjhas saach naa-ay.
gur sabad beechaaray sahj bhaa-ay. ||1||
rahaa-o.

ਪੰਨਾ ੧੧੮੮

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ਮਨੁ ਭੂਲਉ ਭਰਮਸਿ ਭਵਰ ਤਾਰ ॥
ਬਿਲ ਬਿਰਥੇ ਚਾਹੈ ਬਹੁ ਬਿਕਾਰ ॥
ਮੈਗਲ ਜਿਉ ਫਾਸਸਿ ਕਾਮਹਾਰ ॥
ਕਤਿ ਬੰਧਨਿ ਬਾਧਿਓ ਸੀਸ ਮਾਰ ॥੨॥

man bhoola-o bharmas bhavar taar.
bil birthay chaahai baho bikaar.
maigal ji-o faasas kaamhaar.
karh banDhan baaDhi-o sees maar. ||2||

ਮਨੁ ਮੁਗਧੋ ਦਾਦਰੁ ਭਗਤਿਹੀਨੁ ॥
ਦਰਿ ਕੁਸਟ ਸਰਾਪੀ ਨਾਮ ਬੀਨੁ ॥
ਤਾ ਕੈ ਜਾਤਿ ਨ ਪਾਤੀ ਨਾਮ ਲੀਨੁ ॥
ਸਭਿ ਦੂਖ ਸਖਾਈ ਗੁਣਹ ਬੀਨੁ ॥੩॥

man mugDhou daadar bhagtiheen.
dar bharsat saraapee naam been.
taa kai jaat na paatee naam leen.
sabh dookh sakhaa-ee gunah been. ||3||

ਮਨੁ ਚਲੈ ਨ ਜਾਈ ਠਾਕਿ ਰਾਖੁ ॥
ਬਿਨੁ ਹਰਿ ਰਸ ਰਾਤੇ ਪਤਿ ਨ ਸਾਖੁ ॥
ਤੂ ਆਪੇ ਸੁਰਤਾ ਆਪਿ ਰਾਖੁ ॥
ਧਰਿ ਧਾਰਣ ਦੇਖੈ ਜਾਣੈ ਆਪਿ ॥੪॥

man chalai na jaa-ee thaak raakh.
bin har ras raatay pat na saakh.
too aapay surtaa aap raakh.
Dhar Dhaaran daykhai jaanai aap. ||4||

ਆਪਿ ਭੁਲਾਏ ਕਿਸੁ ਕਹਉ ਜਾਇ ॥
ਗੁਰੁ ਮੇਲੇ ਬਿਰਥਾ ਕਹਉ ਮਾਇ ॥
ਅਵਗਣ ਛੋਡਉ ਗੁਣ ਕਮਾਇ ॥
ਗੁਰੁ ਸਬਦੀ ਰਾਤਾ ਸਚਿ ਸਮਾਇ ॥੫॥

aap bhulaa-ay kis kaha-o jaa-ay.
gur maylay birthaa kaha-o maa-ay.
avgan chhoda-o gun kamaa-ay.
gur sabdee raataa sach samaa-ay. ||5||

ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਊਤਮ ਹੋਇ ॥
ਮਨੁ ਨਿਰਮਲੁ ਹਉਮੈ ਕਵੈ ਧੋਇ ॥
ਸਦਾ ਮੁਕਤੁ ਬੰਧਿ ਨ ਸਕੈ ਕੋਇ ॥
ਸਦਾ ਨਾਮੁ ਵਖਾਣੈ ਅਉਰੁ ਨ ਕੋਇ ॥੬॥

satgur mili-ai mat ootam ho-ay.
man nirmal ha-umai kadhai Dho-ay.
sadaa mukat bandh na sakai ko-ay.
sadaa naam vakhaanai a-or na ko-ay. ||6||

ਮਨੁ ਹਰਿ ਕੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥
ਸਭ ਮਹਿ ਏਕੋ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ ॥
ਸਭੁ ਹੁਕਮੋ ਵਰਤੈ ਹੁਕਮਿ ਸਮਾਇ ॥
ਦੂਖ ਸੁਖ ਸਭ ਤਿਸੁ ਰਜਾਇ ॥੭॥

man har kai bhaanai aavai jaa-ay.
sabh meh ayko kichh kahan na jaa-ay.
sabh hukmo vartai hukam samaa-ay.
dookh sookh sabh tis rajaa-ay. ||7||

ਤੂ ਅਭੁਲੁ ਨ ਭੂਲੋ ਕਦੇ ਨਾਹਿ ॥
ਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ਮਤਿ ਅਗਾਹਿ ॥
ਤੂ ਮੋਟਉ ਠਾਕੁਰੁ ਸਬਦੁ ਮਾਹਿ ॥
ਮਨੁ ਨਾਨਕ ਮਾਨਿਆ ਸਚੁ ਸਲਾਹਿ ॥੮॥੨॥

too abhul na bhoolou kaday naahi.
gur sabad sunaa-ay mat agaahi.
too mota-o thaakur sabad maahi.
man naanak maani-aa sach salaahi.
||8||2||

Basantt Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to maintain a high moral character, and not fall prey to worldly greed and evil impulses like lust and anger, then we should seek and follow the advice of the Guru, and pray to God to bless us with the support of His Name, by enjoying which, we may not feel any other worldly urge. But the question is; why don't we do that? Why are we always inclined toward greed, lust, and other evil impulses. The answer is that our mind is more easily attracted towards evil, rather than virtuous deeds. In this *shabad*, Guru Ji comments on the nature of our mind and tells us how to control it, and thus save ourselves from the sinful tendencies.

He says: “Strayed (from the right path), the mind keeps coming and going (wandering) in all directions). It is very much engrossed in the greed for the poisonous worldly riches. It never seems to be steady in the love of the One (God). Just as a fish gets its throat caught in a hook (similarly, a human being gets caught in the web of worldly greed).”(1)

Stating how the mind can be brought under control and put on the right path, Guru Ji says: “The strayed mind realizes (its mistake), when in a state of equipoise it reflects on the Guru’s word and meditates on the eternal Name.”(1-pause)

Now illustrating the nature of the mind with beautiful metaphors, Guru Ji says: “(O’ my friends, the human) mind wanders around like a black bee (flying from flower to flower), because it craves to satisfy the evil desires of its (nine) openings (two eyes, two nostrils, two ears, one tongue, and two genital organs). Being obsessed with lust, just as an elephant gets trapped (in a false pit), and then bound in chains it suffers the blows of (iron) goad on its head (similarly caught in the pursuit of its evil desires, a human being keeps suffering in the pains of births and deaths).”(2)

Giving some more examples to illustrate the nature of the human mind, and stating the consequence of not meditating on God’s Name, Guru Ji says: “Without devotion (to God, the human) mind remains foolish like a frog (which is attracted to cob webs instead of lotus flowers). Those who are bereft of Name are accursed in God’s court. They are deemed to be without (any honorable) caste or lineage, and nobody even wants to remember their name. Bereft of virtues, they are always in pain.”(3)

Therefore advising us about what to do, Guru Ji says: “(O’ my friends, remember that our) mind is mercurial, and we ought to keep it under control, so that it may not run after (evil desires. Also remember that) without being imbued in the relish of God’s (Name), one doesn’t receive any honor or credit anywhere. (Therefore pray to the Creator and say: “O’ God) You Yourself are the listener (of our prayers), and Yourself are our protector. Upholding the earth, You Yourself take care of all, and know (the state of mind) of all.”(4)

Now putting himself in our place, Guru Ji deliberates over the entire situation and as if addressing his mother, says: “O’ my mother to whom can I go and say anything, when He Himself strays me? (If He would) unite me with the Guru; I could state my situation (to him). Then I could renounce my faults, and acquire virtues. (The one who is) imbued with the word of the Guru, merges in the eternal God.”(5)

Listing more benefits of seeking the shelter of the Guru, he says: “(O’ my friends), by meeting (and listening to) the true Guru, one’s intellect becomes superior. (As if) washing off one’s mind with (the Name), one drives out (the dirt) of ego, and one’s mind becomes immaculate. Then forever one remains emancipated (from evil desires), and no one can bind one (again to worldly affairs). Such a person always meditates on the Name, and nothing else (interests that person).”(6)

However, once again reminding us that everything happens as per God's will, Guru Ji says: "(O' my friends), it is per God's will that the mind comes and goes (and keeps wandering). The same One (God) pervades in all, and nothing more can be said about it. Everywhere His command prevails, and the entire universe (is created, and) merges back as per His command. All pains and pleasures happen as per His will."(7)

Guru Ji concludes the *shabad* by acknowledging the infallibility of God, and virtues of (*Gurbani*) the Guru's word he says: "(O' Master), You never make a mistake. Whom the Guru recites his word (*Gurbani*), that person's intellect becomes unfathomably (wise). You are the great Master, and reside in the word (can be realized by reflecting on *Gurbani* the Guru's word). The mind of Nanak has been convinced by praising the eternal God (through *Gurbani*)."(8-2)

The message of this *shabad* is that our mind is mercurial and it keeps wandering in many directions to satisfy its impulses of lust and greed. As a result, we have to suffer pain both in this and the next world. So this mind needs to be brought under control. The only way to do this is to beg God to unite us with the true Guru, so that by listening to his *Gurbani*, we may remove our evil desires, and meditate on God's Name, which would keep the mind stable and focused.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

basant mehlā 1.

ਦਰਸਨ ਕੀ ਪਿਆਸ ਜਿਸੁ ਨਰ ਹੋਇ ॥
ਏਕਤੁ ਰਾਚੈ ਪਰਹਰਿ ਦੋਇ ॥
ਦੂਰਿ ਦਰਦੁ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਖਾਇ ॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਏਕ ਸਮਾਇ ॥੧॥

darsan kee pi-aas jis nar ho-ay.
aykaṭ raachai parhar do-ay.
door darad math amrit̃ khaa-ay.
gurmukh boojhai ayk samaa-ay. ||1||

ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੇਤੀ ਬਿਲਾਇ ॥
ਵਿਰਲਾ ਕੋ ਚੀਨਸਿ ਗੁਰ ਸਬਦਿ ਮਿਲਾਇ ॥੧॥
ਰਹਾਉ ॥

tayray darsan ka-o kaytee billaa-ay.
virlaa ko cheenas gur sabad milaa-ay.
||1|| rahaa-o.

ਬੇਦ ਵਖਾਣਿ ਕਹਹਿ ਇਕੁ ਕਹੀਐ ॥
ਓਹੁ ਬੇਅੰਤੁ ਅੰਤੁ ਕਿਨਿ ਲਹੀਐ ॥
ਏਕੋ ਕਰਤਾ ਜਿਨਿ ਜਗੁ ਕੀਆ ॥
ਬਾਝੁ ਕਲਾ ਧਰਿ ਗਗਨੁ ਧਰੀਆ ॥੨॥

bayd vakhaañ kaheh ik kahee-ai.
oh bay-ant̃ ant̃ kin lahee-ai.
ayko kartaa jin jag kee-aa.
baajh kalaa Dhar gagan Dharee-aa.
||2||

ਏਕੋ ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਬਾਣੀ ॥
ਏਕੁ ਨਿਰਾਲਮੁ ਅਕਥ ਕਹਾਣੀ ॥
ਏਕੋ ਸਬਦੁ ਸਚਾ ਨੀਸਾਣੁ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੈ ਜਾਣੁ ॥੩॥

ayko gi-aan Dhi-aan Dhun banee.
ayk niraalam akath kahaanee.
ayko sabad sachaa neesaañ.
pooray gur tay jaanai jaañ. ||3||

ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਕੋਈ ॥
ਗੁਰਮਤਿ ਪੂਰਾ ਜੁਗਿ ਜੁਗਿ ਸੋਈ ॥
ਅਨਹਦਿ ਰਾਤਾ ਏਕ ਲਿਵ ਤਾਰ ॥
ਓਹੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ਅਲਖ ਅਪਾਰ ॥੪॥

ayko Dharam darirhai sach ko-ee.
gurmat̃ pooraa jug jug so-ee.
anhad̃ raat̃aa ayk liv t̃aar.
oh gurmukh paavai alakh apaar. ||4||

ਏਕੋ ਤਖਤੁ ਏਕੋ ਪਾਤਿਸਾਹੁ ॥
ਸਰਬੀ ਥਾਈ ਵੇਪਰਵਾਹੁ ॥
ਤਿਸ ਕਾ ਕੀਆ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥
ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਏਕੋਕਾਰੁ ॥੫॥

ayko takhāt ayko paat̃isaahu.
sarbee thaa-ee vayparvaahu.
tis kaa kee-aa taribhavan saar.
oh agam agochar aykankaar. ||5||

ਏਕਾ ਮੂਰਤਿ ਸਾਚਾ ਨਾਉ ॥
ਤਿਥੈ ਨਿਬੜੈ ਸਾਚੁ ਨਿਆਉ ॥
ਸਾਚੀ ਕਰਣੀ ਪਤਿ ਪਰਵਾਣੁ ॥
ਸਾਚੀ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥੬॥

aykaa moorat̃ saachaa naa-o.
t̃ithai nibṛhai saach ni-aa-o.
saachee karṇee pat̃ parvaañ.
saachee dargeh paavai maañ. ||6||

ਏਕਾ ਭਗਤਿ ਏਕੋ ਹੈ ਭਾਉ ॥
ਬਿਨੁ ਭੈ ਭਗਤੀ ਆਵਉ ਜਾਉ ॥
ਗੁਰ ਤੇ ਸਮਝਿ ਰਹੈ ਮਿਹਮਾਣੁ ॥

aykaa bhagat ayko hai bhaa-o.
bin bhai bhagtee aava-o jaa-o.
gur t̃ay samajh rahai mihmaañ.

ਪੰਨਾ ੧੧੮੯

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ਹਰਿ ਰਸਿ ਰਾਤਾ ਜਨੁ ਪਰਵਾਣੁ ॥੭॥

har ras raat̃aa jan parvaañ. ||7||

ਇਤ ਉਤ ਦੇਖਉ ਸਹਜੇ ਰਾਵਉ ॥
ਤੁਝ ਬਿਨੁ ਠਾਕੁਰ ਕਿਸੈ ਨ ਭਾਵਉ ॥
ਨਾਨਕ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ॥
ਸਤਿਗੁਰਿ ਸਾਚਾ ਦਰਸੁ ਦਿਖਾਇਆ ॥੮॥੩॥

it̃ ut̃ daykh-a-u sehjay raava-o.
t̃ujh bin thaakur kisai na bhaava-o.
naanak ha-umai sabad̃ jalaa-i-aa.
satgur saachaa daras dikhaa-i-aa.
||8||3||

Basantt Mehla-1

In the previous so many *shabads*, Guru Ji advised us to meditate on the Name of our Creator, and sing His praises. It is quite natural that those who truly follow this advice have a longing in them to see their Deity, and behold in front of them the object of their worship. In this *shabad*, Guru Ji describes some traits and signs of those true devotees of God, who sincerely thirst for His sight.

He says: "The human being, who is thirsty for the vision (of the Creator), abandoning duality (love of anything else), gets absorbed in the love of One (God) alone. Like churning milk, such a person reflects on the word (of the Guru), and enjoys the nectar of Name, and that person's pain and grief disappears. Through the Guru, that person realizes and merges in the One (God)." (1)

Next addressing God directly, Guru Ji says: “(O’ my Master), innumerable beings wail for Your sight, but it is only a rare one, who by attuning to the Guru’s word, recognizes (Your form).”(1-pause)

Listing some of the great qualities of that one supreme Being, and the need to worship only that one Power, Guru Ji says: “(O’ my friends), even the *Vedas* tell us that we should utter the Name of only One (supreme Being). But no one has found His limit. There is only one Creator, and without any apparent support has held the sky in place.”(2)

Now describing the kind of divine wisdom one obtains from the Guru, he says: “(O’ my friends), from the perfect Guru, one comes to know that to sing *Gurbani* (the Guru’s word), and to meditate on it is the true (divine) wisdom. Unutterable is the discourse of the one detached God. Only one Word (His Name) is the true stamp of His approval.”(3)

Next listing the qualities of a Guru following person, who obtains union with the Supreme Being, Guru Ji says: “If a person firmly practices the one true faith through the Guru’s instruction, that (person) remains perfect throughout all ages. That person remains continually attuned to the nonstop (divine) melody. Such a Guru’s follower obtains to the incomprehensible and limitless (God).”(4)

Stressing the oneness of God, Guru Ji says: “(O’ my friends), there is but only one throne and one (eternal) King (of the entire world). That carefree (Power) pervades everywhere. The entire universe is His creation; He is the origin of all the three worlds. That one Creator, who is pervading everywhere is inaccessible and incomprehensible.”(5)

Commenting on the administration and justice system of the King of the world, Guru Ji says: “There is only one Power, whose Name is eternal, (and in whose court) true justice is dispensed. There truthful conduct (in life) is approved and honored, and in the true court (of God, such a person) is blessed with glory.”(6)

Now Guru Ji tells us how to worship Him. What happens to those who do not worship or fear God? He says: “(O’ my friends), the one and only way to worship (God) is to love Him alone. If you don’t worship or have His fear (in your mind), then you keep coming and going (in and out of this world). From the Guru, one who understands that one is (like) a guest (in this world), that one becomes imbued with the relish of God’s love and is approved (in His court).”(7)

Guru Ji concludes the *shabad* by describing the blissful state of his own mind. He says: “(O’ God), both here and there and everywhere, I see You, and meditate on You in a state of equipoise. Except for You, O’ my Master, I don’t love anyone else. (I) Nanak say that by reflecting on the word (of the Guru), I burnt off my ego, and the true Guru showed me the vision of eternal God.”(8-3)

The message of this *shabad* is that we should understand that there is only one Power, and ruler of the world. If we want to be accepted and honored in the court of that eternal King, we should seek the guidance of the true Guru and become imbued with His love and devotion, and live a truthful life.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਚੰਚਲੁ ਚੀਤੁ ਨ ਪਾਵੈ ਪਾਰਾ ॥
ਆਵਤ ਜਾਤ ਨ ਲਾਗੈ ਬਾਰਾ ॥
ਦੂਖੁ ਘਣੇ ਮਰੀਐ ਕਰਤਾਰਾ ॥
ਬਿਨੁ ਪ੍ਰੀਤਮ ਕੋ ਕਰੈ ਨ ਸਾਰਾ ॥੧॥

ਸਭ ਉਤਮ ਕਿਸੁ ਆਖਉ ਹੀਨਾ ॥
ਹਰਿ ਭਗਤੀ ਸਚਿ ਨਾਮਿ ਪਤੀਨਾ ॥੧॥
ਰਹਾਉ ॥

ਅਉਖਧ ਕਰਿ ਬਾਕੀ ਬਹੁਤੇਰੇ ॥
ਕਿਉ ਦੁਖੁ ਚੁਕੈ ਬਿਨੁ ਗੁਰ ਮੇਰੇ ॥
ਬਿਨੁ ਹਰਿ ਭਗਤੀ ਦੂਖ ਘਣੇਰੇ ॥
ਦੁਖ ਸੁਖ ਦਾਤੇ ਠਾਕੁਰ ਮੇਰੇ ॥੨॥

ਰੋਗੁ ਵਡੇ ਕਿਉ ਬਾਧਉ ਧੀਰਾ ॥
ਰੋਗੁ ਬੁਝੈ ਸੋ ਕਾਟੈ ਪੀਰਾ ॥
ਮੈ ਅਵਗਣ ਮਨ ਮਾਹਿ ਸਰੀਰਾ ॥
ਫੂਢਤ ਖੋਜਤ ਗੁਰਿ ਮੇਲੇ ਬੀਰਾ ॥੩॥

ਗੁਰ ਕਾ ਸਬਦੁ ਦਾਰੂ ਹਰਿ ਨਾਉ ॥
ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਵੈ ਰਹਾਉ ॥
ਜਗੁ ਰੋਗੀ ਕਹ ਦੇਖਿ ਦਿਖਾਉ ॥
ਹਰਿ ਨਿਰਮਾਇਲੁ ਨਿਰਮਲੁ ਨਾਉ ॥੪॥

ਘਰ ਮਹਿ ਘਰੁ ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ ॥
ਗੁਰ ਮਹਲੀ ਸੋ ਮਹਲਿ ਬੁਲਾਵੈ ॥
ਮਨ ਮਹਿ ਮਨੁਆ ਚਿਤ ਮਹਿ ਚੀਤਾ ॥
ਐਸੇ ਹਰਿ ਕੇ ਲੋਗ ਅਤੀਤਾ ॥੫॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਸਾ ॥
ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਹਰਿ ਨਾਮਿ ਨਿਵਾਸਾ ॥
ਆਪੁ ਪਛਾਣਿ ਰਹੈ ਲਿਵ ਲਾਗਾ ॥
ਜਨਮੁ ਜੀਤਿ ਗੁਰਮਤਿ ਦੁਖੁ ਭਾਗਾ ॥੬॥

basant mehlā 1.

chanchal cheet na paavai paaraa.
aavat jaat na laagai baaraa.
dookh ghaṇo maree-ai kartāraa.
bin pareetam ko karai na saaraa. ||1||

sabh ootam kis aakha-o heenaa.
har bhagtee sach naam pateenaa. ||1||
rahaa-o.

a-ukhaDh kar thaakee bahuṭayray.
ki-o dukh chookai bin gur mayray.
bin har bhagtee dookh ghanayray.
dukh sukh daatay thaakur mayray. ||2||

rog vado ki-o baa^NDha-o Dheeraa.
rog bujhai so kaatai peeraa.
mai avgan man maahi sareeraa.
dhoodhat khojat gur maylay beeraa. ||3||

gur kaa sabaḍ daaroo har naa-o.
ji-o too raakhahi tivai rahaa-o.
jag rogee kah daykh dikhaa-o.
har nirmaa-il nirmal naa-o. ||4||

ghar meh ghar jo daykh dikhaavai.
gur mahlee so mahal bulaavai.
man meh manoo-aa chit meh cheetaa.
aisay har kay log aṭeetaa. ||5||

harakh sog tay raheh niraasaa.
amrit chaakh har naam nivaasaa.
aap pachhaan rahai liv laagaa.
janam jeet gurmat dukh bhaagaa. ||6||

ਗੁਰਿ ਦੀਆ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਉ ॥
 ਸਹਜਿ ਮਰਉ ਜੀਵਤ ਹੀ ਜੀਵਉ ॥
 ਅਪਣੋ ਕਰਿ ਰਾਖਹੁ ਗੁਰ ਭਾਵੈ ॥
 ਤੁਮਰੋ ਹੋਇ ਸੁ ਤੁਝਹਿ ਸਮਾਵੈ ॥੭॥

gur dee-aa sach amrit peeva-o.
 sahj mara-o jeevat hee jeeva-o.
 apno kar raakhho gur bhaavai.
 tumro ho-ay so tujheh samaavai. ||7||

ਭੋਗੀ ਕਉ ਦੁਖੁ ਰੋਗੁ ਵਿਆਪੈ ॥
 ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਜਾਪੈ ॥
 ਸੁਖ ਦੁਖ ਹੀ ਤੇ ਗੁਰ ਸਬਦਿ ਅਤੀਤਾ ॥
 ਨਾਨਕ ਰਾਮੁ ਰਵੈ ਹਿਤ ਚੀਤਾ ॥੮॥੪॥

bhogee ka-o dukh rog vi-aapai.
 ghat ghat rav rahi-aa parabh jaapai.
 sukh dukh hee tay gur sabad aateetaa.
 naanak raam ravai hit cheetaa. ||8||4||

Basant Mehl-1

In the previous *shabad*, Guru Ji asked us to understand that there is only one Power and one Ruler of the world. If we want to be accepted and honored in the court of that eternal King, we need to seek the guidance of the true Guru and become imbued with His love and devotion, and live a truthful life. But as indicated earlier, this mind of ours is very mercurial. It keeps jumping from one thought to another, and doesn't remain focused on one topic, particularly meditation on God. It is more interested in matters of worldly riches and power, or sinful pursuits, such as slandering or cheating others. In this *shabad*, Guru Ji addresses this topic again and tells us how to control this mind of ours, and how to cure ourselves of the malady of ego, and other such afflictions of the mind.

As if conversing with God on our behalf, Guru Ji says: “(O’ God), this mercurial mind cannot find Your limit. It doesn’t take any time for it to come and go (keep jumping from one topic to the other). O’ our Creator, because of this (weakness), we suffer immense pain and die (keep suffering the pains of birth and death), and without You, O’ Beloved, no one takes care of us.”(1)

Instead of pointing fingers toward others, Guru Ji humbly defines who is truly virtuous. He says: “All are sublime; whom can I call unworthy. (In my view, anyone) whose mind is pleased by engaging in the worship of God and His true devotion, obtains glory.”(1-pause)

As if, once again interceding on our behalf, and relating to God the result of our unsuccessful efforts to control our mind, Guru Ji says: “(O’ my Creator), I am exhausted after trying many different remedies (to cure the mercurial nature of my mind, but I have realized that) without the help of my Guru, these maladies of mine cannot go away, and without worship of God, one suffers many sorrows. O’ my Master, You are the Giver of all pains and pleasures.”(2)

Now, as if relating his personal story of how he was cured of the mercurial nature of his mind, Guru Ji says: “(O’ my friends, I was worried) that I was afflicted with this serious disease (of ego, and was wondering) how could I pacify myself. (Then I realized that only the Guru) who can diagnose this disease can also remove its pain.

(He could identify, all the) faults in my body and mind. (After I) searched (for a long time, God) united me with the Guru.”(3)

Next sharing with us what he learned from the Guru, he says: “(O’ my friends), the word of the Guru, and God’s Name is the panacea (for all ailments, We should always say: “O’ God), as You keep me, I live accordingly (I gladly accept Your will. I have also concluded that the entire) world is afflicted (with one disease or the other), so from whom can I seek advice? (I know, that) God alone is spotless, and immaculate is His Name (and that alone is the cure all).”(4)

Naturally a question could arise in one’s mind: what is so special about the Guru? What does he do for an ordinary human being who is afflicted with the diseases of ego, slander and mercurial nature of the mind? Answering all such questions and doubts, Guru Ji says: “(O’ my friends, the only person who), after (experiencing God in himself) shows Him to others, is the Guru, who while residing in the abode of the Almighty, calls others into that mansion (and unites us with Him. Those whom the Guru unites with the Divine), their mind stops wandering, and they remain contented and focused on the mind itself. Such devotees of God then become detached (from worldly involvements).”(5)

Elaborating on the conduct of such devotees and the blessings they enjoy, Guru Ji says: “(Such a devotee) remains unaffected by happiness or sorrow. Tasting the nectar (of God’s Name, His love, such a person) remains absorbed in that Name itself (and remembers the Creator with love). Then recognizing one’s self (that one is a spark of the divine), one remains attuned to Him. In this way through Guru’s instruction, one’s malady of ego disappears, and one wins the game of life (and achieves the objective of uniting with the Creator).”(6)

Sharing his own state of mind, Guru Ji says: “(O’ my friends), what Guru has given me, I drink that true nectar (of Name. By virtue of this), I imperceptibly (get rid of my ego, as if I) die (to myself), and while still living (in the world), I live (a detached life. But I keep praying to God and say to Him): “O’ Guru if You will, make me Your own and save me, because one who becomes Yours merges in You Yourself.”(7)

In conclusion, Guru Ji says: “(O’ my friends), the person who remains involved in enjoying (false worldly pleasures), is afflicted with disease and sorrow. (But one who) meditates on that Creator, who is pervading in each and every heart, (by reflecting on *Gurbani*) the) Guru’s word, becomes detached from pain and pleasure. O’ Nanak, that person keeps meditating on that all-pervading Power, with true love and concentration.”(8-4)

The message of this *shabad* is that if we want to control our mercurial mind, which keeps us involved in false worldly pleasures, and afflicts us with all kinds of ailments and pains, then we should listen to *Gurbani* (the Guru's words). Because it is only *Gurbani*, which can help us control our mind, and engage us in meditation of God’s Name, which is the cure of all ailments, and ultimately helps us to become one with our Creator.

ਬਸੰਤੁ ਮਹਲਾ ੧ ਇਕ ਤੁਕੀਆ ॥

ਮਤੁ ਭਸਮ ਅੰਧੁਲੇ ਗਰਬਿ ਜਾਹਿ ॥
ਇਨ ਬਿਧਿ ਨਾਗੇ ਜੋਗੁ ਨਾਹਿ ॥੧॥

ਮੂੜੇ ਕਾਹੇ ਬਿਸਾਰਿਓ ਤੈ ਰਾਮ ਨਾਮ ॥
ਅੰਤ ਕਾਲਿ ਤੇਰੈ ਆਵੈ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਪੂਛਿ ਤੁਮ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਜਹ ਦੇਖਉ ਤਹ ਸਾਰਿਗਪਾਣਿ ॥੨॥

ਕਿਆ ਹਉ ਆਖਾ ਜਾਂ ਕਛੂ ਨਾਹਿ ॥
ਜਾਤਿ ਪਤਿ ਸਭ ਤੇਰੈ ਨਾਇ ॥੩॥

ਕਾਹੇ ਮਾਲੁ ਦਰਬੁ ਦੇਖਿ ਗਰਬਿ ਜਾਹਿ ॥
ਚਲਤੀ ਬਾਰ ਤੇਰੈ ਕਛੂ ਨਾਹਿ ॥੪॥

ਪੰਚ ਮਾਰਿ ਚਿਤੁ ਰਖਹੁ ਥਾਇ ॥
ਜੋਗ ਜੁਗਤਿ ਕੀ ਇਹੈ ਪਾਇ ॥੫॥
ਹਉਮੈ ਪੈਖਤੁ ਤੇਰੈ ਮਨੈ ਮਾਹਿ ॥
ਹਰਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਮੁਕਤਿ ਜਾਹਿ ॥੬॥

ਮਤ ਹਰਿ ਵਿਸਰਿਐ ਜਮ ਵਸਿ ਪਾਹਿ ॥
ਅੰਤ ਕਾਲਿ ਮੂੜੇ ਚੋਟ ਖਾਹਿ ॥੭॥

ਪੰਨਾ ੧੧੯੦

ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਹਿ ਆਪੁ ਜਾਇ ॥
ਸਾਚ ਜੋਗੁ ਮਨਿ ਵਸੈ ਆਇ ॥੮॥

ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਚੇਤਹਿ ਨਾਹਿ ॥
ਮੜੀ ਮਸਾਣੀ ਮੂੜੇ ਜੋਗੁ ਨਾਹਿ ॥੯॥

ਗੁਣ ਨਾਨਕੁ ਬੋਲੈ ਭਲੀ ਬਾਣਿ ॥
ਤੁਮ ਹੋਹੁ ਸੁਜਾਖੇ ਲੇਹੁ ਪਛਾਣਿ ॥੧੦॥੫॥

basant mehlāa 1 ik tukee-aa.

mat̃ bhasam anDhoolay garab jaahi.
in biDh naagay jog naahi. ||1||

moorh^hay kaahay bisaari-o t̃ai raam
naam.
ant̃ kaal t̃ayrai aavai kaam. ||1|| rahaa-o.

gur poochh tum karahu beechaar.
jah daykh-a-u tah saarigpaan. ||2||

ki-aa ha-o aakh^haa jaa^N kachhoo naahi.
jaat̃ pat̃ sabh t̃ayrai naa-ay. ||3||

kaahay maal darab daykh garab jaahi.
chaltee baar t̃ayro kachhoo naahi. ||4||

panch maar chit̃ rakhahu thaa-ay.
jog jugat̃ kee ihai paa^N-ay. ||5||
ha-umai paikh^harh t̃ayray manai maahi.
har na cheeteh moorhay mukat̃ jaahi.
||6||

mat̃ har visri-ai jam vas paahi.
ant̃ kaal moorhay chot khaahi. ||7||

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gur sabaḁ beechaareh aap jaa-ay.
saach jog man vasai aa-ay. ||8||

jīn jee-o pind dīṭaa tīs cheeteh naahi.
marhee masaanee moorhay jog naahi.
||9||

gun naanak bolai bhalee baan.
tum hohu sujaakhay layho pachhaan.
||10||5||

*Basantt Mehla-1**Iktukeeaa*

In the previous *shabad*, Guru Ji advised us that we should listen to (*Gurbani*) the Guru's words. Because it is only *Gurbani*, which can help us become one with our Creator. However in those days, ignoring such advice, many people in India would desert their families and go to jungles and mountains, smear their bodies with ashes, and start living as yogis. They used to believe that merely by adopting such outward symbols of yoga or renunciation, they would obtain union with the Supreme Being. It appears that Guru Nanak Dev Ji happened to meet one such yogi, who seemed to be proud of his smeared body and outer garbs. In order to give him some immaculate advice, which is useful for all of us Guru Ji, uttered this *shabad*.

Addressing that yogi, Guru Ji says: “O’ besmeared one, (be careful) lest you become arrogant, because O’ naked man, yoga (union with God) is not obtained in this way.”(1)

Guru Ji then asks him: “O’ ignorant one, why have you forsaken God’s Name, which would be of real use to you in the end (at the time of death)?”(1-pause)

Suggesting to him what to do, Guru Ji says: “Ask your Guru, and reflect on this: (there is no need to abandon your household and live in jungles, because) wherever I look, I find God pervading there.”(2)

Now humbly addressing God, Guru Ji says: “(O’ God), what can I say, when I myself am nothing. All one’s (high) caste and honor lies in remembering Your Name.”(3)

Now as if cautioning a householder, Guru Ji says: “(O’ householder), why do you get inflated with ego, upon seeing your possessions and riches,? (Remember that), at the time of your departure (from this world), nothing will be yours.”(4)

Stating the basic principles of yoga or union with God, Guru Ji says: “(O’ my friend), stilling the five impulses (of lust, anger, greed, attachment, and ego), keep your mind still. This is the foundation of the way to union with the Creator.” (5)

Next pointing out the problems, which do not let one succeed in obtaining union with God, Guru Ji says: “(O’ man) your sense of ego is like a rope around your (spiritual) legs, (which doesn’t allow you to proceed toward God). O’ ignorant one, you are not remembering God, but by doing so, you could obtain salvation.”(6)

Alerting him, Guru Ji says: “Don’t let God be forsaken (from your mind, lest) you suffer punishment in the end.”(7)

Now telling him what he ought to do, Guru Ji says: “(O’ man), if you reflect on the word of the Guru, your ego will depart and you will obtain true union (with God. He will then) come to reside in your mind.”(8)

Once again advising him that union with God is not obtained by such yoga practices as living in lonely places, Guru Ji says: “(O’ yogi), you do not remember (the Creator), who gave you this body and soul. (But remember) O’ foolish one, no union with Him is obtained by such practices as living in cemeteries and graveyards.”(9)

In conclusion, Guru Ji says: “Listen (O’ yogi), Nanak is uttering divine virtuous words. Open your (inner) eyes and recognize (God pervading everywhere. You need not go to any forests or mountains in search of Him).”(10-5)

The message of this *shabad* is that to obtain union with our Creator, there is no need to become a yogi, adopt holy garbs, or smear our body with ashes. What we need to do is to listen to the immaculate advice of the Guru (*Gurbani* as included in *Guru Granth Sahib*), control our ego and meditate on God's Name with love and devotion. This is the only true way to obtain yoga or union with the Supreme Being.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

basant mehlāa 1.

ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਅਧੁਲੀ ਕਾਰ ॥
ਮਨਮੁਖਿ ਭਰਮੈ ਮਝਿ ਗੁਬਾਰ ॥੧॥

dubiDhaa dūmat aDhulee kaar.
manmukh b̥harmāi majh gubaar. ||1||

ਮਨੁ ਅੰਧੁਲਾ ਅੰਧੁਲੀ ਮਤਿ ਲਾਗੈ ॥
ਗੁਰ ਕਰਣੀ ਬਿਨੁ ਭਰਮੁ ਨ ਭਾਗੈ ॥੧॥
ਰਹਾਉ ॥

man anDhulaa anDhulee mat laagai.
gur karṇee bin b̥haram na b̥haagai. ||1||
rahaa-o.

ਮਨਮੁਖਿ ਅੰਧੁਲੇ ਗੁਰਮਤਿ ਨ ਭਾਈ ॥
ਪਸੂ ਭਏ ਅਭਿਮਾਨੁ ਨ ਜਾਈ ॥੨॥

manmukh anDhulay gurmat na b̥haa-ee.
pasoo b̥ha-ay abhimaan na jaa-ee. ||2||

ਲਖ ਚਉਰਾਸੀਹ ਜੰਤ ਉਪਾਏ ॥
ਮੇਰੇ ਠਾਕੁਰ ਭਾਣੇ ਸਿਰਜਿ ਸਮਾਏ ॥੩॥

lakh cha-oraaseeh jant upaa-ay.
mayray thaakur b̥haanay siraj samaa-ay. ||3||

ਸਗਲੀ ਭੂਲੈ ਨਹੀ ਸਬਦੁ ਅਚਾਰੁ ॥
ਸੋ ਸਮਝੈ ਜਿਸੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥੪॥

saglee b̥hoolai nahee sabad achaar.
so samjhai jis gur kartaar. ||4||

ਗੁਰ ਕੇ ਚਾਕਰ ਠਾਕੁਰ ਭਾਣੇ ॥
ਬਖਸਿ ਲੀਏ ਨਾਹੀ ਜਮ ਕਾਣੇ ॥੫॥

gur kay chaakar thaakur b̥haanay.
bakh̥has lee-ay naahee jam kaanay. ||5||

ਜਿਨ ਕੈ ਹਿਰਦੈ ਏਕੋ ਭਾਇਆ ॥
ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਇਆ ॥੬॥

jin kai hirdai ayko b̥haa-i-aa.
aapay maylay b̥haram chukaa-i-aa. ||6||

ਬੇਮੁਹਤਾਜੁ ਬੇਅੰਤੁ ਅਪਾਰਾ ॥
ਸਚਿ ਪਤੀਜੈ ਕਰਣੈਹਾਰਾ ॥੭॥

baymuhtaaj bay-ant apaaraa.
sach pat̥teejai karnaihaaraa. ||7||

ਨਾਨਕ ਭੂਲੇ ਗੁਰੁ ਸਮਝਾਵੈ ॥
ਏਕੁ ਦਿਖਾਵੈ ਸਾਚਿ ਟਿਕਾਵੈ ॥੮॥੬॥

naanak bhoolay gur samjhaavai.
ayk dikhaavai saach tikaavai. ||8||6||

Basantt Mehla-1

In the previous *shabad*, while apparently talking to a yogi, Guru Ji advised us, that to obtain union with our Creator, there is no need to become a yogi, adopt holy garbs, or smear our body with ashes. All we need to do is to listen to the Guru, and do the things he asks us to do, namely singing God's praises and meditating on His Name. But most of us, don't follow Guru's advice, and let our mind fill us with all kinds of doubts. Then confused by dual thoughts, we become easy targets for being misled and evil advice. In this *shabad*, Guru Ji warns us against duality or double mindedness, which gives rise to bad intellect and evil deeds, and advises us to follow Guru's advice, which alone can bring us peace and save us from punishment at the hands of the demon of death.

He says: "Double mindedness about love for worldly wealth instead of God, gives rise to evil intellect, by which one does blind (foolish) deeds. This is how the one who follows the dictates of one's mind keeps wandering in darkness."(1)

Telling the reason why the one who follows the dictates of one's mind, ends up doing foolish or blind deeds, Guru Ji says: "(O' my friends), our mind is (spiritually) blind and it follows (misguided) blind intellect. Without doing what the Guru says, its doubt doesn't go away."(1-pause)

Commenting further on the state of self-conceited persons, Guru says: "To the blind self-conceited persons, Guru's instruction doesn't sound appealing. They become like beasts, whose self-conceit doesn't go away (they are so arrogant that they think they know better than the Guru)."(2)

Now Guru Ji describes some aspects of the Creator's process of creation. He says: "The Creator has created 8.4 million (innumerable) species of creatures. My Master creates and absorbs them back (destroys), when He so pleases."(3)

Commenting on the state of the world, Guru Ji says: "The entire (world) has gone astray; it doesn't alter its conduct in accordance with the word (of the Guru). That one alone understands this thing, who seeks guidance of the Guru God."(4)

Describing the blessings received by those who seek Guru's guidance he says: "(O' my friends), the servants (followers of) Guru are pleasing to the Master. They are forgiven (and blessed by God), and they don't have to depend on the demon of death (for any mercy or favor)."(5)

Explaining further why Guru's followers don't have to deal with the demon of death, Guru Ji says: "(O' my friends), those who love only the One (God), removing their doubt, He unites (them with Him)."(6)

Stating clearly how that Creator can be pleased, Guru Ji says: “(The Almighty) is independent, infinite, and limitless. That Creator of this universe is pleased only by truth (true love for Him, and truthful living).”(7)

Guru Ji concludes the *shabad*, stating how the Guru helps a person. He says: “O’ Nanak, the Guru puts the strayed ones on the right (spiritual path). He shows them the One (Supreme Being) and attunes them to the eternal (God).”(8-6)

The message of this *shabad* is that if we want to remove the darkness of our ignorance and want to get rid of our self-conceit, which makes us behave like animals, then we should seek the Guru's grace and follow his advice. Then we would become pleasing to God, and showing His mercy He would remove all our doubts, and unite us in His blissful union.

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

basant mehlāa 1.

ਆਪੇ ਭਵਰਾ ਫੂਲ ਬੇਲਿ ॥
ਆਪੇ ਸੰਗਤਿ ਮੀਤ ਮੇਲਿ ॥੧॥

aapay bhavraa fool bayl.
aapay sangat̃ meet̃ mayl. ||1||

ਐਸੀ ਭਵਰਾ ਬਾਸੁ ਲੇ ॥
ਤਰਵਰ ਫੂਲੇ ਬਨ ਹਰੇ ॥੧॥ ਰਹਾਉ ॥

aisee bhavraa baas lay.
tarvar foolay ban haray. ||1|| rahaa-o.

ਆਪੇ ਕਵਲਾ ਕੰਤੁ ਆਪਿ ॥
ਆਪੇ ਰਾਵੇ ਸਬਦਿ ਥਾਪਿ ॥੨॥

aapay kavlaa kant̃ aap.
aapay raavay sabad̃ thaap. ||2||

ਆਪੇ ਬਛਰੂ ਗਊ ਖੀਰੁ ॥
ਆਪੇ ਮੰਦਰੁ ਥੰਮ੍ਹੁ ਸਰੀਰੁ ॥੩॥

aapay bachhroo ga-oo kheer.
aapay mandar̃ thamh sareer. ||3||

ਆਪੇ ਕਰਣੀ ਕਰਣਹਾਰੁ ॥
ਆਪੇ ਗੁਰਮੁਖਿ ਕਰਿ ਬੀਚਾਰੁ ॥੪॥

aapay karnee karanhaar.
aapay gurmukh kar beechaar. ||4||

ਤੂ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਕਰਣਹਾਰੁ ॥
ਜੋਤਿ ਜੀਅ ਅਸੰਖ ਦੇਇ ਅਧਾਰੁ ॥੫॥

too kar kar daykheh karanhaar.
jot̃ jee-a asa^Nkh day-ay aDhaar. ||5||

ਤੂ ਸਰੁ ਸਾਗਰੁ ਗੁਣ ਗਹੀਰੁ ॥
ਤੂ ਅਕੁਲ ਨਿਰੰਜਨੁ ਪਰਮ ਹੀਰੁ ॥੬॥

too sar saagar gun gaheer.
too akul niranjan param heer. ||6||

ਤੂ ਆਪੇ ਕਰਤਾ ਕਰਣ ਜੋਗੁ ॥
ਨਿਹਕੇਵਲੁ ਰਾਜਨ ਸੁਖੀ ਲੋਗੁ ॥੭॥

too aapay kartaa karan jog.
nihkayval raajan sukhee log. ||7||

ਨਾਨਕ ਧ੍ਰਾਪੇ ਹਰਿ ਨਾਮ ਸੁਆਦਿ ॥
ਬਿਨੁ ਹਰਿ ਗੁਰ ਪ੍ਰੀਤਮ ਜਨਮੁ ਬਾਦਿ ॥੮॥੭॥

naanak Dharaapay har naam su-aad̃.
bin har gur pareetam janam baad̃.
||8||7||

Basantt Mehla-1

In the previous many *shabads*, Guru Ji has told us that God pervades everywhere and in the heart of all creatures. In this *shabad*, he beautifully explains how that all-pervading God is not only residing in His creatures, but also playing seemingly impossible double and triple roles.

Giving his first example, Guru Ji says: “He Himself is the black bee, Himself the flower, and Himself the creeper. He Himself is the (holy) congregation, and He Himself brings the (congregant) friends together.”(1)

Describing how the plants and vegetation respond, when He is playing the role of a black bee enjoying their fragrances, Guru Ji says: “As a black bee, He so enjoys their fragrance, that all trees and forests flower blossom forth (as if to invite Him to come and sit on them).”(1-pause)

Stating, the overall concept about the Supreme Being, this world, and worldly wealth, Guru Ji says: “(O’ my friends, He) Himself is *Lakshmi* (the goddess of wealth), Himself her husband (god *Vishnu*). On His own, He establishes (the world) by His command, and Himself enjoys it.”(2)

Pointing us toward another beautiful scene of a calf lovingly sucking milk from its mother, Guru Ji says: “(God) Himself is the young calf, Himself the cow, and Himself the milk, and He Himself is the main support and the body mansion.”(3)

Commenting upon the roles of a Guru, and Guru following person, he says: “(God) Himself is the deed which ought to be done. He Himself is the Guru, and Himself reflects on His merits in the role of a Guru following person.”(4)

Now Guru Ji directly addresses God, and praising Him says: “O’ Creator, after creating (everything), You look after it. You give life and sustenance to unaccountable number of creatures.”(5)

Commenting on His merits, Guru Ji says: “(O’ Almighty), You are unfathomable sea of merits. You are casteless, immaculate, and the most sublime diamond.”(6)

Continuing to recount His virtues, Guru Ji says: “(O’ God), You Yourself are the Creator who can do anything. You are the immaculate King, and the people who consider themselves under Your jurisdiction, live in peace.”(7)

In closing, Guru Ji says: “O’ Nanak, one who is satiated with the taste of God’s Name, (believes that) without God and the Beloved Guru, this life is in vain.”(8-7)

The message of this *shabad* is if we want to satiate ourselves and enjoy the relish of God's union, then we should seek the advice of the Guru, and following his advice, see God pervading in every plant, every flower, and every living creature of this universe.

ਬਸੰਤੁ ਹਿੰਡੋਲੁ ਮਹਲਾ ੧ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਉ ਸਤ ਚਉਦਹ ਤੀਨਿ ਚਾਰਿ ਕਰਿ ਮਹਲਤਿ ਚਾਰਿ
ਬਹਾਲੀ ॥

ਚਾਰੇ ਦੀਵੇ ਚਹੁ ਹਥਿ ਦੀਏ ਏਕਾ ਏਕਾ ਵਾਰੀ ॥੧॥

ਮਿਹਰਵਾਨ ਮਧੂਸੂਦਨ ਮਾਧੋ ਐਸੀ ਸਕਤਿ ਤੁਮਾਰੀ
॥੧॥ ਰਹਾਉ ॥

ਘਰਿ ਘਰਿ ਲਸਕਰੁ ਪਾਵਕੁ ਤੇਰਾ ਧਰਮੁ ਕਰੇ
ਸਿਕਦਾਰੀ ॥

ਧਰਤੀ ਦੇਗ ਮਿਲੈ ਇਕ ਵੇਰਾ ਭਾਗੁ ਤੇਰਾ ਭੰਡਾਰੀ
॥੨॥

ਨਾ ਸਾਬੂਰੁ ਹੋਵੈ ਫਿਰਿ ਮੰਗੈ ਨਾਰਦੁ ਕਰੇ ਖੁਆਰੀ ॥

ਪੰਨਾ ੧੧੯੧

ਲਬੁ ਅਧੇਰਾ ਬੰਦੀਖਾਨਾ ਅਉਗਣ ਪੈਰਿ ਲੁਹਾਰੀ
॥੩॥

ਪੂੰਜੀ ਮਾਰ ਪਵੈ ਨਿਤ ਮੁਦਗਰ ਪਾਪੁ ਕਰੇ
ਕੁਟਵਾਰੀ ॥

ਭਾਵੈ ਚੰਗਾ ਭਾਵੈ ਮੰਦਾ ਜੈਸੀ ਨਦਰਿ ਤੁਮਾਰੀ ॥੪॥

ਆਦਿ ਪੁਰਖ ਕਉ ਅਲਹੁ ਕਹੀਐ ਸੇਖਾਂ ਆਈ
ਵਾਰੀ ॥

ਦੇਵਲ ਦੇਵਤਿਆ ਕਰੁ ਲਾਗਾ ਐਸੀ ਕੀਰਤਿ ਚਾਲੀ
॥੫॥

ਕੂਜਾ ਬਾਂਗ ਨਿਵਾਜ ਮੁਸਲਾ ਨੀਲ ਰੂਪ ਬਨਵਾਰੀ ॥

ਘਰਿ ਘਰਿ ਮੀਆ ਸਭਨਾਂ ਜੀਆਂ ਬੋਲੀ ਅਵਰ
ਤੁਮਾਰੀ ॥੬॥

basant hindol mehlāa 1 ghar 2

ik-o^Nkaar satgur parsāad.

na-o sat̃ cha-odah teen chaar kar
mahlat̃ chaar bahaalee.

chaaray deevay chahu hath dee-ay
aykaa aykaa vaaree. ||1||

miharvaan maDhusoodan maaDhou
aisee sakat̃ tum^Haaree. ||1|| rahaa-o.

ghar ghar laskar paavak tayraa
Dharam karay sikdaaree.

Dhartee dayg milai ik vayraa bhaag
tayraa bhandaaree. ||2||

naa saaboor hovai fir mangai naarad
karay khu-aaree.

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lab aDhayraa bandeekhaanaa a-ugan
pair luhaaree. ||3||

poonjee maar pavai nit̃ mudgar paap
karay kotvaaree.

bhaavai changa bhaavai mandaa
jaisee nadar̃ tum^Haaree. ||4||

aad purakh ka-o alhu kahee-ai
saykhaa^N aa-ee vaaree.

dayval dayviti-aa kar laagaa aisee
keerat̃ chaalee. ||5||

koojaa baa^Ng nivaaj muslaa neel roop
banvaaree.

ghar ghar mee-aa sabhnaa^N jee-aa^N
bolee avar tumaaree. ||6||

ਜੇ ਤੂ ਮੀਰ ਮਹੀਪਤਿ ਸਾਹਿਬੁ ਕੁਦਰਤਿ ਕਉਣੁ
ਹਮਾਰੀ ॥

ਚਾਰੇ ਕੁੰਟ ਸਲਾਮੁ ਕਰਹਿਗੇ ਘਰਿ ਘਰਿ ਸਿਫਤਿ
ਤੁਮਾਰੀ ॥੭॥

ਤੀਰਥ ਸਿੰਮ੍ਰਿਤਿ ਪੁੰਨ ਦਾਨ ਕਿਛੁ ਲਾਹਾ ਮਿਲੈ
ਦਿਹਾੜੀ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਮੇਕਾ ਘੜੀ ਸਮਾਲੀ
॥੮॥੧॥੮॥

jay too meer maheepat saahib kudrat
ka-un hamaaree.

chaaray kunt salaam karhigay ghar
ghar sifāt tum^haaree. ||7||

tīrath simrit punn daan kichh laahaa
milai dihaarhee.

naanak naam milai vadi-aa-ee
maykaa gharhee sam^haalee.
||8||1||8||

Basantt Hindoal Mehla-1 Ghar-2

At the time of Guru Nanak Dev Ji, the first Guru, Muslims were ruling India. In order to please their Muslim masters, many Hindus including priests adopted the Muslim ways, such as wearing blue clothes, having Muslim prayer paraphernalia in their houses, and even adopted Muslim language and way of greeting each other. In this *shabad*, , while praising God for His power and admirable expanse of the world, Guru Ji comments on the ways in which the Indian population has changed itself to please their Muslim masters.

First commenting on the expanse of the world, Guru Ji says: “(O’ God), it looks like by creating nine regions, seven continents, three worlds, and four *yugas* (periods), you have set up (Your royal) court. Turn by turn, You provided four *Vedas*, to serve as lamps (of knowledge) in each *Yuga* (period).”(1)

Therefore, Guru Ji says: “Such is Your (great) power, O’ my merciful Master of the goddess of wealth, and slayer of demons like Madhu (that we are amazed).”(1-pause)

Now talking about God’s creatures, particularly human beings, Guru Ji says: “In each and every body is present Your light, and all these creatures are like You army, upon whom the judge of righteousness acts as the administrator. The earth is like the big cauldron, from which everyone gets (one’s food) at one time, and Destiny is the store keeper (everyone gets sustenance, according to one’s destiny).”(2)

Describing the fate of those, who instead of gladly accepting what God has blessed them with, ask for more, or indulge in sinful ways to usurp from others, Guru Ji says: “The one who becoming uncontented asks for more, the mercurial mind lands that one into trouble. Then one’s greed becomes like a dark prison, and one’s faults (illegitimate attempts to cheat or rob others) become like fetters on one’s feet.”(3)

Continuing to describe the state of such a greedy person, Guru Ji says: “The capital stock of (such an ungrateful one) is the daily blow of heavy stick on that one’s head, and one’s sin acts as one’s jailor (because of the sins, a greedy person subjects himself

or herself to daily torture and torment of mind. However, O' God), whether a person becomes good or bad, all depends upon Your grace (or lack of it)."(4)

Now commenting upon the situation at that time of Muslim rulership, Guru Ji says: "(O' Almighty, it looks like) it is the turn of *Sheikhs* (Muslims to rule India, therefore people now) call even the Primal Being as *Allah* (the Muslim word for God, instead of any Hindi or Sanskrit name). Such has become now the way that even the temples, where Hindu gods are worshipped are being taxed."(5)

Guru Ji notes that instead of seeing Hindus wearing their traditional dresses such as loincloth and saffron mark, he is noticing that people are copying Muslims in every way. Talking to some Hindus, he says: "(Now I see, that even among Hindus, *Kooja*, *Baang*, and *Nimaaz* (a typically Muslim paraphernalia, and way of saying prayer) has become so common, and to them even God of the universe seems of blue form (like the Muslim belief). I see that in each and every house, even your vocabulary and language has become different. (For example in each and every house, instead of using Hindu terms for addressing anybody), you call him by the typical Muslim term *Mian*."(6)

However, as always advising us, Guru Ji humbly accepts God's will and says: "(O' God, if I accept that) You are the King and Master of the earth, then I don't have any power to challenge it. The people living in all the four corners (of the world) pay obeisance to You, and in each and every house, Your praise is being sung."(7)

Guru Ji concludes the *shabad* by stating that even though he regrets that Hindus have adopted Muslim way of prayers instead of reading their own holy books, or going to their own pilgrimage stations, he himself asks for such things.

Therefore he says: "(O' Creator), going on pilgrimages, reading of *Simritis*, giving alms, brings only very little daily (divine) profit. Nanak says that if one meditates on God's Name even for a moment, one obtains glory (both in this and the next world)."(8-1-8)

The message of this *shabad* is that all these so called fourteen worlds and universes are the mansions of God, He is abiding in each and every heart, and He runs the world as He likes. Perhaps that is why at the time, when India was being ruled by Muslims, people had adopted to Muslim ways, not only in their manner of dress and language, but even in the way they said their prayers or worshipped their gods. But, no matter who is the temporal ruler, we should always try to meditate on His Name.

Personal Note: - *Perhaps that is why Sikhs need their own homeland because without that they are losing their language, culture, and even their identity.*

Note: This Ashtpadi is composed in *Ghar* (scale) 2. The previous seven *Ashtpadis* are in *Ghar 1*. Total number of *Ashtpadis* so far=8.

ਬਸੰਤੁ ਹਿੰਡੋਲੁ ਘਰੁ ੨ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਂਇਆ ਨਗਰਿ ਇਕੁ ਬਾਲਕੁ ਵਸਿਆ ਖਿਨੁ
ਪਲੁ ਥਿਰੁ ਨ ਰਹਾਈ ॥
ਅਨਿਕ ਉਪਾਵ ਜਤਨ ਕਰਿ ਥਾਕੇ ਬਾਰੰ ਬਾਰ
ਭਰਮਾਈ ॥੧॥

ਮੇਰੇ ਠਾਕੁਰ ਬਾਲਕੁ ਇਕਤੁ ਘਰਿ ਆਣੁ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਭਜੁ ਰਾਮ
ਨਾਮੁ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

ਇਹੁ ਮਿਰਤਕੁ ਮੜਾ ਸਰੀਰੁ ਹੈ ਸਭੁ ਜਗੁ
ਜਿਤੁ ਰਾਮ ਨਾਮੁ ਨਹੀ ਵਸਿਆ ॥
ਰਾਮ ਨਾਮੁ ਗੁਰਿ ਉਦਕੁ ਚੁਆਇਆ ਫਿਰਿ
ਹਰਿਆ ਹੋਆ ਰਸਿਆ ॥੨॥

ਮੈ ਨਿਰਖਤ ਨਿਰਖਤ ਸਰੀਰੁ ਸਭੁ ਖੋਜਿਆ
ਇਕੁ ਗੁਰਮੁਖਿ ਚਲਤੁ ਦਿਖਾਇਆ ॥
ਬਾਹਰੁ ਖੋਜਿ ਮੁਏ ਸਭਿ ਸਾਕਤ ਹਰਿ
ਗੁਰਮਤੀ ਘਰਿ ਪਾਇਆ ॥੩॥

ਦੀਨਾ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਜਿਉ ਕ੍ਰਿਸਨੁ
ਬਿਦਰ ਘਰਿ ਆਇਆ ॥
ਮਿਲਿਓ ਸੁਦਾਮਾ ਭਾਵਨੀ ਧਾਰਿ ਸਭੁ ਕਿਛੁ
ਆਗੈ ਦਾਲਦੁ ਭੰਜਿ ਸਮਾਇਆ ॥੪॥

ਰਾਮ ਨਾਮ ਕੀ ਪੈਜ ਵਡੇਰੀ ਮੇਰੇ ਠਾਕੁਰਿ
ਆਪਿ ਰਖਾਈ ॥
ਜੇ ਸਭਿ ਸਾਕਤ ਕਰਹਿ ਬਖੀਲੀ ਇਕ ਰਤੀ
ਤਿਲੁ ਨ ਘਟਾਈ ॥੫॥

ਜਨ ਕੀ ਉਸਤਤਿ ਹੈ ਰਾਮ ਨਾਮਾ ਦਹ ਦਿਸਿ
ਸੋਭਾ ਪਾਈ ॥
ਨਿੰਦਕੁ ਸਾਕਤੁ ਖਵਿ ਨ ਸਕੈ ਤਿਲੁ ਅਪਣੈ
ਘਰਿ ਲੂਕੀ ਲਾਈ ॥੬॥

ਜਨ ਕਉ ਜਨੁ ਮਿਲਿ ਸੋਭਾ ਪਾਵੈ ਗੁਣ ਮਹਿ
ਗੁਣ ਪਰਗਾਸਾ ॥
ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ਜੋ
ਹੋਵਹਿ ਦਾਸਨਿ ਦਾਸਾ ॥੭॥

basant hindol ghar 2 mehlaa 4

ik-o^Nkaar satgur parsaad.

kaa^N-i-aa nagar ik baalak vasi-aa khin pal
thir na rahaa-ee.
anik upaav jaṭan kar thaakay baara^N baar
bharmaa-ee. ||1||

mayray thaakur baalak ikat ghar aan.
satgur milai ṭa pooraa paa-ee-ai bhaj raam
naam neesaan. ||1|| rahaa-o.

ih mirtak marhaa sareer hai sabh jag jit
raam naam nahee vasi-aa.
raam naam gur uḍak chu-aa-i-aa fir hari-aa
ho-aa rasi-aa. ||2||

mai nirkhat nirkhat sareer sabh khaji-aa ik
gurmukh chalat dikhaa-i-aa.
baahar khaj mu-ay sabh saakat har
gurmatēe ghar paa-i-aa. ||3||

deenaa deen da-i-aal bha-ay hai ji-o krisan
bidar ghar aa-i-aa.
mili-o sudaamaa bhaavnee Dhaar sabh
kichh aagai daalad bhanj samaa-i-aa. ||4||

raam naam kee paij vadayree mayray
thaakur aap rakhaa-ee.
jay sabh saakat karahi bakheelee ik ratēe
ṭil na ghataa-ee. ||5||

jan kee ustat hai raam naamaa dah dis
sobhaa paa-ee.
nindak saakat khav na sakai ṭil apnai ghar
lookee laa-ee. ||6||

jan ka-o jan mil sobhaa paavai gun meh
gun pargaasaa.
mayray thaakur kay jan pareetam pi-aaray
jo hoveh daasan daasaa. ||7||

ਆਪੇ ਜਲੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਵੈ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਹਜਿ ਮਿਲਾਏ ਜਿਉ ਜਲੁ
ਜਲਹਿ ਸਮਾਵੈ ॥੮॥੧॥੯॥

aapay jal aprampar kartāa aapay mayl
milaavai.

naanak gurmukh sahj milaa-ay Ji-o jal jaleh
samaavai. ||8||1||9||

Basantt Hindoal Ghar-2 Mehla-4

In the previous *shabad* (8-6), Guru Ji had indicated that our mind is (spiritually) blind, because it follows (and is easily misguided by) blind intellect. Without doing what the Guru says, its doubt doesn't go away.

In this *shabad*, he compares our mind to a small child, who is so much hyperactive that it doesn't remain seated at one place for long. It keeps running around in all directions and poking its fingers in everything. Naturally its parents are concerned lest it may hurt itself, so they take it to a doctor to help them. In this *shabad*, Guru Ji tells us about the doctor who can help us control our child like mercurial mind.

He says: "Within the body township resides a child (like mind), who does not remain still even for a moment. (People) get exhausted trying innumerable ways (to control it), but again and again it keeps wandering (in undesirable places)."(1)

He suggests that we should pray to God and say: "O' my Master, bring this child (like mind) back to the one home (of the heart and stop it from wandering around. But O' my friends, remember that it is only) when we meet the true Guru (and act on his advice) that we obtain the perfect (God. Under the guidance of the Guru), meditate on God's Name, (which is like a) mark (of permission to enter God's mansion)."(1-pause)

Stressing the importance of Guru's guidance and God's Name, Guru Ji says: "(O' my friends), in this entire world the (human) body is like a corpse, in which God's Name hasn't come to reside. But when the Guru has made the water of God's Name to trickle (in the body), then being rejuvenated it blossoms forth (in delight)."(2)

Now sharing with us his own experience in this regard, Guru Ji says: "(O' my friends), again and again I carefully searched my body (and found nothing). Then the Guru showed me an (astonishing) wonder, that while all the self-conceited ones have exhausted themselves trying to search (God) outside, by following Guru's instruction I have found Him in the house (of my own body)."(3)

Describing what kind of bliss he is enjoying after seeing the sight of God in his body, Guru Ji says: "(O' my friends, now I feel that) the merciful Master of the meek has become so gracious on me as if god *Krishna* has come to the house of *Bidar* (the poor son of a maid servant). Or just as when *Sudaama* (the poor childhood friend of god *Krishna*) devotedly went to meet *Krishna*; he was rid of his poverty even before he got back to his home; (similarly I feel blessed)."(4)

Now commenting on the glory of God's Name and those who meditate on it, Guru Ji says: "(O' my friends), great is the glory (of those who meditate on) God's Name, which my Master has Himself established. (Even if) all the worshippers of power try to slander (the devotees), they cannot diminish (the devotee's honor)."(5)

Giving the reason why God's devotee obtains so much honor and why nobody can harm him, Guru Ji says: "(O' my friends), because of meditating on God's Name, the devotees are praised and they obtain glory in (all the) ten directions. The egocentric slanderers cannot tolerate (this honor of the devotee, but they cannot do anything about it, so they keep agonizing in their own minds, as if they) have set fire to their own house."(6)

However regarding the conduct of the devotees, and how they mutually benefit from each other, Guru Ji says: "(O' my friends), when a devotee meets another devotee, he or she obtains (more) honor, because noting merits in each other, more merits become manifest in them. Those devotees are the beloveds of my Master, who become so humble, as if they are the servants of His servants."(7)

In closing, Guru Ji says: "(O' my friends), the limitless Creator is Himself the (life-giving) Water and He Himself unites a person with Him. O' Nanak, through the Guru, God unites a person with Him, just as water merges in water."(8-1-9)

The message of this *shabad* is that if we want to control our mind which is mercurial and restless like a child and again and again strays into doubts and illusions then we should seek the guidance of the Guru, who can teach us how to control it and yoke it into the devotional worship of the Almighty. Then we would find that God is residing within our own heart and we would enjoy a state of utmost happiness. Further God would always protect our honor and ultimately we would merge in Him just as streams ultimately merge in the ocean.

ਪੰਨਾ ੧੧੯੨

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ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ਦੁਤੁਕੀਆ

basant mehlāa 5 ghar 1 dutukee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸੁਣਿ ਸਾਖੀ ਮਨ ਜਪਿ ਪਿਆਰ ॥
ਅਜਾਮਲੁ ਉਧਰਿਆ ਕਹਿ ਏਕ ਬਾਰ ॥
ਬਾਲਮੀਕੈ ਹੋਆ ਸਾਧਸੰਗੁ ॥
ਧੂ ਕਉ ਮਿਲਿਆ ਹਰਿ ਨਿਸੰਗ ॥੧॥

sun saakhee man jap pi-aar.
ajaamal uDhri-aa kahi ayk baar.
baalmeekai ho-aa saaDhsang.
Dharoo ka-o mili-aa har nisang. ||1||

ਤੇਰਿਆ ਸੰਤਾ ਜਾਚਉ ਚਰਨ ਰੇਨ ॥
ਲੇ ਮਸਤਕਿ ਲਾਵਉ ਕਰਿ ਕ੍ਰਿਪਾ ਦੇਨ ॥੧॥
ਰਹਾਉ ॥

tayri-aa santāa jaacha-o charan rayn.
lay mastak laava-o kar kirpaa dayn. ||1||
rahaa-o.

ਗਨਿਕਾ ਉਧਰੀ ਹਰਿ ਕਹੈ ਤੋਤ ॥
ਗਜਇੰਦ੍ਰ ਧਿਆਇਓ ਹਰਿ ਕੀਓ ਮੋਖ ॥
ਬਿਪ੍ਰ ਸੁਦਾਮੇ ਦਾਲਦੁ ਭੰਜ ॥
ਰੇ ਮਨ ਤੂ ਭੀ ਭਜੁ ਗੋਬਿੰਦ ॥੨॥

ganikaa uDhree har kahai tōt.
gaj-indar Dhi-aa-i-o har kee-o mokh.
bipar sudāamay dāalad̥ bhanj.
ray man tōo bhee bhaj gobind. ||2||

ਬਧਿਕੁ ਉਧਾਰਿਓ ਖਮਿ ਪ੍ਰਹਾਰ ॥
ਕੁਬਿਜਾ ਉਧਰੀ ਅੰਗੁਸਟ ਧਾਰ ॥
ਬਿਦਰੁ ਉਧਾਰਿਓ ਦਾਸਤ ਭਾਇ ॥
ਰੇ ਮਨ ਤੂ ਭੀ ਹਰਿ ਧਿਆਇ ॥੩॥

baDhik uDhaari-o kham par-haar.
kubijaa uDhree angusat Dhaar.
bidar uDhaari-o dāasat̥ bhāa-ay.
ray man tōo bhee har Dhi-aa-ay. ||3||

ਪ੍ਰਹਲਾਦ ਰਖੀ ਹਰਿ ਪੈਜ ਆਪ ॥
ਬਸਤ੍ਰ ਛੀਨਤ ਦ੍ਰੋਪਤੀ ਰਖੀ ਲਾਜ ॥
ਜਿਨਿ ਜਿਨਿ ਸੇਵਿਆ ਅੰਤ ਬਾਰ ॥
ਰੇ ਮਨ ਸੇਵਿ ਤੂ ਪਰਹਿ ਪਾਰ ॥੪॥

parahlaad rakhee har paij aap.
bastar chheenat̥ daropatee rakhee laaj.
jin jin sayvi-aa ant̥ baar.
ray man sayv tōo pareh paar. ||4||

ਧੰਨੈ ਸੇਵਿਆ ਬਾਲ ਬੁਧਿ ॥
ਤ੍ਰਿਲੋਚਨ ਗੁਰ ਮਿਲਿ ਭਈ ਸਿਧਿ ॥
ਬੇਣੀ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸੁ ॥
ਰੇ ਮਨ ਤੂ ਭੀ ਹੋਹਿ ਦਾਸੁ ॥੫॥

Dhannai sayvi-aa baal buDh.
tarilochan gur mil bha-ee siDh.
baynee ka-o gur kee-o pargaas.
ray man tōo bhee hohi dāas. ||5||

ਜੈਦੇਵ ਤਿਆਗਿਓ ਅਹੰਮੇਵ ॥
ਨਾਈ ਉਧਰਿਓ ਸੈਨੁ ਸੇਵ ॥
ਮਨੁ ਭੀਗਿ ਨ ਡੋਲੈ ਕਹੂੰ ਜਾਇ ॥
ਮਨ ਤੂ ਭੀ ਤਰਸਹਿ ਸਰਣਿ ਪਾਇ ॥੬॥

jaidayv ti-aagi-o aha^Nmayv.
naa-ee uDhaari-o sain sayv.
man deeg na dolai kahoo-a^N jaa-ay.
man tōo bhee tarseh saran̄ paa-ay. ||6||

ਜਿਹ ਅਨੁਗ੍ਰਹੁ ਠਾਕੁਰਿ ਕੀਓ ਆਪਿ ॥
ਸੇ ਤੈਂ ਲੀਨੇ ਭਗਤ ਰਾਖਿ ॥
ਤਿਨ ਕਾ ਗੁਣੁ ਅਵਗਣੁ ਨ ਬੀਚਾਰਿਓ ਕੋਇ ॥
ਇਹ ਬਿਧਿ ਦੇਖਿ ਮਨੁ ਲਗਾ ਸੇਵ ॥੭॥

jih anoograhu thaakur kee-o aap.
say tai^N leenay bhagat̄ raakh.
tin kaa gun̄ avgan̄ na beechaari-o ko-ay.
ih biDh daykh man lagaa sayv. ||7||

ਕਬੀਰਿ ਧਿਆਇਓ ਏਕ ਰੰਗ ॥
ਨਾਮਦੇਵ ਹਰਿ ਜੀਉ ਬਸਹਿ ਸੰਗਿ ॥
ਰਵਿਦਾਸ ਧਿਆਏ ਪ੍ਰਭ ਅਨੂਪ ॥
ਗੁਰ ਨਾਨਕ ਦੇਵ ਗੋਵਿੰਦ ਰੂਪ ॥੮॥੧॥

kabeer Dhi-aa-i-o ayk rang.
naamdayv har jee-o baseh sang.
ravidāas Dhi-aa-ay parabh̄ anoop.
gur naanak dayv govind̄ roop. ||8||1||

Basantt Mehla-5

Ghar-1 Dotukeeaa

In many previous *shabads*, Guru Ji has been advising us to seek the guidance of the saint Guru and meditate on God's Name. He has been quoting many legendary stories in support of this advice. In this *shabad*, he brings together all those stories to once

again convince his own mind and actually us regarding the unique benefits of meditating on God's Name under Guru's guidance.

Guru Ji starts with the story of *Aja Mall*, who was dismissed from his job as a court priest because in spite of advice from his Guru and warnings from the king, he kept indulging in a life of sin and cohabitation with a prostitute. One day by chance, a saint happened to pass by their house and on his advice they named their next child as *Narayan* (or God). When *Aja Mall's* time of death came and he was calling for his dearest son *Naarayan*, his mind got attuned to God Himself and in His mercy God granted him salvation. Similarly the company of a saint saved a highway robber named *Baal Meek*. Next Guru Ji cites the story of a young child named *Dharoo* who was badly insulted by his stepmother and pushed out of the lap of his father the king. On the advice of his mother he went out to meditate on God's Name as the only way to obtain true honor and impressed by his innocent sincere worship, God blessed him with His sight.

So addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, listen to the true stories (of devotees) and lovingly meditate (on God's Name). Just by uttering (God's Name with true devotion) only once, *Aja Mall* was emancipated. (The dacoit) *Baal Meek* was blessed with the company of a saint, (which inspired him to meditate on God's Name and he too was saved. Similarly) God unhesitatingly came to meet even (the young child) *Dharoo*."(1)

Therefore Guru Ji also humbly prays to God and says: "(O' God, I) beg for the dust of the feet (the most humble service) of Your saints. Showing Your mercy, please give me that (dust) so that I may apply it to my forehead."(1-pause)

Next Guru Ji cites the story of a prostitute named *Ganika*, who happened to serve a needy saint and asked him for his advice so that a sinner like her could also be saved. In his mercy, the saint gave her his parrot and instructed her to teach it to utter God's Name. In the process of teaching the bird, her own mind got attuned to God's Name and she was emancipated. Next Guru Ji refers to a demi-god, who was turned into an elephant because of a curse. One day this elephant went to a pond to drink water, but was caught by a crocodile. Fearing for its life, it earnestly called upon God, and was saved. Then Guru Ji refers to the story of *Sudaama*, an utterly poor man who was blessed with affluence when he lovingly went to see his childhood friend god *Krishna*.

So reminding his mind (actually us about these stories), Guru Ji says: "(O' my mind, see how) *Ganika* was saved, (when she taught her) parrot to utter God's Name. Similarly when the elephant meditated on God, it was emancipated (from the clutches of the deadly crocodile. You also know that god *Krishna*) removed the poverty of his *Brahmin* (friend) *Sudaama*. Therefore O' my mind, you should also worship God."(2)

Guru Ji next cites the story of a hunter who accidentally hit god *Krishna* with a deadly poisonous arrow. In his mercy god *Krishna* emancipated him when

he earnestly repented for his mistake. Similarly god *Krishna* straightened the (curved posture of a) hunchback woman named *Kubija*, when she humbly bowed before him, and he also saved the poor minister *Bidar*, because of his humility.

Referring to these incidents, he says: “(O’ my mind, remember that god *Krishna*) emancipated even that hunter who struck (*Krishna*) with his arrow. *Kubija* was saved (just by the) touch of the thumb of (*Krishna*’s) foot. Similarly *Krishna* emancipated poor *Bidar*, because of his humble sentiments. Therefore O’ my mind, you should also meditate on God.”(3)

Guru Ji next refers to the famous story of the devotee *Prehlad*, who refused to worship his own father and king *Harnakash*, and instead kept meditating on God’s Name. Ultimately God interceded on his behalf, killed *Harnakash*, and

thus saved His devotee. Then quoting the legend of *Mahabharata*, Guru Ji reminds us how God saved the honor of *Pandov* queen *Daropti*, when she was about to be completely disrobed in an open court.

Therefore, Guru Ji says: “(O’ my friends), God Himself saved the honor of *Prehlad*. Similarly when *Daropati*’s clothes were being (forcibly) removed, God saved her honor. (In short), whosoever served (and remembered God), in the last (most critical moment, he or she was saved. Therefore) O’ my mind, you should also serve (that God so that) you may also cross over (this worldly ocean).”(4)

Now Guru Ji refers to those true devotees, whose compositions are included in Guru Granth Sahib Ji. First he refers to *Dhanna*, the innocent son of a farmer who, while his father was going out of town, was asked to make sure that in his absence, The *Thaakur* (a stone idol) in the house daily drinks milk. Taking this order too literally poor child stopped eating or drinking anything unless the idol would drink milk, placed before it. It is believed that ultimately God was so moved by the innocence of this child that He became manifest in the statue itself and drank the milk. Similarly it is said that devotees *Tirlochan* and *Baini* were emancipated by meeting their Guru and following his advice.

Referring to these stories, Guru Ji says: “(O’ my mind), *Dhanna* was emancipated because he served (God) with child like innocence. Meeting with the Guru (and following his guidance), *Tirlochan* obtained perfection. The Guru also enlightened the mind of *Baini*. Therefore O’ my mind, you should also become God’s devotee.”(5)

Quoting examples of other devotees whose immaculate words are also included in Guru Granth Sahib Ji, Guru Ji says: “(O’ my mind, remember that when) *Jaidev* abandoned his self-conceit (of being a *Brahmin*, he was blessed), and the barber *Saain* was saved by serving (God), because his mind would not wander anywhere (and would remain focused on Him). O’ mind, you would also be ferried across (this worldly ocean), if you seek the shelter (of the Guru).”(6)

Noting the blessings obtained by other devotees who meditated on God's Name, Guru Ji says: "(O' God), showing Your grace You have saved those devotees whom You have made Your own. You haven't taken into account any of their merit or fault. Seeing this way (of blessing Your devotees), my mind is engaged in Your service (and devotion)." (7)

Guru Ji concludes the *shabad* by counseling his own mind (and indirectly us) to remain in the shelter of the Guru and humbly following his advice.

So citing examples of other prominent devotees, Guru Ji says: "(Look O' my mind), Kabir Ji (obtained such a high spiritual status, because he) meditated on the one God with single minded devotion. As for *Nam Dev*, God abided in his company. *Ravi Das* also meditated on the supreme Being of unparalleled beauty. O' Nanak, Guru is the embodiment of God, (so you should remain in the shelter of the Guru, keep following his advice and meditating on God's Name)." (8-1)

The message of this *shabad* is that if we want to stabilize our mind and be saved in spite of all our sins then taking inspiration from the stories of the devotees, we should also meditate on God's Name with true love and devotion.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

basant mehlā 5.

ਅਨਿਕ ਜਨਮ ਭ੍ਰਮੇ ਜੋਨਿ ਮਾਹਿ ॥
ਹਰਿ ਸਿਮਰਨ ਬਿਨੁ ਨਰਕਿ ਪਾਹਿ ॥
ਭਗਤਿ ਬਿਭੂਨਾ ਖੰਡ ਖੰਡ ॥
ਬਿਨੁ ਬੂਝੇ ਜਮੁ ਦੇਤ ਡੰਡ ॥੧॥

anik janam bharamay jon maahi.
har simran bin narak paahi.
bhagat bihoonaa khand khand.
bin boojhay jam dayt dand. ||1||

ਗੋਬਿੰਦ ਭਜਹੁ ਮੇਰੇ ਸਦਾ ਮੀਤ ॥
ਸਾਚ ਸਬਦ ਕਰਿ ਸਦਾ ਪ੍ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

gobind bhajahu mayray sadā meet.
saach sabad kar sadā pareet. ||1||
rahaa-o.

ਸੰਤੋਖੁ ਨ ਆਵਤ ਕਹੂੰ ਕਾਜ ॥
ਧੂਮ ਬਾਦਰ ਸਭਿ ਮਾਇਆ ਸਾਜ ॥
ਪਾਪ ਕਰੰਤੋ ਨਹ ਸੰਗਾਇ ॥
ਬਿਖੁ ਕਾ ਮਾਤਾ ਆਵੈ ਜਾਇ ॥੨॥

santokh na aavat kahoo-a^N kaaj.
Dhoomm baadar sabh maa-i-aa saaj.
paap karantou nah sangaa-ay.
bikh kaa maataa aavai jaa-ay. ||2||

ਹਉ ਹਉ ਕਰਤ ਬਧੇ ਬਿਕਾਰ ॥
ਮੋਹ ਲੋਭ ਭੂਝੇ ਸੰਸਾਰ ॥
ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਨੁ ਵਸਿ ਕੀਆ ॥
ਸੁਪਨੈ ਨਾਮੁ ਨ ਹਰਿ ਲੀਆ ॥੩॥

ha-o ha-o karat baDhay bikaar.
moh lobh doobou sansaar.
kaam kroDh man vas kee-aa.
supnai naam na har lee-aa. ||3||

ਕਬ ਹੀ ਰਾਜਾ ਕਬ ਮੰਗਨਹਾਰੁ ॥
 ਦੂਖ ਸੂਖ ਬਾਧੋ ਸੰਸਾਰ ॥
 ਮਨ ਉਧਰਣ ਕਾ ਸਾਜੁ ਨਾਹਿ ॥
 ਪਾਪ ਬੰਧਨ ਨਿਤ ਪਉਤ ਜਾਹਿ ॥੪॥

kab hee raajaa kab manganhaar.
dookh sookh baaDhou sansaar.
 man uDhran kaa saaj naahi.
 paap banDhan nit pa-ut jaahi. ||4||

ਈਠ ਮੀਤ ਕੋਊ ਸਖਾ ਨਾਹਿ ॥
 ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਂਹਿ ॥

eeth meet ko-oo sakhaa naahi.
 aap beej aapay hee khaa^Nhi.

ਪੰਨਾ ੧੧੯੩

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ਜਾ ਕੈ ਕੀਨੈ ਹੋਤ ਬਿਕਾਰ ॥
 ਸੇ ਛੋਡਿ ਚਲਿਆ ਖਿਨ ਮਹਿ ਗਵਾਰ ॥੫॥

jaa kai keen^Hai hot bikaar.
 say chhod chali-aa khin meh gavaar. ||5||

ਮਾਇਆ ਮੋਹਿ ਬਹੁ ਭਰਮਿਆ ॥
 ਕਿਰਤ ਰੇਖ ਕਰਿ ਕਰਮਿਆ ॥
 ਕਰਣੈਹਾਰੁ ਅਲਿਪਤੁ ਆਪਿ ॥
 ਨਹੀ ਲੇਖੁ ਪ੍ਰਭ ਪੁੰਨ ਪਾਪਿ ॥੬॥

maa-i-aa mohi baho bharmi-aa.
 kirat raykh kar karmi-aa.
 karnaihaar alipat aap.
 nahee layp parabh punn paap. ||6||

ਰਾਖਿ ਲੇਹੁ ਗੋਬਿੰਦ ਦਇਆਲ ॥
 ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਕ੍ਰਿਪਾਲ ॥
 ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਹੀ ਠਾਉ ॥
 ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੇਹੁ ਨਾਉ ॥੭॥

raakh layho gobind da-i-aal.
 tayree saran pooran kirpaal.
 tujh bin doojaa nahee thaa-o.
 kar kirpaa parabh dayh naa-o. ||7||

ਤੂ ਕਰਤਾ ਤੂ ਕਰਣਹਾਰੁ ॥
 ਤੂ ਉਚਾ ਤੂ ਬਹੁ ਅਪਾਰੁ ॥
 ਕਰਿ ਕਿਰਪਾ ਲਤਿ ਲੇਹੁ ਲਾਇ ॥
 ਨਾਨਕ ਦਾਸ ਪ੍ਰਭ ਕੀ ਸਰਣਾਇ ॥੮॥੨॥

too kartaa too karanhaar.
 too oochaa too baho apaar.
 kar kirpaa larh layho laa-ay.
 naanak daas parabh kee sarnaa-ay. ||8||2||

Basantt Mehla-5

In this world, we see many people are suffering from one kind of pain or other, whether it is some disease, tragedy, loss, poverty, or mental predicament, and this situation continues birth after birth with no end in sight. In this *shabad*, Guru Ji tells us how we can solve all these problems; end our suffering and how we can obtain eternal peace and happiness.

Describing the fundamental cause of human suffering, Guru Ji says: “(O’ my friends), without meditation on God, (human beings) are driven into hell, and for many births they keep wandering through innumerable existences. Without the worship (of God, man’s mind remains scattered in many directions, as if it has been shattered) into many pieces and without realizing (God) the demon of death punishes it.”(1)

Therefore Guru Ji affectionately advises us and says: “O’ my friends, always meditate on the Master of the universe and always love the eternal word (of your Guru).”(1-pause)

Commenting on the general nature of a human being to amass more and more wealth, by all possible moral and immoral means, Guru Ji says: “Being obsessed with the infatuation for poisonous (worldly wealth, one) keeps coming and going. One doesn’t hesitate while committing sin (for the sake of worldly wealth). One doesn’t realize that all ostentations (of worldly wealth are short lived like) clouds of smoke. Therefore, he doesn’t get any contentment.”(2)

Describing the consequences of the world being generally selfish, and every person trying to acquire more and more wealth and possessions and indulging in ego, Guru Ji says: “When one becomes obsessed with selfishness, one’s sinful tendencies multiply. In this way, due to worldly attachment or greed the world is drowned (in suffering). Lust and anger have controlled (one’s mind). Therefore even in a dream one has not meditated on God’s Name.”(3)

Commenting further on the state and fate of an ordinary human being, Guru Ji says: “Sometimes a person becomes a king, and sometimes a beggar. In this way, the entire world is bound in (the spells of) sorrow and happiness. But no arrangement is being made for the emancipation of mind (from the ups and downs of pain and pleasure). Instead one is being bound by more and more sins every day.”(4)

Describing the pitiable state of a human being, who often commits many sins for the sake of his or her near and dear ones, Guru Ji says: “(In the end), none of one’s close mates and friends become one’s companions (and share one’s punishment or pain). What one has sown, one has to reap oneself. (The worldly possessions) for which one committed many sins, abandoning them in an instant, the foolish one departs (from the world).”(5)

Explaining why man commits sinful deeds and then suffers, and commenting on the nature of the Creator who has created him, Guru Ji says: “(O’ my friends, a human being has been) immensely strayed by his or her attachment for worldly wealth. Swayed by the writ of destiny based on one’s past deeds, one keeps doing (similar) deeds. (However God, the real) Doer (of everything) is Himself detached. He is not affected by any kind of virtue or sin.”(6)

Now Guru Ji shows us how to pray to God to save us from the pains of birth and death. As if interceding on our behalf, he says: “O’ merciful Master of the universe, please save us. O’ my perfect and kind God, I have come to Your shelter. Except for You, there is no other place (for me. Therefore) showing Your mercy, please bless me with Your Name.”(7)

In closing, Guru Ji says: “(O’ God), You are the Creator and the Doer (of everything). You are the highest of the high and infinitely boundless. Showing Your mercy, please attach me to Your Name. Slave Nanak seeks God’s shelter.”(8-2)

The message of this *shabad* is that we have been wandering and suffering pains of birth and death through innumerable existences, and still there seems to be no end to our sufferings. That is because of our destiny based on our past deeds, we keep repeating those sinful acts for the sake of worldly wealth, which landed us in trouble in the first place. The only way to end this vicious cycle is to humbly seek the shelter of God and pray to Him to show His grace, bless us with His Name and save us from drowning in this worldly ocean.

ਬਸੰਤ ਕੀ ਵਾਰ ਮਹਲੁ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਕੈ ਹੋਹੁ ਹਰਿਆ ਭਾਈ ॥

ਕਰਮਿ ਲਿਖੰਤੈ ਪਾਈਐ ਇਹ ਰੁਤਿ ਸੁਹਾਈ ॥

ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਮਉਲਿਆ ਅੰਮ੍ਰਿਤ ਫਲੁ
ਪਾਈ ॥

ਮਿਲਿ ਸਾਧੂ ਸੁਖੁ ਊਪਜੈ ਲਬੀ ਸਭ ਛਾਈ ॥

ਨਾਨਕੁ ਸਿਮਰੈ ਏਕੁ ਨਾਮੁ ਫਿਰਿ ਬਹੁੜਿ ਨ ਧਾਈ
॥੧॥

ਪੰਜੇ ਬਧੇ ਮਹਾਬਲੀ ਕਰਿ ਸਚਾ ਢੇਆ ॥

ਆਪਣੇ ਚਰਣ ਜਪਾਇਅਨੁ ਵਿਚਿ ਦਯੁ ਖੜੋਆ ॥

ਰੋਗ ਸੋਗ ਸਭਿ ਮਿਟਿ ਗਏ ਨਿਤ ਨਵਾ ਨਿਰੋਆ ॥

ਦਿਨੁ ਰੈਣਿ ਨਾਮੁ ਧਿਆਇਦਾ ਫਿਰਿ ਪਾਇ ਨ
ਮੋਆ ॥

ਜਿਸ ਤੇ ਉਪਜਿਆ ਨਾਨਕਾ ਸੋਈ ਫਿਰਿ ਹੋਆ ॥੨॥

ਕਿਬਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ ॥

ਕਹਨਿ ਧਿਆਇਨਿ ਸੁਣਨਿ ਨਿਤ ਸੇ ਭਗਤ ਸੁਹਾਵੈ ॥

ਅਗਮੁ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਦੂਸਰੁ ਲਵੈ ਨ ਲਾਵੈ ॥

ਸਚੁ ਪੂਰੈ ਗੁਰਿ ਉਪਦੇਸਿਆ ਨਾਨਕੁ ਸੁਣਾਵੈ ॥੩॥੧॥

basant kee vaar mahal 5

ik-oⁿkaar satgur parsaad.

har kaa naam Dhi-aa-ay kai hohu
hari-aa bhaa-ee.

karam likhantai paa-ee-ai ih rut
suhaa-ee.

van tarin taribhavan ma-oli-aa amrit
fal paa-ee.

mil saaDhoo sukh oopjai lathee sabh
chhaa-ee.

naanak simrai ayk naam fir bahurh na
Dhaa-ee. ||1||

panjay baDhay mahaabalee kar
sachaa dho-aa.

aapnay charan japaa-i-an vich da-yu
kharho-aa.

rog sog sabh mit ga-ay nit navaa
niro-aa.

din rain naam Dhi-aa-idaa fir paa-ay
na mo-aa.

jis tay upji-aa naankaa so-ee fir ho-aa.
||2||

kithhu upjai kah rahai kah maahi
samaavai.

jee-a jant sabh khasam kay ka-un
keemat paavai.

kahan Dhi-aa-in sunan nit say bhagat
suhaavai.

agam agochar saahibo doosar lavai na
laavai.

sach poorai gur updaysi-aa naanak
sunaavai. ||3||1||

Basantt Ki Vaar Mehl-5

This *Vaar* (epic) is the shortest of all *Vaars*. It consists of only three *Paurrees* (or stanzas). Unlike other *Vaars*, there are no additional *saloks* (or couplets) before the *Paurrees*. The word *Mehl* is used in the title *Basantt Ki Vaar Mehl-5*, rather than the usual *Mehla*.

Why all these differences, we don't know. But one thing is certain: this *Vaar* (or epic) is complete in itself as indicated by the numerals (3-1) at the end, which means that there are three stanzas, and only one *shabad* in this *Vaar*. In this *Vaar* Guru Ji stresses four points: meditation on God's Name, singing His praise, character of a Guru's follower, and man's origin and ultimate place of rest.

First of all advising us about the importance of God's Name, Guru Ji says: "O' my brother, blossom with delight by meditating on God's Name. It is only because of the writ of destiny based on past deeds that we obtain this pleasant season (of human birth. Just as with the falling of rain), the woods, grass and all the three worlds blossom forth; (similarly the mind of that human being gets delighted) who obtains the ambrosial fruit (of God's Name). Meeting with the saint (Guru), happiness wells up and all one's dirt (of evil thoughts) is removed. (In short) O' Nanak, the person who meditates on the one (God's) Name, doesn't wander (in existences) again."(1)

Guru Ji now tells us about the blessings a person obtains who leans on the support of God. He says: "(O' my friends), they who have sought the support of the eternal (God), have (so brought under control) all the five powerful (demons of lust, anger, greed, attachment, and ego, as if they have) bound these down. (God) has made them meditate on His feet (the Name), as if the merciful (God) has come to stand within (them). All one's maladies and sorrows are eradicated and every day (one looks) fresh and energetic. Day and night (at all times), one meditates on (God's) Name, and doesn't go through (the rounds of birth and) death again. O' Nanak, one becomes the same from whom one issued forth."(2)

Guru Ji concludes the *Vaar* by giving his answer to the often-asked question about man's origin, and what is the best way to lead this human life. He says: "(Many people often ask such questions as) from where does (the man) spring forth, where does it live (before coming into this world) and ultimately where does one merge? (The answer is that), all creatures and beings are the creation of God the Master. Nobody can estimate His worth (or know how and from where God came). That Master is inaccessible and incomprehensible and no one can come close to Him (as regards His power or limits). What true sermon his perfect Guru has given him, Nanak recites that (to the world)."(3-1)

The message of this *shabad* is that instead of bothering about such questions as from where we have come or where we have to go, we should use this rare opportunity of human life to meditate on God's Name. Then our life would blossom like flowers in the season of spring, and we would merge back into our Creator.

ਬਸੰਤੁ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ॥

basant̃ banee bhagtaa^N kee.

ਕਬੀਰ ਜੀ ਘਰੁ ੧

kabeer jee ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad̃.

ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ ॥
ਘਟਿ ਘਟਿ ਮਉਲਿਆ ਆਤਮ ਪ੍ਰਗਾਸੁ ॥੧॥

ma-ulee Dhart̃ee ma-oli-aa akaas.
ghat ghat ma-oli-aa aaṭam pargaas. ||1||

ਰਾਜਾ ਰਾਮੁ ਮਉਲਿਆ ਅਨਤ ਭਾਇ ॥
ਜਹ ਦੇਖਉ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥੧॥
ਰਹਾਉ ॥

raajaa raam ma-oli-aa anat̃ bhaa-ay.
jah daykh-a-u ṭah rahi-aa samaa-ay. ||1||
rahaa-o.

ਦੁਤੀਆ ਮਉਲੇ ਚਾਰਿ ਬੇਦ ॥
ਸਿੰਮ੍ਰਿਤਿ ਮਉਲੀ ਸਿਉ ਕਤੇਬ ॥੨॥

duṭee-aa ma-ulay chaar bayḍ.
simrit̃ ma-ulee si-o kaṭayb. ||2||

ਸੰਕਰੁ ਮਉਲਿਓ ਜੋਗ ਧਿਆਨ ॥
ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਸਭ ਸਮਾਨ ॥੩॥੧॥

sankar ma-uli-o jog Dhi-aan.
kabeer ko su-aamee sabh samaan.
||3||1||

Rag Basantt Baani Bhagtaan Ki

Kabir Ji Ghar-1

In this *shabad*, Kabir Ji is sharing with us the feelings of ecstasy and bliss which he is enjoying in his heart while seeing nature and everything else in it blooming in *Basant* (the season of spring), after which this chapter has been named.

Expressing his delight at the sight of nature in bloom, Kabir Ji says: “(I am seeing that) both earth and sky have blossomed forth (in this season of spring). In fact, in each and every heart is illuminating the Divine light.”(1)

Noting that God is illuminating the entire universe, Kabir Ji says: “(O’ my friends), God the King is blossoming forth (and illuminating the universe) in limitless ways. Wherever I look I find Him pervading there.”(1-pause)

Kabir Ji adds: “Secondly (I see that because of His light) all the four *Vedas* are in bloom and also in blossom are the *Simritis* along with the Semitic texts (All these holy books have become manifest, by God’s grace).”(2)

In conclusion Kabir Ji says: “Even *Shiva*, who remains meditating in yoga (union with God) is rejoicing. In fact, the Master of Kabir is equally pervading in all.”(3-1)

The message of this *shabad* is that when we realize that God’s light is pervading everywhere, and we feel that every thing is blossoming as if there is season of spring and our heart also feels a sense of ecstasy and delight.

ਪੰਡਿਤ ਜਨ ਮਾਤੇ ਪੜ੍ਹਿ ਪੁਰਾਨ ॥
ਜੋਗੀ ਮਾਤੇ ਜੋਗ ਧਿਆਨ ॥
ਸੰਨਿਆਸੀ ਮਾਤੇ ਅਹੰਮੇਵ ॥
ਤਪਸੀ ਮਾਤੇ ਤਪ ਕੈ ਭੇਵ ॥੧॥

pandit jan maatay parh^H puraan.
jogee maatay jog Dhi-aan.
sani-aasee maatay aha^Nmayv.
tapsee maatay tap kai bhayv. ||1||

ਸਭ ਮਦ ਮਾਤੇ ਕੋਊ ਨ ਜਾਗ ॥
ਸੰਗ ਹੀ ਚੋਰ ਘਰੁ ਮੁਸਨ ਲਾਗ ॥੧॥ ਰਹਾਉ ॥

sabh mad maatay ko-oo na jaag.
sang hee chor ghar musan laag. ||1||
rahaa-o.

ਜਾਗੈ ਸੁਕਦੇਉ ਅਰੁ ਅਕੂਰੁ ॥

jaagai sukdai-o ar akoor.

ਪੰਨਾ ੧੧੯੪

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ਹਣਵੰਤੁ ਜਾਗੈ ਧਰਿ ਲੰਕੂਰੁ ॥
ਸੰਕਰੁ ਜਾਗੈ ਚਰਨ ਸੇਵ ॥
ਕਲਿ ਜਾਗੇ ਨਾਮਾ ਜੈਦੇਵ ॥੨॥

hanvant jaagai Dhar lankoor.
sankar jaagai charan sayv.
kal jaagay naamaa jaidayv. ||2||

ਜਾਗਤ ਸੋਵਤ ਬਹੁ ਪ੍ਰਕਾਰ ॥
ਗੁਰਮੁਖਿ ਜਾਗੈ ਸੋਈ ਸਾਰੁ ॥
ਇਸੁ ਦੇਹੀ ਕੇ ਅਧਿਕ ਕਾਮ ॥
ਕਹਿ ਕਬੀਰ ਭਜਿ ਰਾਮ ਨਾਮ ॥੩॥੨॥

jaagat sovat baho parkaar.
gurmukh jaagai so-ee saar.
is dayhee kay adhik kaam.
kahi kabeer bhaj raam naam. ||3||2||

In this *shabad*, Kabir Ji draws our attention to two very important points. One, how everybody is arrogant for one reason or another, and secondly how everybody is asleep and unaware that we are being robbed of our capital of life breaths and letting our life be wasted in pursuit of worldly possessions.

He says: "The (scholarly people) pundits are intoxicated studying (holy books like) *Puranas*. The yogis are intoxicated in their yoga (postures or) meditation. The recluses are intoxicated in their self-conceit, and the penitents feel arrogant (thinking that they have) found the secret of penance."(1)

Therefore summarizing the entire situation, Kabir Ji says: "In fact, all are intoxicated (and asleep in their pride about one thing or the other), and nobody is awake (and alert to the fact that arising from their own body, the impulses of lust and anger like) thieves are robbing them (of the merits of all their good deeds)."(1-pause)

However, Kabir Ji does want to acknowledge some exceptions who have been awake and alert in the spiritual sense. He says: "(O' my friends, there are some people who did remain alert to worldly enticements and evil impulses. For example) *Sukdev* (the son of sage *Vyas*, the author of *Mahabharata*), and *Akaroor* the brother of *Kanss* (the

evil maternal uncle of god *Krishna*) remained awake, (and instead of running after worldly wealth, they meditated on God's Name. Similarly) *Hanuman*, in spite of supporting a monkey tail remained alert and god *Shiva* remained awake in serving at (God's) feet. Even in *Kal Yug* (the present age), devotees like Nam Dev, and Jai Dev have been awake (and alert in meditation of God's Name).”(2)

However Kabir Ji wants to caution us against being hasty in judging a person on the basis of one's sleeping or waking patterns. For example one might be awake in the early morning hours, not for meditating on God's Name, but because one wants to rob some one's house. Or one might be asleep during the day, not because one is lazy, but because one has to work the night shift. Therefore, Kabir Ji says: “(O' my friends, people) stay awake or sleep for a variety of reasons. But that waking up alone is sublime, which one does as per Guru's advice. Kabir says that the thing, which proves most useful to this body is meditation on God's Name.”(3-2)

The message of this *shabad* is that we should remain alert (to worldly enticements), and shouldn't let this human birth be wasted in worldly pursuits. We should listen to Guru's advice and engage our body in the task of meditating on God's Name without any sense of arrogance or intoxication.

ਜੋਇ ਖਸਮੁ ਹੈ ਜਾਇਆ ॥
ਪੂਤਿ ਬਾਪੁ ਖੇਲਾਇਆ ॥
ਬਿਨੁ ਸ੍ਵਣਾ ਖੀਰੁ ਪਿਲਾਇਆ ॥੧॥

jo-ay khasam hai jaa-i-aa.
poot baap khaylaa-i-aa.
bin sarvanaa kheer pilaa-i-aa. ||1||

ਦੇਖਹੁ ਲੋਗਾ ਕਲਿ ਕੋ ਭਾਉ ॥
ਸੁਤਿ ਮੁਕਲਾਈ ਅਪਨੀ ਮਾਉ ॥੧॥ ਰਹਾਉ ॥

daykhhu logaa kal ko bhaa-o.
sut muklaa-ee apnee maa-o. ||1|| rahaa-o.

ਪਗਾ ਬਿਨੁ ਹੁਰੀਆ ਮਾਰਤਾ ॥
ਬਦਨੈ ਬਿਨੁ ਖਿਰ ਖਿਰ ਹਾਸਤਾ ॥
ਨਿਦ੍ਰਾ ਬਿਨੁ ਨਰੁ ਪੈ ਸੋਵੈ ॥
ਬਿਨੁ ਬਾਸਨ ਖੀਰੁ ਬਿਲੋਵੈ ॥੨॥

pagaa bin huree-aa maartaa.
badnai bin khir khir haastaa.
nidraa bin nar pai sovai.
bin baasan kheer bilovai. ||2||

ਬਿਨੁ ਅਸਥਨ ਗਊ ਲਵੇਰੀ ॥
ਪੈਡੇ ਬਿਨੁ ਬਾਟ ਘਨੇਰੀ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਈ ॥
ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ ॥੩॥੩॥

bin asthan ga-oo lavayree.
paiday bin baat ghanayree.
bin satgur baat na paa-ee.
kaho kabeer samjhaa-ee. ||3||3||

In the central idea of previous *shabad*, (the sentence before pause), Kabir Ji stated that all are intoxicated (and asleep in their pride about one thing or the other), and nobody is awake (and alert to the fact that arising from their own body, the impulses of lust and anger like) thieves are robbing them (of the merits of all their good deeds).

In this *shabad*, he elaborates on this theme with an allegory (a narrative with an underlying meaning different from the surface meaning of the story or poem).

First commenting on our mind, its craze for *Maya* and its domination over the human soul, Kabir Ji says: “(O’ my friends, the mind which is the outgrowth of *Maya* (worldly attraction, enjoys it so much, as if a) mother has given birth to its own husband. (Also the mind has become so powerful that it is controlling the soul, which should be other way around. It is like a) son fondling his father, and without breasts feeding milk (to the soul and making it addicted to the worldly pleasures).”(1)

Pointing to the extremely unhealthy influence of the evil culture of present age, Kabir Ji says: “Notice O’ people, the sway of *Kal Yug* (the present dark age in which the mind, which is the outgrowth of *Maya* or worldly enticements is so enjoying the false worldly pleasures, as if) a son has married his own mother.” (1-pause)

Commenting further on the ways of the mind, Kabir Ji says: “(Our mind so easily jumps from one thought to another as if it is a little calf which is) jumping without feet. (When any of its worldly desires is fulfilled it feels so happy, as if) it is laughing without the mouth. (It remains so lost in its worldly involvements, as if) without feeling sleepy, a man tries to sleep (and keeps lying on the bed and having many dreams, as if) it is churning milk without (the churning) pot.”(2)

Kabir Ji now concludes this allegory by stressing upon the importance of the Guru in our life. He says: “(O’ my friends, *Maya*, the worldly attachment) is like a cow without teats (so it cannot yield the milk of happiness) and our soul is traveling long distances without any need for travel. Kabir wants to make people understand that without the guidance of the true Guru, one cannot find the (right) way (of life).”(3-3)

The message of this *shabad* is that only through Guru’s guidance, can we control our mind, make it meditate on God’s Name and reach the abode of God. This is the effect of *Kalyug* (the present age).

ਪ੍ਰਹਲਾਦ ਪਠਾਏ ਪੜਨ ਸਾਲ ॥
ਸੰਗਿ ਸਖਾ ਬਹੁ ਲੀਏ ਬਾਲ ॥
ਮੋ ਕਉ ਕਹਾ ਪੜਾਵਸਿ ਆਲ ਜਾਲ ॥
ਮੇਰੀ ਪਟੀਆ ਲਿਖਿ ਦੇਹੁ ਸ੍ਰੀ ਗੋਪਾਲ ॥੧॥

parahlaad pathaa-ay parhan saal.
sang sakhaa baho lee-ay baal.
mo ka-o kahaa parh^haavas aal jaal.
mayree patee-aa likh^h dayh saree
gopaal. ||1||

ਨਹੀ ਛੋਡਉ ਰੇ ਬਾਬਾ ਰਾਮ ਨਾਮ ॥
ਮੇਰੇ ਅਉਰ ਪੜਨ ਸਿਉ ਨਹੀ ਕਾਮੁ ॥੧॥
ਰਹਾਉ ॥

nahee chhoda-o ray baabaa raam
naam.
mayro a-or parh^han si-o nahee kaam.
||1|| rahaa-o.

ਸੰਡੈ ਮਰਕੈ ਕਹਿਓ ਜਾਇ ॥
ਪ੍ਰਹਲਾਦ ਬੁਲਾਏ ਬੇਗਿ ਧਾਇ ॥
ਤੂ ਰਾਮ ਕਹਨ ਕੀ ਛੋਡੁ ਬਾਨਿ ॥
ਤੁਝ ਤੁਰਤੁ ਛਡਾਉ ਮੇਰੇ ਕਹਿਓ ਮਾਨਿ ॥੨॥

sandai markai kahi-o jaa-ay.
parahlaad bulaa-ay bayg Dhaa-ay.
too raam kahan kee chhod baan.
tujh turat^t chhad^hadaa-oo mayro kahi-o
maan. ||2||

ਮੋ ਕਉ ਕਹਾ ਸਤਾਵਹੁ ਬਾਰ ਬਾਰ ॥
ਪ੍ਰਭਿ ਜਲ ਥਲ ਗਿਰਿ ਕੀਏ ਪਹਾਰ ॥
ਇਕੁ ਰਾਮੁ ਨ ਛੋਡਉ ਗੁਰਹਿ ਗਾਰਿ ॥
ਮੋ ਕਉ ਘਾਲਿ ਜਾਰਿ ਭਾਵੈ ਮਾਰਿ ਡਾਰਿ ॥੩॥

mo ka-o kahaa saṭaavahu baar baar.
parab^h jal thal gir kee-ay pahaar.
ik raam na chhoda-o gureh gaar.
mo ka-o ghaal jaar bhaavai maar daar.
||3||

ਕਾਢਿ ਖੜਗੁ ਕੋਪਿਓ ਰਿਸਾਇ ॥
ਤੁਝ ਰਾਖਨਹਾਰੋ ਮੋਹਿ ਬੜਾਇ ॥
ਪ੍ਰਭ ਥੰਭ ਤੇ ਨਿਕਸੇ ਕੈ ਬਿਸਥਾਰ ॥
ਹਰਨਾਖਸੁ ਛੇਦਿਓ ਨਖ ਬਿਦਾਰ ॥੪॥

kaadh kharhag kopi-o risaa-ay.
tuj^h raakhⁿhaaro mohi baṭaa-ay.
parab^h thamb^h tay niksai kai bistaar.
harnaakhas chhaydi-o nak^h bidaar.
||4||

ਓਇ ਪਰਮ ਪੁਰਖ ਦੇਵਾਇ ਦੇਵ ॥
ਭਗਤਿ ਹੇਤਿ ਨਰਸਿੰਘ ਭੇਵ ॥
ਕਹਿ ਕਬੀਰ ਕੋ ਲਖੈ ਨ ਪਾਰ ॥
ਪ੍ਰਹਲਾਦ ਉਧਾਰੇ ਅਨਿਕ ਬਾਰ ॥੫॥੪॥

o-ay param purakh dayvaaDh dayv.
bhagaṭ hayt narsingh bhayv.
kahi kabeer ko lak^hai na paar.
parahlaad uDhaaray anik baar. ||5||4||

This *shabad* relates to the famous legend of devotee *Prehlaad*, about whom it is said, that before he was born, as advised by the sage *Narad*, his mother used to loudly utter God's Name. As a result *Prehlaad* became *Narad's* disciple and started meditating on God's Name at a very early age. But by virtue of certain blessings received from God, his own father the king *Harnakash*, assumed that he had become immortal. Therefore he became so arrogant that he declared that he himself is the Supreme Being and issued a strict command that henceforth all his subjects should worship him, and not God. In this *shabad*, Kabir Ji briefly narrates what happened when his parents sent *Prehlaad* to school for study.

He says: "*Prehlaad* was sent to school for studying. He took many of his childhood friends along with him. (But when his teacher wrote some initial worldly symbols on his wooden slate, *Prehlaad* said to him: "(O' teacher), why do you teach me all these worldly entanglements, just write the name of God on my wooden slate.") (1)

His teacher told *Prehlaad* about his father's command that no one can talk about God. To which *Prahladaad* replied: "O' my respected teacher, I wouldn't forsake God's Name, and I don't have interest in learning anything else." (1-pause)

Continuing the story, Guru Ji says: "(Then his teacher) *Sanda Marka* went and complained to the king, (who became furious on hearing about it and) right away summoned *Prahladaad* to his presence. (On the way the teacher told *Prehlaad*, how angry his father was and how he might punish him. So trying to advise *Prehlaad*, he said: "O' *Prehlaad*), forsake the habit of uttering God's Name. If you do as I say, I would immediately get you saved (from your father's wrath)." (2)

But *Prehlaad* replied: “(O’ teacher), why do you bother me again and again? It is God, who has created all waters, lands and mountains. You may burn me alive or kill me, but I wouldn’t forsake God, because it would bring shame to my Guru.”(3)

Guru Ji adds: “(When the king heard about such reply to his teacher’s suggestion, he became so mad that) drawing his sword he angrily advanced (toward *Prehlaad* and challenged him) to show his savior. (Then assuming a very dreadful form of half lion and half man, God) emerged from a pillar and tore apart *Harnaakash* with His nails.”(4)

Therefore, Kabir Ji concludes: “(O’ man), that sublime Being is the God of all gods. For the love of His devotee, He assumed the form of half man and half lion. *Kabir* says, nobody can understand His limits; innumerable times He has saved (His devotees like) *Prehlaad*.”(5-4)

The message of this *shabad* is if we have firm faith in God and stick to it in spite of all threats, then He would surely come to our rescue and destroy our enemies.

ਇਸੁ ਤਨ ਮਨ ਮਧੇ ਮਦਨ ਚੋਰ ॥
ਜਿਨਿ ਗਿਆਨ ਰਤਨੁ ਹਿਰਿ ਲੀਨ ਮੋਰ ॥
ਮੈ ਅਨਾਥੁ ਪ੍ਰਭ ਕਹਉ ਕਾਰਿ ॥
ਕੋ ਕੋ ਨ ਬਿਗੂਤੋ ਮੈ ਕੋ ਆਹਿ ॥੧॥

is tan man maDhay madan chor.
jin gi-aan ratan hir leen mor.
mai anaath parabh kaha-o kaahi.
ko ko na bigooto mai ko aahi. ||1||

ਮਾਧਉ ਦਾਰੁਨ ਦੁਖੁ ਸਹਿਓ ਨ ਜਾਇ ॥
ਮੇਰੋ ਚਪਲ ਬੁਧਿ ਸਿਉ ਕਹਾ ਬਸਾਇ ॥੧॥
ਰਹਾਉ ॥

maaDha-o daarun dukh sahi-o na jaa-ay.
mayro chapal buDh si-o kahaa basaa-ay.
||1|| rahaa-o.

ਸਨਕ ਸਨੰਦਨ ਸਿਵ ਸੁਕਾਇ ॥
ਨਾਭਿ ਕਮਲ ਜਾਨੇ ਬ੍ਰਹਮਾਇ ॥
ਕਬਿ ਜਨ ਜੋਗੀ ਜਟਾਧਾਰਿ ॥
ਸਭ ਆਪਨ ਅਉਸਰ ਚਲੇ ਸਾਰਿ ॥੨॥

sanak sanandan siv sukaad.
naabh kamal jaanay barahmaad.
kab jan jogee jataaDhaar.
sabh aapan a-osar chalay saar. ||2||

ਤੂ ਅਥਾਹੁ ਮੋਹਿ ਥਾਹ ਨਾਹਿ ॥
ਪ੍ਰਭ ਦੀਨਾ ਨਾਥ ਦੁਖੁ ਕਹਉ ਕਾਰਿ ॥
ਮੇਰੋ ਜਨਮ ਮਰਨ ਦੁਖੁ ਆਥਿ ਧੀਰ ॥
ਸੁਖ ਸਾਗਰ ਗੁਨ ਰਉ ਕਬੀਰ ॥੩॥੫॥

too athaahu mohi thaah naahi.
parabh deenaa naath dukh kaha-o kaahi.
moro janam maran dukh aath Dheer.
sukh saagar gun ra-o kabeer. ||3||5||

In this *shabad*, Kabir Ji talks about one very big weakness and evil habit in human beings. That weakness is their uncontrollable impulse of lust, which compels them to adultery. This disease is so common that not only ordinary human beings but also many great saints and gods have been misled by it. Expressing his own helplessness against this monster, *Kabir Ji* prays to God to save him from this ailment and thus indirectly shows us how we can also save ourselves from this and other such maladies.

Addressing God, he says: “(O’ God), within this body of mine resides the thief of lust, who has stolen away my jewel of (divine) wisdom (and has corrupted my intellect). O’ God, to whom may I, a helpless person, go and ask (for help? When I reflect that even among great men, I hardly find) anyone who wasn’t blemished (by lust, then) who am I (before such an evil force)?”(1)

So briefly stating his problem, Kabir Ji says: “O’ God, I cannot bear this dreadful malady. (Please tell me), how can I control my mercurial mind (from this passion)?”(1- pause)

Now Kabir Ji cites examples of even great gods, saints, and sages who were afraid of this passion. He says: “(O’ God, devotees like) *Sanak, Sanandan, Shiv, Sukdev*, and gods like *Brahma*, who were born out of the naval (of a lotus), many poets, yogis, and saints with matted hair, all went away from this world, after passing their time (being afflicted or afraid of the passion of lust).”(2)

Therefore, Kabir Ji makes an appeal to (God) the only power who could save us (from this or any other malady) and says: “(O’ God), You are unfathomable, I don’t know how deep (and merciful) You are. O’ merciful Master of the meek, (except for You, I don’t know to) whom may I narrate my pain. O’ the ocean of peace, please save me from this pain (of birth and death, which has arisen from the worldly desires or) *Maya*, so that I may keep uttering Your praises.”(3-5)

The message of this *shabad* is that the impulse of lust is very powerful. Even many great sages and gods could not save themselves from it. The only way we can save us from this evil is that we should humbly pray to God to show His mercy and protect us from this and other passions and thus save us from the pain of births and deaths.

ਨਾਇਕੁ ਏਕੁ ਬਨਜਾਰੇ ਪਾਚ ॥
ਬਰਧ ਪਚੀਸਕ ਸੰਗੁ ਕਾਚ ॥
ਨਉ ਬਹੀਆਂ ਦਸ ਗੋਨਿ ਆਹਿ ॥
ਕਸਨਿ ਬਹਤਰਿ ਲਾਗੀ ਤਾਹਿ ॥੧॥

naa-ik ayk banjaaray paach.
baraDh pacheesak sang kaach.
na-o bahee-aa^N das gon aahi.
kasan bahṭar laagee ṭaahi. ||1||

ਮੋਹਿ ਐਸੇ ਬਨਜ ਸਿਉ ਨਹੀਨ ਕਾਜੁ ॥

mohi aisay banaj si-o naheen kaaj.

ਪੰਨਾ ੧੧੯੫

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ਜਿਹ ਘਟੈ ਮੂਲੁ ਨਿਤ ਬਢੈ ਬਿਆਜੁ ॥ ਰਹਾਉ ॥

jih ghatai mool niṭ badḥai bi-aaj. rahaa-o.

ਸਾਤ ਸੂਤ ਮਿਲਿ ਬਨਜੁ ਕੀਨ ॥
ਕਰਮ ਭਾਵਨੀ ਸੰਗ ਲੀਨ ॥
ਤੀਨਿ ਜਗਾਤੀ ਕਰਤ ਰਾਰਿ ॥
ਚਲੇ ਬਨਜਾਰਾ ਹਾਥ ਝਾਰਿ ॥੨॥

saat soot mil banaj keen.
karam bhaavnee sang leen.
ṭeen jagaatēe karat raar.
chalo banjaaraa haath jhaar. ||2||

ਪ੍ਰੰਜੀ ਹਿਰਾਨੀ ਬਨਜੁ ਟੂਟ ॥
 ਦਹ ਦਿਸ ਟਾਂਡੇ ਗਇਓ ਫੂਟਿ ॥
 ਕਹਿ ਕਬੀਰ ਮਨ ਸਰਸੀ ਕਾਜ ॥
 ਸਹਜ ਸਮਾਨੋ ਤ ਭਰਮ ਭਾਜ ॥੩॥੬॥

poonjee hiraanee banaj toot.
 dah dis taa^Ndo ga-i-o foot.
 kahi kabeer man sarsee kaaj.
 sahj samaano ta bharam bhaaj. ||3||6||

In the previous *shabad*, Kabir Ji told us that the impulse of lust is so powerful that even the great sages and gods could not save themselves from it. The only way we can save ourselves from this evil is to humbly pray to God to show mercy and protect us from this and other passions, and save us from the pain of births and deaths. In this *shabad*, he tells us what other impulses beside lust afflict and ruin us, with the result that ultimately we depart from here losing the capital stock of our life breaths in vain.

Kabir Ji explains the entire situation with a beautiful metaphor of an olden day's mode of trade, when merchants would load their wares in special giant bags of jute with the help of long bamboo sticks and put these on bullock carts to take the wares to the nearby towns for sale. On the way they had to guard their merchandise from being looted by highwaymen or being excessively taxed by the tax collectors. Many times a poor merchant would lose all his merchandise and return home empty handed. Using this metaphor, Kabir Ji warns us that if we are not careful then we could be robbed by our evil impulses and depart from this world like a trader who has lost everything.

Referring to man's soul, the five senses, openings in the body, and the main arteries in the metaphor of an olden day merchant, Kabir Ji says: "(O' my friends, our) soul is like a merchant, (the five sense organs are like) his five retailers who are taking with them the false (worldly wares loaded on) twenty five oxen (or sub properties of the five main elements of earth, water, fire, air, and ether) of which our body is made. These wares are put in ten giant bags (the five sense organs like sense of touch and taste and five action organs like hands and feet) with the help of nine long poles (or the nine openings such as ears and eyes). These bags are tightened with seventy two strings (the seventy two main arteries in the human body)." (1)

However, Kabir Ji knows that (like the mind of an ordinary human being) this merchant is engaged in a trade, which is surely going to end up in a big loss, therefore he says: "I don't have anything to do with such a trade, where every day one's capital keeps decreasing and the interest keeps multiplying." (1-pause)

Still using the same metaphor, Kabir Ji explains how the ordinary human being is engaged in such a losing business that would lead him into bankruptcy. He says: "Joining together as seven partners (five sense faculties, mind and intellect) are doing a business (of evil deeds). They have also made the habits acquired from their past deeds as (their helpers and) companions. On the way (the three impulses for good, evil, or mixed deeds) quarrel and loot them like the three tax collectors. (So in the end, at the time of one's death, one departs like) a peddler returning home empty handed." (2)

Commenting on the pitiable state in which such a human being leaves the world, Kabir Ji says: “(O’ my friends, in the end, when one’s) capital (of life breaths) is finished, one’s business (in the world) ends, the convoy (of one’s body) breaks down in all the ten directions. Kabir says: “O’ my mind, if you merge in a state of equipoise, then all your doubt would hasten away, and your task would be accomplished.”(3-6)

The message of this *shabad* is that God has given us the capital of breaths to invest in the trade of virtues and earning the profit of God’s Name. But if misguided by evil impulses, we let this capital (of our given life breaths) be wasted, we would go as losers from this world. On the other hand if we use this opportunity to get attuned to God, then we would achieve the object of our life and reunite with God from whom we have been separated.

ਬਸੰਤੁ ਹਿੰਡੋਲੁ ਘਰੁ ੨

basant hindol ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਮਾਤਾ ਜੂਠੀ ਪਿਤਾ ਭੀ ਜੂਠਾ ਜੂਠੇ ਹੀ ਫਲ ਲਾਗੇ ॥

maataa jooth^{ee} pitaa b^{hee} jooth^{aa} joothay hee fal laagay.

ਆਵਹਿ ਜੂਠੇ ਜਾਹਿ ਭੀ ਜੂਠੇ ਜੂਠੇ ਮਰਹਿ ਅਭਾਗੇ
॥੧॥

aavahi joothay jaahi b^{hee} joothay joothay mareh abhaagay. ||1||

ਕਹੁ ਪੰਡਿਤ ਸੂਚਾ ਕਵਨੁ ਠਾਉ ॥

kaho pandit soochaa kavan thaa-o.

ਜਹਾਂ ਬੈਸਿ ਹਉ ਭੋਜਨੁ ਖਾਉ ॥੧॥ ਰਹਾਉ ॥

jahaaⁿ bais ha-o bhojan khaa-o. ||1|| rahaa-o.

ਜਿਹਬਾ ਜੂਠੀ ਬੋਲਤ ਜੂਠਾ ਕਰਨ ਨੇਤ੍ਰ ਸਭਿ ਜੂਠੇ ॥

jihbaa jooth^{ee} bolat joothaa karan naytar sabh joothay.

ਇੰਦ੍ਰੀ ਕੀ ਜੂਠਿ ਉਤਰਸਿ ਨਾਹੀ ਬ੍ਰਹਮ ਅਗਨਿ ਕੇ
ਲੂਠੇ ॥੨॥

indree kee jooth^{ee} utras naahee barahm agan kay loothay. ||2||

ਅਗਨਿ ਭੀ ਜੂਠੀ ਪਾਨੀ ਜੂਠਾ ਜੂਠੀ ਬੈਸਿ
ਪਕਾਇਆ ॥

agan b^{hee} jooth^{ee} paanee joothaa jooth^{ee} bais pakaa-i-aa.

ਜੂਠੀ ਕਰਛੀ ਪਰੋਸਨ ਲਾਗਾ ਜੂਠੇ ਹੀ ਬੈਠਿ
ਖਾਇਆ ॥੩॥

jooth^{ee} karch^{hee} parosan laagaa joothay hee baith khaa-i-aa. ||3||

ਗੋਬਰੁ ਜੂਠਾ ਚਉਕਾ ਜੂਠਾ ਜੂਠੀ ਦੀਨੀ ਕਾਰਾ ॥

gobar joothaa cha-ukaa joothaa jooth^{ee} deenee kaaraa.

ਕਹਿ ਕਬੀਰ ਤੇਈ ਨਰ ਸੂਚੇ ਸਾਚੀ ਪਰੀ ਬਿਚਾਰਾ
॥੪॥੧॥੨॥

kahi kabeer tay-ee nar soochay saachee paree bichaaraa. ||4||1||2||

Basant Hindoal Ghar-2

It appears Kabir Ji uttered this *shabad*, while conversing with a typical *Brahmin* who was arrogant about his caste. The *Brahmin* thought that his was the only caste, which is pure. For that reason he wouldn't let any person of lower caste, particularly a *Shudra*, touch him. He was most particular about maintaining purity of the food he cooked and ate. For this purpose he would first sweep and clean his cooking place, plaster it with cow dung, and then draw a circle around it to mark the boundary of his cooking yard, and then nobody was supposed to enter it. Kabir Ji wanted to advise this *Brahmin* and others that in reality everybody and every place, including the courtyard prepared by him, was impure and only those persons are pure whose thoughts are pure.

First talking about human beings themselves, Kabir Ji says: “(O’ *Brahmin*, if you seriously think about it, you would conclude that one’s) mother is impure and impure is also the father, and impure are their fruits or the children (because all of them have to pass through the impure genital organs of the mother and are born from the impure semen of the father. So when human beings) come (into this world), they are impure and they are impure when they go (because they commit so many sins during their life). In this way, the unfortunate ones (are born) and die in impurity.”(1)

Now challenging that *Brahmin* (also called *Pundit*) to show him a truly pure or unpolluted place, he says: “O’ *Pundit*, tell me, what place is pure, sitting where I may eat my food?”(1-pause)

What to speak of an unpolluted place, Kabir Ji reminds this arrogant *Brahmin*, that even our major organs are impure. He says: “O’ man, lost in the fire of arrogance of your *Brahmin* caste, (if you think dispassionately, your) tongue is false, (because it) tells lies, (similarly) the ears and eyes are all impure, (because these listen and see impure and false things), and the impurity of our sex organ is never removed.”(2)

Next pointing to the process of cooking itself, Kabir Ji says: “(O’ *Pundit*), impure is the fire, impure is the water, and impure is the woman who while sitting (in this courtyard has) cooked the food. Also impure is the ladle, with which you start distributing the food and impure is the one who sits there and eats.”(3)

In conclusion, Kabir Ji says: “(O’ *Pundit*), impure is the cow dung (excreta of a cow, which people used as fuel in olden days), impure is the courtyard, and impure is the boundary line, which you have drawn (around it). Kabir says, only those persons are pure, who have been blessed with true realization (that it is God alone who is true or pure).”(4-1-7)

The message of this *shabad* is that although we should try to be as hygienic and clean as reasonably possible, yet we should not be obsessed with such superstitions that a mere touch of a person of low caste is going to pollute us or our food. If we think deeply then there is pollution and impurity all around and within us. The only way by which we can become pure and immaculate is by having pure thoughts and meditating on God’s pure Name.

ਰਾਮਾਨੰਦ ਜੀ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਤ ਜਾਈਐ ਰੇ ਘਰ ਲਾਗੋ ਰੰਗੁ ॥
ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ ॥੧॥ ਰਹਾਉ ॥

ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗੁ ॥
ਘਸਿ ਚੰਦਨ ਚੋਆ ਬਹੁ ਸੁਗੰਧੁ ॥
ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ ॥
ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ ਮਾਹਿ ॥੧॥

ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨੁ ॥
ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨੁ ॥
ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ ॥
ਉਹਾ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾ ਨ ਹੋਇ ॥੨॥

ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥
ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥
ਰਾਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮੁ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮੁ ॥੩॥੧॥

raamaanand jee ghar 1

ik-o^Nkaar satgur parsaad.

kat jaa-ee-ai ray ghar laago rang.
mayraa chit na chalai man bha-i-o pang. ||1|| rahaa-o.

ayk divas man bha-ee umang.
ghas chandan cho-aa baho suganDh.
poojan chaalee barahm thaa-ay.
so barahm bataa-i-o gur man hee maahi. ||1||

jahaa jaa-ee-ai tah jal pakhaan.
too poor rahi-o hai sabh samaan.
bayd puraan sabh daykhay jo-ay.
oohaa^N ta-o jaa-ee-ai ja-o eehaa^N na ho-ay. ||2||

satgur mai balihaaree tor.
jin sakal bikal bharam kaatay mor.
raamaanand su-aamee ramat barahm.
gur kaa sabad kaatai kot karam.
||3||1||

Rama Nand Ji Ghar-1

The message of many previous *shabads* is that there is no need to follow the *Brahmin* practices of going on pilgrimages, worshipping statues, or bathing in holy waters. One can realize God residing within one's own body by listening to (*Gurbani*) the Guru's word. In this *shabad*, *Rama Nand Ji* who was a *Brahmin*, and the Guru of such renowned devotees as *Kabir*, *Ravi Das*, *Saain*, *Dhanna*, and *Peepa*, speaks against *Brahmin* beliefs and endorses Guru Ji's view that there is no need to go to holy places, because one can realize God while sitting in one's own home.

As if responding to those who have been asking him why he didn't go to pilgrimages, *Rama Nand Ji* says: "(O) man, why should I go (to holy places), when while sitting in my home I have been imbued with the love (of God)? My mind no longer wanders (and it has become so stable as if it has) become handicapped." (1-pause)

It is believed that before meeting his Guru, *Rama Nand Ji* used to worship statues, but upon listening to his Guru, he realized that God resided in his own heart and there was no need for him to do any ritual worship of stones. Describing this change in the form of a story, as if he were a woman getting ready to worship her idol, *Rama Nand Ji* says: “One day, a desire arose in my mind (to see God). After grinding some sandal (paste), I picked up perfume and many fragrant flowers and proceeded to God’s place (the temple) to worship Him. (But then my) Guru told me that God resides in the home (of your heart itself, and therefore there is no need to go outside to see Him).”(1)

Therefore rejecting the need for going to any holy places, *Rama Nand Ji* addresses God and says: “To whatever (holy places) we may go, there is either some water (to bathe in), or some statue (to worship. But O’ God), You are pervading in equal measure everywhere. I have studied and looked into all *Vedas* and *Puranas*, (and have come to the conclusion that we should go there (to the holy places), if God were not present here.”(2)

Rama Nand Ji concludes the *shabad* by expressing his thanks to his Guru, and says: “O’ true Guru I am a sacrifice to you, who has removed all my complicated doubts. Now *Rama Nand* is meditating on the Name of his Master (and has realized that *Gurbani*) the Guru’s word can remove (the sin of) millions of (evil) deeds.”(3-1)

The message of this *shabad* is that there is no need for us to go to any particular holy place to find God. All we need to do is to listen to Guru's advice, and meditate on God's Name, wherever we are. By doing so we would be able to see the sight of God right within our own body and everywhere.

ਬਸੰਤੁ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ

basantṭ banee naamday-o jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਾਹਿਬੁ ਸੰਕਟਵੈ ਸੇਵਕੁ ਭਜੈ ॥
ਚਿਰੰਕਾਲ ਨ ਜੀਵੈ ਦੇਉ ਕੁਲ ਲਜੈ ॥੧॥

saahib sanktavai sayvak bhajai.
chirankaal na jeevai do-oo kul lajai.
||1||

ਤੇਰੀ ਭਗਤਿ ਨ ਛੋਡਉ ਭਾਵੈ ਲੋਗੁ ਹਸੈ ॥
ਚਰਨ ਕਮਲ ਮੇਰੇ ਹੀਅਰੇ ਬਸੈ ॥੧॥ ਰਹਾਉ ॥

tayree bhagat na chhoda-o bhaavai
log hasai.
charan kamal mayray hee-aray
basai^N. ||1|| rahaa-o.

ਜੈਸੇ ਅਪਨੇ ਧਨਹਿ ਪ੍ਰਾਨੀ ਮਰਨੁ ਮਾਂਡੈ ॥
ਤੈਸੇ ਸੰਤ ਜਨਾਂ ਰਾਮ ਨਾਮੁ ਨ ਛਾਡੈ ॥੨॥

jaisay apnay dhaneh paraanee maran
maa^Ndai.
taisay santṭ janaa^N raam naam na
chhaadai^N. ||2||

ਗੰਗਾ ਗਇਆ ਗੋਦਾਵਰੀ ਸੰਸਾਰ ਕੇ ਕਾਮਾ ॥

gangaa ga-i-aa godaavree sansaar
kay kaamaa.

ਪੰਨਾ ੧੧੯੬

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ਨਾਰਾਇਣੁ ਸੁਪ੍ਰਸੰਨ ਹੋਇ ਤ ਸੇਵਕੁ ਨਾਮਾ ॥੩॥੧॥

naaraa-in suparsan ho-ay ta sayvak
naamaa. ||3||1||

Basantt Baani Nam Deo Ji Ki

In one of the episodes of devotee *Nam Dev's* life, the Muslim ruler told him to either show a miracle and revive a dead cow or convert to Islam, otherwise he would be put to death. But in spite of his mother's advice to the contrary *Nam Dev* refused to convert to Islam, and didn't let his faith in God be shaken. In this *shabad*, he tells what happens if a person deserts his Master and why one needs to be firm in one's faith.

Warning us against abandoning our faith in time of difficulty, *Nam Dev Ji* says: "When one's loyalty to one's Master puts a servant in (some) difficulty (and to save him or herself) the servant deserts the Master, then (that servant) doesn't live very long and brings shame to both his or her lineages (on the mother's and father's sides)." (1)

So expressing his firm resolve to worship God in accordance with his own faith, *Nam Dev Ji* says: "(O' God), I wouldn't abandon Your worship, even if people laugh at me. Your lotus feet (Your loving thoughts) reside in my heart." (1-pause)

Illustrating with an example, the resolve of true saints to meditate on God's Name, *Nam Dev Ji* says: "Just as one becomes ready to die for the sake of one's (worldly) wealth, similarly the saintly people don't abandon God's Name." (2)

However *Nam Dev Ji* points out that one doesn't become a true saint or devotee of God, simply by doing some ritual worship. He says: "(Going on pilgrimages) to *Ganges*, *Gya*, or *Godaawari*, are things done to please the worldly (people). O' *Nam Dev*, a person is a true devotee (only) if God is pleased (with that person)." (3-1)

The message of this *shabad* is that if we want to become true devotees of God, then we should keep meditating on His Name under all circumstances and shouldn't abandon our faith in Him even in the face of many difficulties.

Personal Note: Perhaps that is why, Guru Gobind Singh Ji ordained that his followers should have five distinct symbols including long hair, so that in times of difficulty, they wouldn't easily be able to hide or deny their faith.

ਲੋਭ ਲਹਰਿ ਅਤਿ ਨੀਝਰ ਬਾਜੈ ॥
ਕਾਇਆ ਡੂਬੈ ਕੇਸਵਾ ॥੧॥

lobh lahar at neejhar baajai.
kaa-i-aa doobai kaysvaa. ||1||

ਸੰਸਾਰੁ ਸਮੁੰਦੇ ਤਾਰਿ ਗੋਬਿੰਦੇ ॥
ਤਾਰਿ ਲੈ ਬਾਪ ਬੀਠੁਲਾ ॥੧॥ ਰਹਾਉ ॥

sansaar samunday taar gobinday.
taar lai baap beethulaa. ||1|| rahaa-o.

ਅਨਿਲ ਬੇੜਾ ਹਉ ਖੇਵਿ ਨ ਸਾਕਉ ॥
ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ ਬੀਠੁਲਾ ॥੨॥

anil bayrhaa ha-o khayv na saaka-o.
tayraa paar na paa-i-aa beethulaa. ||2||

ਹੋਹੁ ਦਇਆਲੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂ ਮੋ ਕਉ ॥
ਪਾਰਿ ਉਤਾਰੇ ਕੇਸਵਾ ॥੩॥

hohu da-i-aal satgur mayl too mo ka-o.
paar utaray kaysvaa. ||3||

ਨਾਮਾ ਕਹੈ ਹਉ ਤਰਿ ਭੀ ਨ ਜਾਨਉ ॥
ਮੋ ਕਉ ਬਾਹ ਦੇਹਿ ਬਾਹ ਦੇਹਿ ਬੀਠੁਲਾ ॥੪॥੨॥

naamaa kahai ha-o tar bhee na jaan-o.
mo ka-o baah deh baah deh beethulaa.
||4||2||

In the previous *shabad*, Nam Dev Ji advised us that if we want to become true devotees of God, then we should keep meditating on His Name under all circumstances and shouldn't abandon our faith in Him, even in the face of difficulties. In this *shabad*, he takes the other side and shows us how we should pray to God to take us out of difficulties and save us from the worldly temptations.

Comparing this world to a vast ocean Nam Dev Ji prays to God on our behalf and says: "O' my God of beautiful hair, (the impulses of greed for worldly riches are so strongly swaying my mind, as if) the waves of avarice are continuously rising in this (worldly) ocean and my body (soul) is getting drowned (in this ocean of life)." (1)

Repeating his prayer, Nam Dev Ji says: "O' *Gobind* (God of universe), this world is (like) an ocean, please ferry me across, O' my *Beethal* (the detached one)." (1-pause)

Just as when caught in strong winds a boatman finds it impossible to steer his boat with his oars and starts praying for help, similarly finding himself helpless against the worldly temptations, Nam Dev Ji prays: "(O' God, being surrounded by) the strong winds (of worldly desires) I cannot steer the boat (of my life) and cannot find the shore, where You reside (so that I could reach You)." (2)

Therefore praying to God for help, Nam Dev Ji says: "O' God, show Your mercy and unite me with the true Guru who may ferry me across (this worldly ocean)." (3)

As if expressing his complete helplessness against the strong winds of worldly temptations, Nam Dev Ji urgently pleads for God's help, and says: "O' my *Beethal*, Nam Dev says, (what to speak of steering the boat of my life in this stormy, worldly ocean), I don't even know how to swim. Therefore I entreat You again and again, to hold out Your hand (and pull me out of this ocean), O' my God." (4-2)

The message of this *shabad* is that if we want to save ourselves from being drowned in the worldly desires of greed and lust, then we should pray to God to unite us with the true Guru, who may teach us how to save ourselves from being misled by false worldly temptations and obtain union with God.

ਸਹਜ ਅਵਲਿ ਧੂੜਿ ਮਣੀ ਗਾਡੀ ਚਾਲਤੀ ॥

sahj aval Dhoorh manee gaadee
chaaltee.

ਪੀਛੈ ਤਿਨਕਾ ਲੈ ਕਰਿ ਹਾਂਕਤੀ ॥੧॥

peechhai tinkaai lai kar haa^Nktee. ||1||

ਜੈਸੇ ਪਨਕਤ ਥੂਟਿਟਿ ਹਾਂਕਤੀ ॥

jaisay pankat̃ tharootit haa^Nktee.

ਸਰਿ ਧੋਵਨ ਚਾਲੀ ਲਾਡੁਲੀ ॥੧॥ ਰਹਾਉ ॥

sar Dhovan chaalee laadulee. ||1||
rahaa-o.

ਧੋਬੀ ਧੋਵੈ ਬਿਰਹ ਬਿਰਾਤਾ ॥

Dhobee Dhovai birah biraat̃aa.

ਹਰਿ ਚਰਨ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥੨॥

har charan mayraa man raat̃aa. ||2||

ਭਣਤਿ ਨਾਮਦੇਉ ਰਮਿ ਰਹਿਆ ॥

bhanat̃ naamday-o ram rahi-aa.

ਅਪਨੇ ਭਗਤ ਪਰ ਕਰਿ ਦਇਆ ॥੩॥੩॥

apnay bhagat̃ par kar da-i-aa. ||3||3||

In the previous *shabad*, Nam Dev Ji advised us that if we want to save ourselves from being drowned in the worldly desires of greed and lust, then we should pray to God to unite us with the true Guru who may teach us how to save ourselves from being misled by false worldly temptations and obtain union with God.

In this *shabad*, Nam Dev Ji uses a very beautiful metaphor of a washerwoman in India, who daily drives a cart laden with dirty clothes to a village pond, where her husband washes those clothes. Nam Dev Ji compares our body to the cart laden with dirty clothes (or sins), and our soul to the washerwoman and the Guru to the washer man who helps us wash clean the dirty clothes of sins in our (body) cart.

So Nam Dev Ji says: “Just as when the cart laden with (dirty clothes) advances slowly, and holding a stick in her hand (the washerwoman) keep it pushing forward, (similarly when our body is slow in proceeding toward the Guru, we have to keep it gently pushing toward the spiritual path).”(1)

Continuing the same metaphor, Nam Dev Ji says: “(O’ my friends, just as the washerwoman drives the cart toward the washing platform, while uttering words like “*Tharatit*” (go, go), the dear beloved (of the washer man) proceeds toward the pond, to get (her dirty clothes) washed, (similarly the Guru following soul inspires the body to go to the Guru’s place so that it can get rid of its evil thoughts or desires).”(1-pause)

Nam Dev Ji says: “Imbued with the love (of his beloved devotees, like) the washer man (Guru) washes clean (the dirty clothes of) their sins. Therefore by Guru’s grace, my mind has been imbued with the love of God’s feet.”(2)

In closing, he says: "Nam Dev submits (that God) is pervading everywhere, and shows mercy on His devotees."(3-3)

The message of this *shabad* is that if we want to purify our body of its sins and evil desires then we should join the congregation of saintly persons, put our mind under the charge of our Guru and faithfully follow his advice or *Gurbani* so that it is washed clean of all evil desires and is imbued with true love of God.

ਬਸੰਤੁ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ

basant̃ banee ravidāas jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਤੁਝਹਿ ਸੁਝੰਤਾ ਕਛੂ ਨਾਹਿ ॥
ਪਹਿਰਾਵਾ ਦੇਖੇ ਊਝਿ ਜਾਹਿ ॥
ਗਰਬਵਤੀ ਕਾ ਨਾਹੀ ਠਾਉ ॥
ਤੇਰੀ ਗਰਦਨਿ ਊਪਰਿ ਲਵੈ ਕਾਉ ॥੧॥

tujh^heh sujhaⁿtaa kach^hhoo naahi.
pahiraavaa dayk^hhay oob^h jaahi.
garabva^ttee kaa naahee tha^a-o.
tayree gardan oopar lavai kaa-o. ||1||

ਤੂ ਕਾਂਇ ਗਰਬਹਿ ਬਾਵਲੀ ॥
ਜੈਸੇ ਭਾਦਉ ਖੁੰਬਰਾਜੁ ਤੂ ਤਿਸ ਤੇ ਖਰੀ
ਉਤਾਵਲੀ ॥੧॥ ਰਹਾਉ ॥

too kaa^N-ay garbeh baavlee.
jaisay bhaada-o k^hoombraaj too tis tay
k^hharee utaavalee. ||1|| rahaa-o.

ਜੈਸੇ ਕੁਰੰਕ ਨਹੀ ਪਾਇਓ ਭੇਦੁ ॥
ਤਨਿ ਸੁਗੰਧ ਢੂਢੈ ਪ੍ਰਦੇਸੁ ॥
ਅਪ ਤਨ ਕਾ ਜੋ ਕਰੇ ਬੀਚਾਰੁ ॥
ਤਿਸੁ ਨਹੀ ਜਮਕੰਕਰੁ ਕਰੇ ਖੁਆਰੁ ॥੨॥

jaisay kurank nahee paa-i-o bhayd.
tan suganD^h d^hhood^hhai pardays.
ap tan kaa jo karay beechaar.
tis nahee jamkankar karay k^hhu-aar. ||2||

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕਾ ਕਰਹਿ ਅਹੰਕਾਰੁ ॥
ਠਾਕੁਰੁ ਲੇਖਾ ਮਗਨਹਾਰੁ ॥
ਫੇੜੇ ਕਾ ਦੁਖੁ ਸਹੈ ਜੀਉ ॥
ਪਾਛੇ ਕਿਸਹਿ ਪੁਕਾਰਹਿ ਪੀਉ ਪੀਉ ॥੩॥

putar kaltar kaa karahi aha^Nkaar.
thaakur layk^hhaa maganhaar.
fayr^hhay kaa duk^h sahai jee-o.
paa^{ch}hay kiseh pukaareh pee-o pee-o.
||3||

ਸਾਧੂ ਕੀ ਜਉ ਲੇਹਿ ਓਟੁ ॥
ਤੇਰੇ ਮਿਟਹਿ ਪਾਪੁ ਸਭ ਕੋਟਿ ਕੋਟਿ ॥
ਕਹਿ ਰਵਿਦਾਸ ਜੋ ਜਪੈ ਨਾਮੁ ॥
ਤਿਸੁ ਜਾਤਿ ਨ ਜਨਮੁ ਨ ਜੋਨਿ ਕਾਮੁ ॥੪॥੧॥

saaD^hhoo kee ja-o layhi ot.
tayray miteh paap sab^h kot kot.
kahi ravidāas jo japai naam.
tis jaat na janam na jon kaam. ||4||1||

Basantt Bani Ravi Das Ji Ki

It is common weakness in us that we keep feeling arrogant about our wealth, relatives, costly clothes, or our body itself. We don't realize that we may die any day and all our possessions and relatives, including our body, would be left behind, and our soul

would have to deal with the demon of death and suffer punishment for all our sins. In this *shabad*, devotee Ravi Das Ji warns us about the above reality and tells us the way, following which we can avoid any punishment or suffering in other existences.

As if warning his soul against being arrogant because of its wealth, and reminding it of impending death, *Ravi Das Ji* says: “(O’ my soul), you don’t understand anything. Seeing your (rich) dress you get inflated (with ego. But remember that) the crow (of death) is hovering over your head and a self-conceited (soul) has no place (in God’s court. It is handed over to the demon of death for appropriate punishment).”(1)

Continuing to admonish his body, *Ravi Das Ji* says: “O’ foolish one, why do you feel inflated with ego? (Remember that) you would perish quicker than a giant mushroom in the month of *Bhadon* (mid Aug. to mid Sept.).”(1-pause)

Ravi Das Ji uses another metaphor to advise himself and us against trying to find God in mountains and jungles instead of looking for Him in our own body. He says: “Just as a deer doesn’t know the secret that the fragrance (of musk is coming) from its own body, but it is searching it outside, similar is the state of the human beings who try to find God outside. However the person who reflects on his or her own body (that it is short-lived), the demon of death doesn’t torture that one.”(2)

Next warning us against being arrogant, because of our large families and committing many sins for their sake, *Ravi Das Ji* says: “(O’ my soul), you feel arrogant, because of your son or wife. (But remember that) God would ask you for the account (of your deeds) and the soul has to suffer punishment for its evil conduct. (So after death), whom would you call and say, come O’ dear (and save me)?”(3)

Ravi Das Ji concludes the *shabad* by telling us how all our past sins can be washed off and how irrespective of our caste at birth we can end this cycle of birth and death.

He says: “(O’ my friend), if you seek the shelter of the saint (Guru), millions of your sins would be washed off. *Ravi Das* says, one who meditates on God’s Name, doesn’t have to worry about being born into a low caste or go through any other existences (because such a person’s cycle of birth and death comes to an end).”(4-1)

The message of this *shabad* is that if we want to wash off all our past sins and be saved from the fear of future existences, we should seek the shelter of saint (Guru) and meditate on God’s Name under his guidance.

ਬਸੰਤੁ ਕਬੀਰ ਜੀਉ

basant kabeer jee-o

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸੁਰਹ ਕੀ ਜੈਸੀ ਤੇਰੀ ਚਾਲ ॥

surah kee jaisee tayree chaal.

ਤੇਰੀ ਪੁੰਛਟ ਉਪਰਿ ਝਮਕ ਬਾਲ ॥੧॥

tayree poo^Nchhat oopar jhamak baal.
||1||

ਇਸ ਘਰ ਮਹਿ ਹੈ ਸੁ ਤੂ ਢੂੰਢਿ ਖਾਹਿ ॥
ਅਉਰ ਕਿਸ ਹੀ ਕੇ ਤੂ ਮਤਿ ਹੀ ਜਾਹਿ ॥੧॥
ਰਹਾਉ ॥

is ghar meh hai so too dhoondh khaahi.
a-or kis hee kay too mat hee jaahi. ||1||
rahaa-o.

ਚਾਕੀ ਚਾਟਹਿ ਚੂਨੁ ਖਾਹਿ ॥
ਚਾਕੀ ਕਾ ਚੀਥਰਾ ਕਹਾਂ ਲੈ ਜਾਹਿ ॥੨॥

chaakee chaateh choon khaahi.
chaakee kaa cheethraa kahaa^N lai jaahi.
||2||

ਛੀਕੇ ਪਰ ਤੇਰੀ ਬਹੁਤੁ ਡੀਠਿ ॥
ਮਤੁ ਲਕਰੀ ਸੋਟਾ ਤੇਰੀ ਪਰੈ ਪੀਠਿ ॥੩॥

chheekay par tayree bahut deeth.
mat lakree sota tayree parai peeth. ||3||

ਕਹਿ ਕਬੀਰ ਭੋਗ ਭਲੇ ਕੀਨ ॥
ਮਤਿ ਕੋਊ ਮਾਰੈ ਈਟ ਢੇਮ ॥੪॥੧॥

kahi kabeer bhog bhalay keen.
mat ko-oo maarai ee^{Nt} dhaym. ||4||1||

Basantt Kabir Jeo

Various authors have given different interpretations of this *shabad*. Some believe that Kabir Ji uttered it when he realized that God had come to visit him in the form of a cow. Others believe that he uttered it while addressing a stray dog, which had stolen wheat flour from his house. Prof. Sahib Singh, whose Punjabi translation of Shri Guru Granth Sahib Ji is considered most authentic in many circles, is of the opinion that this *shabad* is addressed to an ordinary human being and giving the example of a cow and a dog, *Kabir Ji* is advising us against being greedy, lest we come to grief. It is this interpretation, which is given below.

Kabir Ji says: “(O’ human being, your gait and dress is like a civilized gentleman), your gait is like a cow, who has shining hair on its tail.”(1)

However cautioning us to remain contented with what we have, Kabir Ji says: “(O’ my friend), whatever is there in this house, search it out and eat it, but don’t go to other persons’ houses. (In other words, enjoy whatever you can earn by your own honest means, but don’t try to steal what belongs to others).”(1-pause)

Continuing his address, *Kabir Ji* says: “(O’ man, I can understand, why a dog) licks the flour mill and eats the flour, (but I don’t understand), where it wants to take a small rag (used to clean the) flour mill. (In other words, I can understand, what wealth you use for your daily living or enjoyment, but I don’t understand, where you are going to use the extra wealth, which you are daily trying to hoard in your banks).”(2)

Warning a human being against ambitions for more and more wealth and power, which many times results in unexpected pain and suffering, Kabir Ji says: “(O’ man, like a stray dog) whose eyes are fixed on a high hanging pot full of milk (you are always having ambitious to acquire more and more wealth and power). But be careful lest you are hit with the blow of a wooden stick on your back (and ruined).”(3)

In conclusion, *Kabir Ji* says: “O’ man, you might have enjoyed (your wealth and possessions gained through all kinds of moral and immoral means, but be careful) lest someone hit you with a stone or brick (and hurt you severely).”(4-1)

The message of this *shabad* is that we should remain contented with what God has given us and should not try to be overambitious, or try to usurp what belongs to others, lest we suffer painful consequences due to our greed.

ਪੰਨਾ ੧੧੯੭

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ਰਾਗੁ ਸਾਰਗ ਚਉਪਦੇ ਮਹਲਾ ੧ ਘਰੁ ੧

raag saarag cha-upday mehlā 1
ghar 1

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar sat naam kartā purakh
nirbhā-o nirvair akaal moorat
ajoonē saibhā^N gur porsaad.

ਅਪੁਨੇ ਠਾਕੁਰ ਕੀ ਹਉ ਚੇਰੀ ॥
ਚਰਨ ਗਹੇ ਜਗਜੀਵਨ ਪ੍ਰਭ ਕੇ ਹਉਮੈ ਮਾਰਿ
ਨਿਬੇਰੀ ॥੧॥ ਰਹਾਉ ॥

apunay thāakur kee ha-o chayree.
charan gahay jagjeevan parabh kay
ha-umai maar nibayree. ||1|| rahaa-o.

ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ
ਹਮਾਰੇ ॥
ਮੋਹਨ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਸਮਝਸਿ ਸਬਦੁ
ਬੀਚਾਰੇ ॥੧॥

pooran param jot parmaysar pareetam
paraan hamaaray.
mohan mohi lee-aa man mayraa
samjhas sabad beechaaray. ||1||

ਮਨਮੁਖ ਹੀਨ ਹੋਛੀ ਮਤਿ ਝੂਠੀ ਮਨਿ ਤਨਿ ਪੀਰ
ਸਰੀਰੇ ॥
ਜਬ ਕੀ ਰਾਮ ਰੰਗੀਲੈ ਰਾਤੀ ਰਾਮ ਜਪਤ ਮਨ
ਧੀਰੇ ॥੨॥

manmukh heen hochhee mat jhoothē
man tan peer sareeray.
jab kee raam rangeelai raatē raam
japat man dheeray. ||2||

ਹਉਮੈ ਛੋਡਿ ਭਈ ਬੈਰਾਗਨਿ ਤਬ ਸਾਚੀ ਸੁਰਤਿ
ਸਮਾਨੀ ॥
ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਬਿਸਰੀ
ਲਾਜ ਲੋਕਾਨੀ ॥੩॥

ha-umai chhod bhā-ee bairaagan tab
saachee surat samaanee.
akul niranjan si-o man maani-aa bisree
laaj lokaanee. ||3||

ਭੂਰ ਭਵਿਖ ਨਾਹੀ ਤੁਮ ਜੈਸੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ
ਅਧਾਰਾ ॥
ਹਰਿ ਕੈ ਨਾਮਿ ਰਤੀ ਸੋਹਾਗਨਿ ਨਾਨਕ ਰਾਮ
ਭਤਾਰਾ ॥੪॥੧॥

bhoor bhavikh naahee tum jaisay
mayray pareetam paraan adhaaraa.
har kai naam ratee sohaagan naanak
raam bhataaraa. ||4||1||

*Rag Sarang Chaupadaai**Mehla-1 Ghar-1*

With this *shabad* begins a new chapter in *Rag Sarang* (Musical Melody *Sarang*), which is a very popular, simple, and soothing melody. It is believed that it is the tune in this melody, which charms a snake and attracts it to come closer to the snake charmer. In this *shabad*, using first person method of preaching, as if describing his personal experience Guru Ji tells us what happens when like a simple unpretentious bride, one surrenders oneself to God and revels in the peace and bliss of the glory of one's Master.

Expressing his devotion and gratitude to his Master, Guru Ji says: “(O’ my friends), I am the hand maiden of my Master. (Since the time), I have grasped the feet (and sought the shelter of God, He has) wiped out my ego.”(1-pause)

Describing how by reflecting on the word of the Guru, he has realized the omnipotence of God and has been enchanted by His love even more, Guru Ji says: “(O’ my friends), by reflecting on (*Gurbani*) the word of the Guru, (I have realized that) my Beloved, who is dear to me like my life breath is perfect and His immaculate light is pervading everywhere, that captivating God has enchanted my heart.”(1)

Guru Ji now shares with us the state of his mind, before and after being imbued with the love of God, and says: “(Before being imbued with the love of God, I was) self-conceited, of shallow and false intellect, and there was pain in my mind and body. But since the time I have been imbued with the love of the colorful all-pervading God, by meditating on God’s Name my mind has calmed down.”(2)

Stating what other changes have happened since the time he abandoned his ego and detached himself from worldly involvements, Guru Ji says: “(Since the time), renouncing ego I have become detached (from worldly affairs), my intellect has become true and is absorbed in the eternal (God); my mind has reconciled with the lineage-free immaculate God and I have forgotten about my esteem in public.”(3)

Guru Ji concludes this *shabad* by expressing his unequivocal love for God and says: “O’ my dear Beloved, the support of my life breaths, neither (there was) in the past, nor in the future (there would be anyone) like You. O’ Nanak, (the bride soul) who is imbued with the love of (God’s) Name, is a truly happily wedded bride whose spouse is God Himself.”(4-1)

The message of this *shabad* is that abandoning our ego we should surrender ourselves to the loving devotion of God. Then we would enjoy such a state of divine peace and bliss as if we are happily wedded brides of God.

ਸਾਰਗ ਮਹਲਾ ੧ ॥

saarag mehlāa 1.

ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਦੁਖੁ ਬਿਆਪੈ ॥
ਜਿਹਵਾ ਸਾਦੁ ਨ ਫੀਕੀ ਰਸ ਬਿਨੁ ਬਿਨੁ ਪ੍ਰਭ
ਕਾਲੁ ਸੰਤਾਪੈ ॥੧॥ ਰਹਾਉ ॥

har bin ki-o rahee-ai dukh bi-aapai.
jihvaa saaḍ na feekee ras bin bin
parabh kaal sanṭaapai. ||1|| rahaa-o.

ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਪਰਸੈ ਪ੍ਰੀਤਮ ਤਬ ਲਗੁ ਭੁਖ
ਪਿਆਸੀ ॥
ਦਰਸਨੁ ਦੇਖਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ਜਲ ਰਸਿ
ਕਮਲ ਬਿਗਾਸੀ ॥੧॥

jab lag daras na parsai pareetam tab
lag bhookh pi-aasee.
darsan daykhat hee man maani-aa jal
ras kamal bigaasee. ||1||

ਊਨਵਿ ਘਨਹਰੁ ਗਰਜੈ ਬਰਸੈ ਕੋਕਿਲ ਮੋਰ
ਬੈਰਾਗੈ ॥
ਤਰਵਰ ਬਿਰਖ ਬਿਹੰਗ ਭੁਇਅੰਗਮ ਘਰਿ ਪਿਰੁ
ਧਨ ਸੋਹਾਗੈ ॥੨॥

oonav ghanhar garjai barsai kokil mor
bairaagai.
tarvar birakh bihang bhu-i-angam ghar
pir Dhan sohaagai. ||2||

ਕੁਚਿਲ ਕੁਰੂਪਿ ਕੁਨਾਰਿ ਕੁਲਖਨੀ ਪਿਰ ਕਾ ਸਹਜੁ
ਨ ਜਾਨਿਆ ॥
ਹਰਿ ਰਸ ਰੰਗਿ ਰਸਨ ਨਹੀ ਤ੍ਰਿਪਤੀ ਦੁਰਮਤਿ
ਦੁਖ ਸਮਾਨਿਆ ॥੩॥

kuchil kuroop kunaar kulakhnee pir kaa
sahj na jaani-aa.
har ras rang rasan nahee taripṭee
durmat dookh samaani-aa. ||3||

ਆਇ ਨ ਜਾਵੈ ਨਾ ਦੁਖੁ ਪਾਵੈ ਨਾ ਦੁਖ ਦਰਦੁ
ਸਰੀਰੇ ॥
ਨਾਨਕ ਪ੍ਰਭ ਤੇ ਸਹਜ ਸੁਹੇਲੀ ਪ੍ਰਭ ਦੇਖਤ ਹੀ ਮਨੁ
ਧੀਰੇ ॥੪॥੨॥

aa-ay na jaavai naa dukh paavai naa
dukh daraḍ sareeray.
naanak parabh tay sahj suhaylee
parabh daykhat hee man Dheeray.
||4||2||

Sarang Mehla-1

In the previous *shabad*, Guru Ji advised us that abandoning our ego, we should completely surrender ourselves to the loving devotion of God. Then we would enjoy such a state of divine peace and bliss as if we are happily wedded brides of God. In this *shabad*, he goes one step further and states that it is impossible to live (a happy life) without meditation on God and experiencing His presence within and around us. He also describes the pains and sufferings, which a human soul goes through when it forsakes God, and on the other hand the blessings it enjoys, on seeing Him.

He says: “(O’ my friends), how can we live without (meditating) on God. (Without it) sorrow afflicts us. (Further, without meditating on God’s Name), our tongue has no relish (or sweetness) and it utters insipid and tasteless (words. Without meditation on God), the fear of death torments (one’s mind).” (1-pause)

Stressing the importance of God's sight, Guru Ji says: "(O my friends), so long as (the soul bride) doesn't see her Beloved, it remains hungry and thirsty (for it. But) immediately upon seeing Him, her mind feels gratified and then feels delighted like the lotus which blossoms forth with the relish of water." (1)

Illustrating the delight of the human soul on experiencing the company of God with another metaphor, Guru Ji says: “When the low clouds thunder and pour rain, cuckoos, peacocks, trees, bulls, birds, and snakes, all feel delighted. (Similarly, the bride in whose heart God) comes to abide deems herself very fortunate.”(2)

Now Guru Ji comments on the state of that bride (soul) who has not experienced the bliss of union with her Spouse. He says: “(O’ my friends), unclean, ugly, unwomanly, and immoral (is that bride soul), who has not enjoyed the bliss of her spouse (God’s) union. (The bride) whose tongue has not been satiated with the relish of the elixir of God’s (Name) because of her evil intellect, remains consumed in pain.”⁽³⁾

In conclusion, Guru Ji says: “O’ Nanak, (the bride soul) whose mind has become consoled immediately upon seeing (God), enjoys peace and poise. She neither comes or goes nor suffers any ache or pain in her body.”(4-2)

The message of this *shabad* is that we should keep meditating on His Name at all times with such love and devotion that God may bless us with His sight. Only then would our human life be considered successful. Only then would we get rid of the perpetual pains of birth and death and tortures to our mind and body.

ਸਾਰਗ ਮਹਲਾ ੧ ॥

saarag mehlaa 1.

ਦੁਰਿ ਨਾਹੀ ਮੇਰੋ ਪ੍ਰਭੁ ਪਿਆਰਾ ॥

door naahee mayro parabh pi-aaraa.

ਸਤਿਗੁਰ ਬਚਨਿ ਮੇਰੋ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਪਾਏ ਪ੍ਰਾਨ
ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

satgur bachan mayro man maani-aa
har paa-ay paraan aDhaaraa. ||1||
rahaa-o.

ਪੰਨਾ ੧੧੯੮

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ਇਨ ਬਿਧਿ ਹਰਿ ਮਿਲੀਐ ਵਰ ਕਾਮਨਿ ਧਨ ਸੋਹਾਗੁ
ਪਿਆਰੀ ॥

in biDh har milee-ai var kaaman Dhan
sohaag pi-aaree.

ਜਾਤਿ ਬਰਨ ਕੁਲ ਸਹਸਾ ਚੁਕਾ ਗੁਰਮਤਿ ਸਬਦਿ
ਬੀਚਾਰੀ ॥੧॥

jaat₁ baran kul sahsaa chookaa
qurmat sabad beechaaree. ||1||

ਜਿਸੁ ਮਨੁ ਮਾਨੈ ਅਭਿਮਾਨੁ ਨ ਤਾ ਕਉ ਹਿੰਸਾ ਲੋਭੁ
ਵਿਸਾਰੇ ॥

jis man maanai abhimaan na taa ka-o
hinsaa lobh visaaray.

ਸਹਜਿ ਰਵੈ ਵਰੁ ਕਾਮਣਿ ਪਿਰ ਕੀ ਗੁਰਮੁਖਿ ਰੰਗਿ
ਸਵਾਰੇ ॥੨॥

sahj ravai var kaaman pir kee
qurmukh rang savaaray. ||2||

ਜਾਰਉ ਐਸੀ ਪ੍ਰੀਤਿ ਕੁਟੰਬ ਸਨਬੰਧੀ ਮਾਇਆ ਮੋਹ
ਪਸਾਰੀ ॥

ਜਿਸੁ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਰਾਮ ਰਸੁ ਨਾਹੀ ਦੁਬਿਧਾ ਕਰਮ
ਬਿਕਾਰੀ ॥੩॥

jaara-o aisee pareet kutamb
sanbanDhee maa-i-aa moh pasaaree.

jis antar pareet raam ras naahee
dubiDhaa karam bikaaree. ||3||

ਅੰਤਰਿ ਰਤਨ ਪਦਾਰਥ ਹਿਤ ਕੋ ਦੁਰੈ ਨ ਲਾਲ
ਪਿਆਰੀ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਮੋਲਕੁ ਜੁਗਿ ਜੁਗਿ ਅੰਤਰਿ
ਧਾਰੀ ॥੪॥੩॥

antar ratan padaarath hit kou durai
na laal pi-aaree.

naanak gurmukh naam amolak jug
jug antar Dhaaree. ||4||3||

Sarang Mehla-1

In many previous *shabads*, Guru Ji told us that it is only after we listen to (*Gurbani*) the Guru's word and develop full faith in it that we truly appreciate the qualities of God, fall in love with Him, and then are able to enjoy His presence all around us. In this *shabad*, Guru Ji describes his own experience in this regard.

He says: "Since the time when my mind was convinced (about the truth in the) words of the true Guru, I have obtained God, the support of my life breaths. Now (I am convinced that) my beloved God is not far from me."(1-pause)

Using the metaphor of a bride who is happily united with her spouse, Guru Ji says: "O' bride (soul), this is how (by believing that God is always in our company, we) meet God our spouse, and blessed is such a loving (bride soul). Further, by reflecting on (*Gurbani*) the word of the Guru, her illusions about caste or color are removed."(1)

Describing other worthy changes, which come in the thinking of such a person, Guru Ji says: "She whose mind gets convinced (about the truth in Guru's word), doesn't have any self-conceit and forsakes all cruelty and greed. Such a loving bride (soul) embellishes herself with Guru's love and calmly enjoys her Groom's company."(2)

Many times it so happens that being too much in love with our friends and relatives, we are so much involved in worldly affairs that we forsake God and keep doing all deeds motivated by duality (or love of worldly things and relatives rather than God). Regarding such excessive love for our friends and relatives, Guru Ji says: "I would rather burn such a love for my family or relatives, which is nothing but expanse of worldly attachment. Because within whom is no love for the relish of God's (Name), all that person's deeds are motivated by duality and sinful intent."(3)

Guru Ji concludes the *shabad* by commenting on the glory obtained by a bride (soul), who is in love with God from the core of her heart. He says: "That loving bride (soul), in whose (heart) is enshrined the invaluable jewel of God's love, doesn't remain hidden from others for long. O' Nanak, age after age, seeking the shelter of the Guru, she has been enshrining the priceless (jewel of God's) Name in her heart."(4-3)

The message of this *shabad* is that if we want to meet our Beloved God, we have to believe in the Guru's word that our Beloved spouse pervades in each and every heart and shedding our ego and cruelty we have to treat others with love and compassion. Then we would gain glory in the world and honor in God's court.

ਸਾਰੰਗ ਮਹਲਾ ੪ ਘਰੁ ੧

saarang mehlāa 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਕੀ ਹਮ ਧੂਰਿ ॥
ਮਿਲਿ ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਆਤਮ
ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

har kay sant janaa kee ham Dhoor.
mil satsangat param pad paa-i-aa
aatam raam rahi-aa bharpoor. ||1||
rahaa-o.

ਸਤਿਗੁਰੁ ਸੰਤੁ ਮਿਲੈ ਸਾਂਤਿ ਪਾਈਐ ਕਿਲਵਿਖ
ਦੁਖ ਕਾਟੇ ਸਭਿ ਦੂਰਿ ॥
ਆਤਮ ਜੋਤਿ ਭਈ ਪਰਫੂਲਿਤ ਪੁਰਖੁ ਨਿਰੰਜਨੁ
ਦੇਖਿਆ ਹਜੂਰਿ ॥੧॥

satgur sant milai saa^Nt paa-ee-ai kilvikh
dukh kaatay sabh door.
aatam jot bha-ee parfoolit purakh
niranjan daykhi-aa hajoor. ||1||

ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਅਠਸਠਿ ਤੀਰਥ ਮਜਨੁ ਕੀਆ ਸਤਸੰਗਤਿ ਪਗ
ਨਾਏ ਧੂਰਿ ॥੨॥

vadai bhaag satsangat paa-ee har har
naam rahi-aa bharpoor.
athsath tirath majan kee-aa satsangat
pag naa-ay Dhoor. ||2||

ਦੁਰਮਤਿ ਬਿਕਾਰ ਮਲੀਨ ਮਤਿ ਹੋਛੀ ਹਿਰਦਾ
ਕੁਸੁਧੁ ਲਾਗਾ ਮੋਹ ਕੂਰੁ ॥
ਬਿਨੁ ਕਰਮਾ ਕਿਉ ਸੰਗਤਿ ਪਾਈਐ ਹਉਮੈ
ਬਿਆਪਿ ਰਹਿਆ ਮਨੁ ਝੂਰਿ ॥੩॥

durmat bikaar maleen mat hochhee
hirdaa kusuDh laagaa moh koor.
bin karmaa ki-o sangat paa-ee-ai
ha-umai bi-aap rahi-aa man jhoor. ||3||

ਹੋਹੁ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀ ਮਾਗਉ
ਸਤਸੰਗਤਿ ਪਗ ਧੂਰਿ ॥
ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਹਰਿ ਪਾਈਐ ਜਨੁ ਹਰਿ
ਭੋਟਿਆ ਰਾਮੁ ਹਜੂਰਿ ॥੪॥੧॥

hohu da-i-aal kirpaa kar har jee
maaga-o satsangat pag Dhoor.
naanak sant milai har paa-ee-ai jan har
bhayti-aa raam hajoor. ||4||1||

Sarang Mehla-4

In the previous *shabad*, Guru Ji told us that if we want to meet our Beloved God, we have to believe in the Guru's word, that our Beloved spouse pervades in each and every heart and shedding our ego and cruelty we have to treat others with love and compassion. Then we would gain glory in the world and honor in God's court. In this *shabad*, Guru Ji describes how much he himself honors and respects the saint Guru.

He says: “(O’ my friends, I humbly serve the saints, as if) I am the dust of the feet of saintly devotees. By joining the true company (of saints) I have obtained the supreme status (and I see) that God is pervading everywhere.”(1-pause)

Describing what happens when we meet the true Guru, he says: “When we meet the saint true Guru, we obtain peace and he rids us of our sins and sorrows. Then our soul blossoms in delight and we see the immaculate Being in front of us.”(1)

Commenting further on the merits of the company of saintly people, he says: “(O’ my friends), by good fortune, the person who has obtained the company of saintly persons, (has realized that) God’s Name is fully pervading everywhere. By (humbly listening to the immaculate words of holy persons, as if) bathing in the dust of the feet of the saintly persons, that person has (earned the merit of) bathing in the sixty eight holiest places.”(2)

Now commenting on the state of those who remain imbued with the love of worldly riches, Guru Ji says: “(O’ my friends), one who remains afflicted with the false (worldly) love, his or her heart remains impure and polluted by the evils of bad intellect. Without good fortune, we don’t obtain the company (of saints) and our mind agonizes in ego.”(3)

Guru Ji concludes the *shabad* by praying to God to bless him with the humble service of the saint (Guru). He says: “(O’ God), be kind and show mercy on me. I beg for (the humble service) the dust of the feet of the holy congregation. O’ Nanak, on meeting the saint (Guru), we obtain God, and a devotee sees God in front of him or her.”(4-1)

The message of this *shabad* is that when we are blessed with the company of saints and the guidance of the true Guru, our mind is purified and becomes free of self-conceit and sinful thoughts. Then we see the all-pervading God in our presence and enjoy the bliss of His union.

ਸਾਰੰਗ ਮਹਲਾ ੪ ॥

ਗੋਬਿੰਦ ਚਰਨਨ ਕਉ ਬਲਿਹਾਰੀ ॥
ਭਵਜਲੁ ਜਗਤੁ ਨ ਜਾਈ ਤਰਣਾ ਜਪਿ ਹਰਿ ਹਰਿ
ਪਾਰਿ ਉਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਹਿਰਦੈ ਪ੍ਰਤੀਤਿ ਬਨੀ ਪ੍ਰਭ ਕੇਰੀ ਸੇਵਾ ਸੁਰਤਿ
ਬੀਚਾਰੀ ॥
ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਸਰਬ ਕਲਾ
ਗੁਣਕਾਰੀ ॥੧॥

ਪ੍ਰਭੁ ਅਗਮ ਅਗੋਚਰੁ ਰਵਿਆ ਸੂਬ ਠਾਈ ਮਨਿ ਤਨਿ
ਅਲਖ ਅਪਾਰੀ ॥
ਗੁਰ ਕਿਰਪਾਲ ਭਏ ਤਬ ਪਾਇਆ ਹਿਰਦੈ ਅਲਖੁ
ਲਖਾਰੀ ॥੨॥

saarang mehlā 4.

gobind charnan ka-o balihaaree.
bhavjal jagat na jaa-ee tarṇaa jap har
har paar utāaree. ||1|| rahaa-o.

hirdai partēet banee parabh kayree
sayvaa surat beechaaree.
an-din raam naam jap hirdai sarab
kalaa gunkaaree. ||1||

parabh agam agochar ravi-aa sarab
ṭhaa-ee man tan alakh apaaree.
gur kirpaal bha-ay tab paa-i-aa hirdai
alakh lakhaaree. ||2||

ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਰਬ ਧਰਣੀਧਰ ਸਾਕਤ ਕਉ
ਦੂਰਿ ਭਇਆ ਅਹੰਕਾਰੀ ॥

ਤ੍ਰਿਸਨਾ ਜਲਤ ਨ ਕਬਹੂ ਬੂਝਹਿ ਜੁਐ ਬਾਜੀ ਹਾਰੀ
॥੩॥

ਊਠਤ ਬੈਠਤ ਹਰਿ ਗੁਨ ਗਾਵਹਿ ਗੁਰਿ ਕਿੰਚਤ
ਕਿਰਪਾ ਧਾਰੀ ॥

ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਰਿ ਭਈ ਹੈ ਤਿਨ ਕੀ ਪੈਜ
ਸਵਾਰੀ ॥੪॥੨॥

anṭar har naam sarab DharneeDhar
saakat ka-o door bha-i-aa
aha^Nkaaree.

tarisnaa jalat na kabhoo boojheh
joo-ai baajee haaree. ||3||

ooṭhat baithat har gun gaavahi gur
kichant kirpaa Dhaaree.

naanak jin ka-o nadar bha-ee hai tin
kee paij savaaree. ||4||2||

Sarang Mehla-4

In the previous *shabad*, Guru Ji advised us that when we are blessed with the company of saints and the guidance of the true Guru, our mind is purified and becomes free of self-conceit and sinful thoughts. Then we see the all-pervading God in our presence and enjoy the bliss of His union. In this *shabad*, he describes the blessings he himself obtained when he sought guidance of the Guru and meditated on God's Name.

He says: "I am a sacrifice to God's feet (His immaculate Name. I have realized that without it) the dreadful worldly ocean cannot be crossed. Therefore, you should again and again meditate on God's (Name), it would ferry you across (this ocean)." (1-pause)

Describing his present state of mind, Guru Ji says: "By reflecting with a sense of service and dedication, confidence in God has welled up in my heart. So I daily meditate on the meritorious all-powerful God's Name in my heart." (1)

Stating the blessings he has obtained by Guru's grace, he says: "(O' my friends, the) unperceivable and unfathomable God is pervading everywhere. That infinite and incomprehensible God is abiding in our body and mind. When the Guru became gracious, I obtained Him and realized that incomprehensible God in my heart." (2)

However commenting on the state of the self-conceited persons, Guru Ji says: "(O' my friends), the Name (of God), the support of the entire earth is present in all creatures, but to the arrogant worshippers of power, He appears far away. Always burning in the fire of desire, (the self-conceited persons never understand this thing so they have wasted their human birth, as if) they have lost the game (of life) in gamble." (3)

Guru Ji concludes the *shabad* by listing the virtues a person acquires on whom the Guru shows his grace. He says: "He on to whom the Guru shows even a tiny bit of grace, whether sitting or standing, sings God's praises (at all times). O' Nanak they on whom has been cast the glance of (God's) grace, their honor has been saved." (4-2)

The message of this *shabad* is that we should seek the blessings of the true Guru so that he may help us realize God within us and then by meditating on God's Name we may swim across this dreadful worldly ocean.

ਪੰਨਾ ੧੧੯੯

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ਸਾਰਗ ਮਹਲਾ ੪ ॥

saarag mehlāa 4.

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਦੇਹੁ ਪਿਆਰੇ ॥
ਜਿਨ ਊਪਰਿ ਗੁਰਮੁਖਿ ਮਨੁ ਮਾਨਿਆ ਤਿਨ ਕੇ ਕਾਜ
ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

har har amrit naam dayh pi-aaray.
jin oopar gurmukh man maani-aa tin
kay kaaj savaaray. ||1|| rahaa-o.

ਜੇ ਜਨ ਦੀਨ ਭਏ ਗੁਰ ਆਗੈ ਤਿਨ ਕੇ ਦੂਖ ਨਿਵਾਰੇ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਗੁਰ ਆਗੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਸਵਾਰੇ ॥੧॥

jo jan deen bha-ay gur aagai tin kay
dookh nivaaray.
an-din bhagat karahi gur aagai gur
kai sabad savaaray. ||1||

ਹਿਰਦੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਰਸਨਾ ਰਸੁ ਗਾਵਹਿ ਰਸੁ
ਬੀਚਾਰੇ ॥
ਗੁਰ ਪਰਸਾਦਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚੀਨਿਆ ਓਇ ਪਾਵਹਿ
ਮੋਖ ਦੁਆਰੇ ॥੨॥

hirdai naam amrit ras rasnaa ras
gaavahi ras beechaaray.
gur parsaad amrit ras cheen^{hi}-aa o-ay
paavahi mokh du-aaray. ||2||

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਚਲੁ ਅਚਲਾ ਮਤਿ ਜਿਸੁ ਦ੍ਰਿੜਤਾ
ਨਾਮੁ ਅਧਾਰੇ ॥
ਤਿਸੁ ਆਗੈ ਜੀਉ ਦੇਵਉ ਅਪੁਨਾ ਹਉ ਸਤਿਗੁਰ ਕੈ
ਬਲਿਹਾਰੇ ॥੩॥

satgur purakh achal achlaa mat jis
darikh-taa naam adhaaray.
tis aagai jee-o dayva-o apunaa ha-o
satgur kai balihaaray. ||3||

ਮਨਮੁਖ ਭ੍ਰਮਿ ਦੂਜੈ ਭਾਇ ਲਾਗੇ ਅੰਤਰਿ ਅਗਿਆਨ
ਗੁਬਾਰੇ ॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਨਦਰਿ ਨ ਆਵੈ ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰੇ
॥੪॥

manmukh bharam doojai bhaa-ay
laagay antar agi-aan gubaaray.
satgur daataa nadar na aavai naa
urvaar na paaray. ||4||

ਸਰਬੇ ਘਟਿ ਘਟਿ ਰਵਿਆ ਸੁਆਮੀ ਸਰਬ ਕਲਾ ਕਲ
ਧਾਰੇ ॥
ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸੁ ਕਹਤ ਹੈ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ
ਉਬਾਰੇ ॥੫॥੩॥

sarbay ghat ghat ravi-aa su-aamee
sarab kalaa kal Dhaaray.
naanak daasan daas khat hai kar
kirpaa layho ubaaray. ||5||3||

Sarang Mehla-4

In the previous *shabad*, Guru Ji advised us that we should seek the blessings of true Guru so that he may help us realize God within us. By meditating on God's Name we may swim across this dreadful worldly ocean. In this *shabad*, he shows us how to

approach the Guru, what to ask and what kinds of blessings he bestows on those with whom he is pleased.

Therefore affectionately addressing the Guru, he says: “O’ my beloved (Guru), please bless me with God’s nectar Name. (I know that) they with whom Guru’s mind is pleased, (the Guru) accomplishes their tasks.”(1-pause)

Describing the blessings received by those who humbly approach the Guru, he says: “(O’ my friends), they who humbly surrender themselves to the Guru, have (all their) sufferings eradicated. Every day, in the presence of the Guru, they perform (God’s) worship. (By following *Gurbani*) the Guru’s word (of advice) their lives become embellished.”(1)

Elaborating on the conduct of Guru following people, he says: “In the minds (of such devotees) is the ambrosial (God’s) Name. On their tongue is the relish (of Name). With gusto they sing (praises of Name) and reflect on its essence. By Guru’s grace they have realized the relish of the (Name) nectar and they obtain the gate to salvation.”(2)

Stating how much he respects and how he has surrendered before his Guru, he says: (O’ my friends), the true Guru who is steady, whose intellect is also immovable (and unwavering), who steadfastly leans on the support of Name, before him I surrender my soul, and I am a sacrifice to that true Guru.”(3)

Commenting, on the state of those self-conceited persons who instead of listening to the Guru follow the dictates of their own minds, Guru Ji says: “(O’ my friends), the self-conceited are involved in doubt and duality, because within them is the darkness of ignorance. To them the benefactor true Guru is not visible, therefore they (neither obtain peace in this world nor in God’s court, as if they reach neither this nor the other shore (and drown in this worldly ocean).”(4)

Guru Ji concludes the *shabad* by making a humble prayer before God. He says: “That Master is pervading everywhere and in each and every heart. He is all-powerful and is exercising His power. Nanak, the slave of slaves (prays before Him and says, O’ God) show mercy and emancipate (me from this dreadful worldly ocean).”(5-3)

The message of this *shabad* is that if we want that our tasks are accomplished, and we are ferried across this dreadful worldly ocean, then we should seek the grace of true Guru, day and night devote ourselves to the worship of God, and with relish and gusto meditate on His Name.

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਗੋਬਿੰਦ ਕੀ ਐਸੀ ਕਾਰ ਕਮਾਇ ॥
ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਸਤਿ ਕਰਿ ਮਾਨਹੁ ਗੁਰਮੁਖਿ ਨਾਮਿ
ਰਹੁ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

saarag mehlāa 4.

gobind kee aisee kaar kamaa-ay.
jo kichh karay so sat kar maanhu
gurmukh naam rahhu liv laa-ay. ||1||
rahaa-o.

ਗੋਬਿੰਦ ਪ੍ਰੀਤਿ ਲਗੀ ਅਤਿ ਮੀਠੀ ਅਵਰ ਵਿਸਰਿ ਸਭ
ਜਾਇ ॥

ਅਨਦਿਨੁ ਰਹਸੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਇ ॥੧॥

ਜਬ ਗੁਣ ਗਾਇ ਤਬ ਹੀ ਮਨੁ ਤ੍ਰਿਪਤੈ ਸਾਂਤਿ ਵਸੈ
ਮਨਿ ਆਇ ॥

ਗੁਰ ਕਿਰਪਾਲ ਭਏ ਤਬ ਪਾਇਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ
ਲਾਇ ॥੨॥

ਮਤਿ ਪ੍ਰਗਾਸ ਭਈ ਹਰਿ ਧਿਆਇਆ ਗਿਆਨਿ ਤਤਿ
ਲਿਵ ਲਾਇ ॥

ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਟੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਸਹਜਿ
ਸਮਾਧਿ ਲਗਾਇ ॥੩॥

ਹਿਰਦੈ ਕਪਟੁ ਨਿਤ ਕਪਟੁ ਕਮਾਵਹਿ ਮੁਖਹੁ ਹਰਿ
ਹਰਿ ਸੁਣਾਇ ॥

ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਤੁਹ ਕੂਟੈ ਦੁਖ ਖਾਇ
॥੪॥

ਜਬ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਮੇਰੇ ਗੁਰਮੁਖਿ ਪਰਚਾ
ਲਾਇ ॥

ਨਾਨਕ ਨਾਮ ਨਿਰੰਜਨੁ ਪਾਇਆ ਨਾਮੁ ਜਪਤ ਸੁਖੁ
ਪਾਇ ॥੫॥੪॥

gobid pareet lagee at meethee avar
visar sabh jaa-ay.

an-din rahas bha-i-aa man maani-aa
jotee jot milaa-ay. ||1||

jab gun gaa-ay tab hee man tariptai
saaⁿt vasai man aa-ay.

gur kirpaal bha-ay tab paa-i-aa har
charnee chit laa-ay. ||2||

mat pargaas bha-ee har Dhi-aa-i-aa
gi-aan tat liv laa-ay.

antar jot pargatee man maani-aa har
sahj samaaDh lagaa-ay. ||3||

hirdai kapat nit kapat kamaaveh
mukhahu har har sunaa-ay.

antar lobh mahaa gubaaraa tuh
kootai dukh khaa-ay. ||4||

jab suparsan bha-ay parabh mayray
gurmukh parchaa laa-ay.

naanak naam niranjan paa-i-aa naam
japat sukh paa-ay. ||5||4||

Sarang Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want that our tasks are accomplished and we are ferried across this dreadful worldly ocean, then we should seek the grace of true Guru day and night, devote ourselves to the worship of God and with relish and gusto meditate on His Name. In this *shabad*, Guru Ji explains what he means by meditating on God's Name and tells us what kinds of blessings we obtain when we follow Guru's advice.

Describing the attitude with which we should serve God, he says: “(O' my friends), serve (and worship) the Master in such a way that whatever He does, deem it as right thing and through the Guru remain attuned to His Name.”(1-pause)

Now Guru Ji tells us what kind of bliss one enjoys when one is imbued with the love of God. He says: “(The person to whom) God's love seems extremely pleasing, forsakes all other (worldly loves). Every day such a person abides in bliss, and his or her mind remains convinced (about God's grace) and the soul remains merged in the (divine) soul.”(1)

However, Guru Ji cautions: “(O’ my friends), only when one sings praises (of God), is the mind satiated and peace comes to abide in the mind. Only when the Guru becomes merciful, one attunes the mind to God and obtains Him.” (2)

Describing the blessings obtained when one meditates on God, Guru Ji says: “When one meditates on God, one’s intellect is illuminated and one attunes the mind to the essence of (divine) wisdom. Then within one manifests (the divine) light, the mind is convinced, and one is imperceptibly absorbed in (divine) meditation.”(3)

However commenting on the state of those who even though utter God’s Name again and again, but have evil thoughts in their minds, Guru Ji says: “They, who have deceit in their minds, practice deceit everyday, but from their mouths utter God’s Name again and again; within them is greed and pitch darkness (of ignorance), they suffer in such pain (as if they are being) beaten like husk.”(4)

Guru Ji concludes the *shabad* by stating what happens when God is pleased with someone. He says: “(O’ my friends), when my God becomes very much pleased with someone, through the Guru He imbues that person with His love. O’ Nanak, that person obtains the immaculate Name, and by meditating on the Name obtains peace.”(5-4)

The message of the *shabad* is that if want to enjoy a state of peace and bliss, then we should love God so much that whatever He does, we should accept it as the right thing and through the Guru attune ourselves to His Name.

ਸਾਰਗ ਮਹਲਾ ੪ ॥

saarag mehlāa 4.

ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮਿ ਮਨੁ ਮਾਨੀ ॥
ਮੇਰੈ ਗੀਅਰੈ ਸਤਿਗੁਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਮਨਿ ਹਰਿ
ਹਰਿ ਕਥਾ ਸੁਖਾਨੀ ॥੧॥ ਰਹਾਉ ॥

mayraa man raam naam man maanee.
mayrai hee-arai satgur pareet laagaa-ee
man har har kathaa sukhaanee. ||1||
rahaa-o.

ਦੀਨ ਦਇਆਲ ਹੋਵਹੁ ਜਨ ਊਪਰਿ ਜਨ ਦੇਵਹੁ
ਅਕਥ ਕਹਾਨੀ ॥
ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਹਰਿ ਮਨਿ
ਤਨਿ ਮੀਠ ਲਗਾਨੀ ॥੧॥

deen da-i-aal hovhu jan oopar jan
dayvhu akath kahaanee.
sant janaa mil har ras paa-i-aa har man
tan meeth lagaanee. ||1||

ਹਰਿ ਕੈ ਰੰਗਿ ਰਤੇ ਬੈਰਾਗੀ ਜਿਨ੍ ਗੁਰਮਤਿ ਨਾਮੁ
ਪਛਾਨੀ ॥
ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਿਆ ਸੁਖੁ ਪਾਇਆ ਸਭ ਚੂਕੀ
ਆਵਣ ਜਾਨੀ ॥੨॥

har kai rang ratay bairagee jin^H gurmaat
naam pachhaanee.
purkhai purakh mili-aa sukh paa-i-aa
sabh chookee aavan jaanee. ||2||

ਨੈਣੀ ਬਿਰਹੁ ਦੇਖਾ ਪ੍ਰਭ ਸੁਆਮੀ ਰਸਨਾ ਨਾਮੁ
ਵਖਾਨੀ ॥

nainee birahu daykhaa parabh
su-aamee rasnaa naam vakhaanee.

ਪੰਨਾ ੧੨੦੦

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ਸ੍ਰਵਣੀ ਕੀਰਤਨੁ ਸੁਨਉ ਦਿਨੁ ਰਾਤੀ ਹਿਰਦੈ ਹਰਿ
ਹਰਿ ਭਾਨੀ ॥੩॥

sarvanee keertan sun-o din raatee
hirdai har har bhaanee. ||3||

ਪੰਚ ਜਨਾ ਗੁਰਿ ਵਸਗਤਿ ਆਣੇ ਤਉ ਉਨਮਨਿ
ਨਾਮਿ ਲਗਾਨੀ ॥

panch janaa gur vasgat aanay ta-o
unman naam lagaanee.

ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਹਰਿ ਰਾਮੈ ਨਾਮਿ
ਸਮਾਨੀ ॥੪॥੫॥

jan naanak har kirpaa Dhaaree har
raamai naam samaanee. ||4||5||

Sarang Mehla-4

In the previous *shabad*, Guru Ji advised us that if want to enjoy a state of peace and bliss then we should love God so much that whatever He does we should accept it as the right thing and through the Guru, attune ourselves to His Name. In this *shabad*, he shares with us his own experience of meditating on God's Name.

He says: “(O’ my friends), my mind has been convinced (about the bliss of meditating on) God’s Name. (Since the time) the true Guru has imbued my mind with the love (of God), the discourse of God seems pleasing to me.”(1-pause)

But even in this state, Guru Ji prays to God and says: “(O’ God), be kind upon me the poor one, and bless Your devotee with the (opportunity to listen and utter) Your unutterable discourse. By joining with the saintly persons, they who have obtained the relish of God’s (Name), God seems pleasing to their mind and body.”(1)

Guru Ji now tells us about the blessings obtained by those who have realized God’s Name. He says: “Following Guru's instruction, they who have realized God’s Name, have been imbued with God’s love and have become detached (from worldly involvement). The one who has met the supreme Being, has obtained (spiritual) peace and all that one’s coming and going (in and out of this world) has come to an end.”(2)

Expressing the extent of his love for God, Guru Ji prays: “(O’ God, I wish that) with loving eyes, I may see my God and Master and with my tongue I may utter (Your) Name. (I also wish that) day and night, I may keep listening to songs of Your praise with my ears and You may remain pleasing to my heart.”(3)

Guru Ji concludes the *shabad* by acknowledging his Guru’s help in his spiritual enlightenment. He says: “(O’ my friends), when the true Guru brought under (my) control the five demons (of lust, anger, greed, attachment and ego), my mind was attuned to God’s Name in a state of ecstasy. Devotee Nanak says that on whom God has become merciful that person’s mind is absorbed in God’s Name.”(4-5)

The message of this *shabad* is that if we want to reach a state of supreme bliss and ecstasy, then we should seek the guidance of the Guru to control our five evil impulses of lust, greed, anger, attachment and ego. Only then would our mind be attuned to the love of God's Name and our soul would merge in His prime soul.

ਸਾਰਗ ਮਹਲਾ ੪ ॥

saarag mehlāa 4.

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਪੜ੍ਹੁ ਸਾਰੁ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰੁ ਨਹੀ ਕੋਈ ਹੋਰੁ ਨਿਹਫਲ
ਸਭੁ ਬਿਸਥਾਰੁ ॥੧॥ ਰਹਾਉ ॥

jap man raam naam parhho saar.
raam naam bin thir nahee ko-ee hor
nihfal sabh bisthaar. ||1|| rahaa-o.

ਕਿਆ ਲੀਜੈ ਕਿਆ ਤਜੀਐ ਬਉਰੇ ਜੋ ਦੀਸੈ ਸੋ
ਛਾਰੁ ॥
ਜਿਸੁ ਬਿਖਿਆ ਕਉ ਤੁਮੁ ਅਪੁਨੀ ਕਰਿ ਜਾਨਹੁ
ਸਾ ਛਾਡਿ ਜਾਹੁ ਸਿਰਿ ਭਾਰੁ ॥੧॥

ki-aa leejai ki-aa taje-ai ba-uray jo
deesai so chhaar.
jis bikhī-aa ka-o tum^h apunee kar
jaanhu saa chhaad jaahu sir bhaar.
||1||

ਤਿਲੁ ਤਿਲੁ ਪਲੁ ਪਲੁ ਅਉਧ ਫੁਨਿ ਘਾਟੈ ਬੁਝਿ ਨ
ਸਕੈ ਗਵਾਰੁ ॥
ਸੋ ਕਿਛੁ ਕਰੈ ਜਿ ਸਾਥਿ ਨ ਚਾਲੈ ਇਹੁ ਸਾਕਤ ਕਾ
ਆਚਾਰੁ ॥੨॥

til til pal pal a-oDh fun ghaatai boojh na
sakai gavaar.
so kichh karai je saath na chaalai ih
saakat kaa aachaar. ||2||

ਸੰਤ ਜਨਾ ਕੈ ਸੰਗਿ ਮਿਲੁ ਬਉਰੇ ਤਉ ਪਾਵਹਿ
ਮੋਖ ਦੁਆਰੁ ॥
ਬਿਨੁ ਸਤਸੰਗ ਸੁਖੁ ਕਿਨੈ ਨ ਪਾਇਆ ਜਾਇ
ਪੂਛਹੁ ਬੇਦ ਬੀਚਾਰੁ ॥੩॥

sant janaa kai sang mil ba-uray ta-o
paavahi mokh du-aar.
bin satsang sukh kinai na paa-i-aa
jaa-ay poochhahu bayd beechaar. ||3||

ਰਾਣਾ ਰਾਉ ਸਭੈ ਕੋਊ ਚਾਲੈ ਝੂਠੁ ਛੋਡਿ ਜਾਇ
ਪਾਸਾਰੁ ॥
ਨਾਨਕ ਸੰਤ ਸਦਾ ਬਿਰੁ ਨਿਹਚਲੁ ਜਿਨ ਰਾਮ ਨਾਮੁ
ਆਧਾਰੁ ॥੪॥੬॥

raanaa raa-o sabhai ko-oo chaalai
jhooth chhod jaa-ay paasaar.
naanak sant sadaa thir nihchal jin raam
naam aaDhaar. ||4||6||

Sarang Mehla-4

We human beings generally remain involved in collecting wealth, and possessions in the shape of bank balances, jewelry, houses, cars, furniture and other things. We forget that one day we would depart, leaving all these things here. All of these are subject to destruction and decay. In this *shabad*, Guru Ji tells us for what we should educate ourselves, which may accompany us even after death and would be most helpful to us in the court of God.

Addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, meditate on and read God's sublime Name. Except for God's Name, nothing is everlasting, all other expanse (of worldly things) is (spiritually) fruitless." (1-pause)

Many times we keep acquiring certain possessions, which we think enhance our prestige while getting rid of others, which appear below our social status. But Guru Ji points out that in the end all these possessions would be of no use to us. Therefore, addressing us, he says: “O’ foolish man, why do you (worry about) what to acquire, and what to discard? Whatever is visible is perishable. The worldly riches, which you deem as yours, you would leave behind and would take along the load (of sins committed for their sake).”(1)

Commenting further on the conduct of egocentric human beings, Guru Ji says: “With the passing of every moment our life is diminishing, but the foolish man does not realize this. One keeps doing (and acquiring those things, which don’t accompany one (after death). This is the conduct of a worshipper of power.”(2)

Now advising us on the authority of *Vedas*, the holiest and most revered Hindu scriptures in those days, Guru Ji says: “O’ ignorant one, go and join the company of saints (and meditate on God’s Name). Only then would you find the door to salvation. You may go and ask those who reflect on the *Vedas*, (they would all tell you that) without the company of saint (Guru), no one has obtained (true) peace.”(3)

In conclusion, Guru Ji now says: “(O’ my friends), whether one is a king or an emperor, everybody departs from (the world) leaving its false (perishable) expanse (here). O’ Nanak, only the saints who have made God’s Name their support, remain stable and unwavering in their minds.”(4-6)

The message of this *shabad* is that if we want to enjoy peace and stability of mind, then instead of being obsessed with acquiring worldly possessions, we should join the company of saintly people and meditate on God’s Name.

ਸਾਰਗ ਮਹਲਾ ੪ ਘਰੁ ੩ ਦੁਪਦਾ

saarag mehlāa 4 ghar 3 dupdāa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਕਾਹੇ ਪੂਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ ॥
ਜਿਨ ਕੇ ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ ਤਿਨ ਸਿਉ
ਝਗਰਤ ਪਾਪ ॥੧॥ ਰਹਾਉ ॥

kaahay poot jhagraṭ ha-o sang baap.
jin kay janay badeeray tum ha-o tin si-o
jhagraṭ paap. ||1|| rahaa-o.

ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ ਕਰਤ ਹਉ ਸੋ ਧਨੁ
ਕਿਸਹਿ ਨ ਆਪ ॥
ਖਿਨ ਮਹਿ ਛੋਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ਤਉ ਲਾਗੈ
ਪਛੁਤਾਪ ॥੧॥

jis Dhan kaa tum garab karaṭ ha-o so
Dhan kiseh na aap.
khin meh chhod jaa-ay bikhi-aa ras ta-o
laagai pachhutaap. ||1||

ਜੋ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ
ਜਾਪ ॥
ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ ਜਉ ਸੁਨਹੁ
ਤਉ ਜਾਇ ਸੰਤਾਪ ॥੨॥੧॥੨॥

jo tumray parabh hotay su-aamee har
tin kay jaapahu jaap.
updays karaṭ naanak jan tum ka-o ja-o
sunhu ta-o jaa-ay santaap. ||2||1||7||

Sarang Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to enjoy peace and stability of mind then instead of remaining obsessed with acquiring worldly possessions we should join the company of saintly people and meditate on God's Name. But what to speak of ordinary human beings, even Guru *Ramdas* Ji's eldest son *Prithi Chand* started quarreling when instead of him, Guru Ji anointed his youngest son *Arjan Dev* as the next Guru. The reason was that Guru Ji had observed that even though *Prithi Chand* was a good administrator, he was a very greedy and arrogant person. On the other hand, *Arjan Dev* was a most humble, compassionate, and sincere devotee of God. So in this *shabad*, while Guru Ji is apparently advising his own son against quarreling with him, his advice is equally applicable to all children.

Addressing *Prithi Chand*, he says: "O' my son, why do you fight with your father? To fight with those (parents), who gave you birth and raised you, is sin."(1-pause)

Commenting on his arrogance because of wealth, Guru Ji says: "(O' my son), the wealth about which you feel proud doesn't remain one's own (forever). When one has to discard the relish of this wealth, then one repents."(1)

Guru Ji concludes the *shabad* by advising him and us, what we should do. He says: "Meditate on the (Name) of that God, who is your Master. Devotee Nanak gives you this advice, if you listen (to it) your agony would go away."(2-1-7)

The message of this *shabad* is that under the influence of our worldly wealth or physical strength, we should never quarrel with or disrespect our parents who have given us birth and sustenance. Instead we should try to serve them and concentrate on meditating on the Name of God who is our Master.

Personal Note: - The author is reminded that his reverend father often used to recite the above shabad, when his older sons used to quarrel with him.

ਸਾਰਗ ਮਹਲਾ ੪ ਘਰੁ ੫ ਦੁਪਦੇ ਪੜਤਾਲ

**saarag mehlāa 4 ghar 5 dupday
parh-taal**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਜਪਿ ਮਨ ਜਗੰਨਾਥ ਜਗਦੀਸਰੋ ਜਗਜੀਵਨੋ
ਮਨਮੋਹਨ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮੈ ਹਰਿ ਹਰਿ ਹਰਿ
ਟੇਕ ਸਭ ਦਿਨਸੁ ਸਭ ਰਾਤਿ ॥੧॥ ਰਹਾਉ ॥

jap man jagannaath jagdeesro
jagjeevano manmohan si-o pareet
laagee mai har har har tayk sabh dinas
sabh raat. ||1|| rahaa-o.

ਹਰਿ ਕੀ ਉਪਮਾ ਅਨਿਕ ਅਨਿਕ ਅਨਿਕ ਗੁਨ
ਗਾਵਤ ਸੁਕ ਨਾਰਦ ਬ੍ਰਹਮਾਦਿਕ ਤਵ ਗੁਨ ਸੁਆਮੀ
ਗਨਿਨ ਨ ਜਾਤਿ ॥

har kee upmaa anik anik anik gun
gaavat suk naarad barahmaadik tav gun
su-aamee ganin na jaat.

ਤੂ ਹਰਿ ਬੇਅੰਤੁ ਤੂ ਹਰਿ ਬੇਅੰਤੁ ਤੂ ਹਰਿ ਸੁਆਮੀ
ਤੂ ਆਪੇ ਹੀ ਜਾਨਹਿ ਆਪਨੀ ਭਾਂਤਿ ॥੧॥

t̩oo har bay-ant̩ t̩oo har bay-ant̩ t̩oo har
su-aamee t̩oo aapay hee jaaneh aapnee
bhaa^Nt̩. ||1||

ਹਰਿ ਕੈ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਨਿਕਟ ਹੀ ਬਸਤੇ
ਤੇ ਹਰਿ ਕੇ ਜਨ ਸਾਧੂ ਹਰਿ ਭਗਾਤ ॥
ਤੇ ਹਰਿ ਕੇ ਜਨ ਹਰਿ ਸਿਉ ਰਲਿ ਮਿਲੇ ਜੈਸੇ ਜਨ
ਨਾਨਕ ਸਲਲੈ ਸਲਲ ਮਿਲਾਤਿ ॥੨॥੧੮॥

har kai nikat nikat har nikat hee basṭay
ṭay har kay jan saaDhoo har bhagaat̩.
ṭay har kay jan har si-o ral milay jaisay
jan naanak sallai salal milaāt̩.
||2||1||8||

Sarang Mehla-4

Ghar-5 Dupadaiy Parṭaal

In the concluding lines of previous *shabad*, Guru Ji advised us to meditate on the (Name) of that God who is our Master, and told us that if we listen (and act on this advice), then the agony (of our mind) would go away. But Guru Ji doesn't limit himself to telling others what to do; he practices what he preaches. That is why in this *shabad*, he advises his own mind to meditate on God of the universe, converses with God in most endearing terms, and tells us how God's true devotees become one with Him.

So addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, meditate on God, the Master of the world. I am so imbued with the love of the captivating God that all day and night, I depend on the support of God." (1-pause)

Expressing his wonder at the glories of God, he says: "(O' my friends), God's glories are countless. O' God, even though (sages like) *Suk*, *Naarad*, and sons of *Brahma* keep singing His praises, they cannot count Your merits. (O' God), You are limitless. Only You Yourself know Your state." (1)

Guru Ji concludes the *shabad* by describing the main traits of the true devotees of God and how close they are to Him. He says: "(O' my friends), they who always (deem God so close to them, as if they) abide near God, are the (true) devotees and saints of God. O' Nanak, those devotees of God so mix and mingle with God, as if water (river) has merged in water (the ocean)." (2-1-8)

The message of this *shabad* is that if we want to merge in the enticing, limitless God, then we should meditate on His Name and sing His praises day and night, so that one day He may show mercy on us and unite us with Him.